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THESE PAGES I DEDICATE

TO MY FRIEND

REINHOLD ROST,

WHO FIRST INDUCED ME TO COMMENCE THE SERIOUS STUDY OF THE PALI LANGUAGE,
AND TO WHOSE ENCOURAGEMENT AND HELP IT IS DUE THAT I PERSEVERED WITH IT
AMID MANY DIFFICULTIES.

R. C. CHILDERS.

PREFACE.

The Pali language is one of the Prakrits, or Aryan vernaculars of ancient India.[1] It was spoken in the sixth century before Christ. and has therefore been a dead language for considerably over two thousand years. I see no reason to reject the Buddhist tradition that Pali was the dialect of Magadha,[1] and that it was the language in which Gautama Buddha preached.[2] Originally a mere provincial idiom, the Magadhese tongue was raised by the genius of a great reformer to the dignity of a classic language,[3] and is regarded by Buddhists with the same feelings of veneration with which a Jew of the present day looks upon the language of the Pentateuch. A language is generally what its literature makes it. Had Gautama never preached, it is unlikely that the Magadhese would have been distinguished from the many other vernaculars of Hindostan, except perhaps by an inherent grace and strength which make it a sort of Tuscan among the Prakrits. The existing Pali literature is of great extent and importance; it is valuable alike to the philologist, the historian, the student of folklore, and the student of comparative religion. A considerable portion of it is known to us in outline, but only the merest fraction has as yet been published textually. It may broadly be classed under three heads: first the Buddhist Scriptures, which are the oldest Buddhist writings extant; secondly the commentaries of Buddhaghosha, which date only from the fifth century A.D., but are based upon records of great antiquity; and thirdly, historical, grammatical and other works, varying in date from the second or third century to the present day.

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[1] The true or geographical name of the Pali language is Mâgadhî, ‘Magadhese language,’ or Magadhabhâsâ, ‘language of the Magadha people.’ The word pâli in Sanskrit means ‘line, row, series,’ and by the South Buddhists is extended to mean the series of books which form the text of the Buddhist Scriptures. Thence it comes to mean the text of the scriptures as opposed to the commentaries, and at last any text, or even portion of a text, of either scriptures or commentaries. Pâlibhâsâ therefore means ‘language of the texts,’ which of course is equivalent to saying ‘Mâgadhî language.’ The term pâli in the sense of sacred text is ancient enough, but the expression Pâlibhâsâ is of modern introduction, and Mâgadhî is the only name used in the old South Buddhist texts for the sacred language of Buddhism. The English use of the word Pâli is derived from the Sinhalese, who use it exactly as we do.

[2] This tradition is generally dismissed in a very summary manner, on the ground that Pali does not possess the phonetic characteristics of Vararuchi's Mâgadhî. It is curious to see those who are so ready to discredit one tradition accept without examination another tradition resting on evidence not a tithe as good. For that Vararuchi's Mâgadhî was really a Magadha vernacular is after all only a tradition like the Buddhist one. Considering the great interval that separates Gautama and Vararuchi, the discrepancy may be explained in a way that will suggest itself to those who are familiar with the migrations of languages and the names of languages in historical times. Moreover the Magadha territory may have varied greatly in extent at different periods, and have included several dialects. One of the much-despised Buddhist traditions is that Ceylon was colonised from a district of Magadha called Lâla, which is evidently meant to be an outlying district, or at least not that in which Gautama preached. If then Pali and Sinhalese are both dialects of Magadha, we should expect them to resemble each other closely, while at the same time presenting dialectic differences. That this is actually the case I have shown in my ‘Note on the Sinhalese Language,’ in the Journal of the Royal Asiatic Society for 1874. So great are the straits to which those who deny the Magadhese origin of Pali are driven that Kern is compelled to declare Pali a literary manufacture. His argument that the Asoka edicts are not Pali, and that therefore Pali cannot be Mâgadhî, rests on the assumption that the edicts are Mâgadhî.

[3] A parallel will be found in the elevation of the dialect of Western Arabia through the influence of the Kuran. Muhammad did for Arabic what Gautama did for Magadhese. See also p. xiii for the influence of Dante's Divina Commedia upon the Italian language.

The Buddhist Scriptures are called Tripi*t*aka, "The Three Baskets or Treasuries," and are divided into Vinaya, Sûtra and Abhidharma, or Discipline, Doctrine[1] and Metaphysics. The Vinaya Pi*t*aka contains the laws and regulations of the Buddhist priesthood, and forms a great code of monastic discipline; it is besides rich in history and folklore, and contributes innumerable details of the life and ministry of Gautama. The Sûtra Pi*t*aka consists chiefly of sermons preached by Gautama, and in some instances by his apostles,[2] but it also contains other matter, as the Jâtaka tales, the *Niddesa* attributed to the apostle *S*âriputra, and *Theragâthâ,* a collection of stanzas uttered on different occasions by eminent saints. In the Abhidharma we find metaphysics pressed into the service of religion: it introduces no new dogma, but discusses the various doctrines of Buddhism from a metaphysical point of view, employing a terminology of great wealth and precision.[3] The Three Baskets form a canon of Holy Writ, and are invested by the Buddhists with all the sanctity of a canon. They are reverenced as containing the Word of Buddha, and are the ultimate appeal on all questions of belief and conduct. Owing to their great extent, estimated at eleven times that of our own Bible, they are able to treat in great detail of all the relations of life, and the doctrine they contain is consistent throughout and set forth with clearness and logical accuracy.

Upon the important question of the origin of the Buddhist Canon much has been written, and the most conflicting opinions have been expressed. The time has hardly come for dogmatising on this subject, but the tendency of all recent discoveries is to confirm the Buddhist traditions, which assign to the Canon a venerable antiquity. The Tripi*t*aka bears every mark of recension, and according to the Buddhist historians this recension dates from the 3rd General Council of Buddhism, held under the emperor Asoka in the year 309 before Christ.[4] But even this is said to be a mere revival of the first recension which was made in B.C. 543, just after Gautama's death, when his words were fresh in the hearts and memories of his apostles.[1] These high pretensions have drawn down, as was inevitable, the ridicule of many Western scholars,[2] more than one of whom has held the Buddhist sacred books to be late compilations, scarcely even reflecting the teaching of Gautama. But the question has been placed on an entirely different footing since the discovery last year by General Cunningham of the Bharhut sculptures. These sculptures, which belong to the third century B.C., are illustrations in bas-relief of a great number of Buddhist scriptural subjects, and are accompanied by inscriptions in the Asoka character. Both illustrations and inscriptions are, so far as they have been identified, in perfect accord with the Buddhist Scriptures as we now have them, and in one instance a whole sentence, containing a remarkable expression, which is probably a ἅπαξ λεγόμενον, is quoted from the Vinaya Pi*t*aka.[3]

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[1] This is a free rendering, but most of the Sûtras are expositions of doctrine (see art. *Suttaṁ*).

[2] E.g. the Sangîta Sûtra was preached by Sâriputra

[3] See the specimen under *Viññânaṁ*. The Buddhist philosophy is of great interest, and has anticipated an immense deal of modern speculation. Curiously enough Buddhism, like the Kantian philosophy, has four great Problems, they are the First Cause (Karma), the Supernatural, the Origin of Matter, and the attributes of a Buddha (Man. B. 9). These four subjects Gautama declared to be unthinkable (*achinteyya*), and he forbade his priests to dwell upon them, lest they should lose their reason.

[4] In arguing against the historical reality of the three Councils Kern observes that the name Kâlâsoka, 'Chronological Asoka,' is in itself suspicious. But the Pali spelling with the Vedic ḷ (see Dict.) proves that Kâla in this name means 'black' or 'dark-featured,' and so the argument falls to the ground. In answer to another argument of Kern's I may point out that it is not more wonderful that two Asokas should have held councils than that two Constantines should have held councils.

Next in importance to the Tripi*t*aka books are the Commentaries of Buddhaghosha, the history of which is a singular one. When the great missionary Mahendra went to Ceylon in B.C. 307, he carried with him[4] not only the Tripi*t*aka but the Arthakathâ or Commentaries,—a whole literature, exegetical and historical, which had grown up around the Tripi*t*aka during the two centuries and a half that had elapsed since Gautama Buddha's death. After accomplishing his mission of converting the island to Buddhism, he proceeded to translate these commentaries from Pali into Sinhalese, and his Sinhalese version continued to exist in Ceylon for many centuries, while the Pali version disappeared. In the fifth century Mahendra's Sinhalese commentaries were retranslated into Pali by the famous divine Buddhaghosha, one of the most extraordinary men that Buddhism has produced, and this third version is the one we now possess, the Sinhalese original having in its turn disappeared.[1] Buddhaghosha did not confine himself to translating Mahendra, but incorporated other old Sinhalese chronicles existing in his time, and added immense contributions, chiefly exegetical, of his own. Much of the matter his commentaries contain is as old as the Tripi*t*aka itself, while like the Tripi*t*aka they are rich in history and folklore, and abound in narratives which shed a flood of light on the social and moral condition of ancient India.[2]

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[1] Mahavansa states that the sacred books were handed down orally till the first century B.C., when they were committed to writing. This statement has been frequently pointed to as vitiating all the claims of the Tripitaka to real antiquity. In 1870 I wrote to the Sinhalese priest Subhûti to ask his views on this point, and received from him a letter dated Nov. 25th of that year, from which I translate the following reply: "There is no Sinhalese or Pali book which tells us anything different from what is said in Mahavansa respecting the time at which they wrote the Tripitaka in books. But my own opinion is that though all the doctrines of Buddhism and of the Tripitaka began to be written and used in books in the time of king Vattagâmanî, it is not that the doctrines were not at all written before that time. It is said that in king Vaṭṭagâmaṇî's time all the sacred books were systematically written down, but it is said nowhere whatever that the doctrines had not been written at all before that period. We are told that at the first Council the pupils of the different Theras undertook to preserve their respective Nikâyas by committing them to memory. They may have done so for the most part, but such as were unequal to the task must have written down the words in books, and used them both privately and even publicly. It is probable that in process of time every one found it was difficult to get on in this way, and then in Vattagâmaṇî's time they all assembled in consultation and publicly entered all the doctrines in books." Now the same difficulty exists with regard to the transmission of the Veda, and I will place side by side with the above extract a passage from Whitney's Oriental and Linguistic Studies, putting forward an hypothesis identical with Subhûti's: "Thus while oral tradition continued to be the exoteric practice, writing might still be resorted to esoterically; collections might be made and arranged, treatises composed, texts compared and studied, by the initiated, while the results were communicated to the schools by oral teaching, and memorized by the neophytes" (p. 87). See also Bothlingk's short essay in vol. iii of the Melanges Asiatiques, where the same view is advanced,

[2] Vassilyeff says, "There can, it would seem, be no doubt that Çâkyamuni actually existed, but what his actions were, and wherein his teaching consisted, these are questions in dealing with which we cannot rely upon the assertions of Buddhists" (Buddhismus, Germ. ed p. 10). Elsewhere (p. 9) he says, "The Buddha appears less as a person than as a term or dogma." It would be unfair to press this unfortunate expression too far, but to those who are familiar with the Pali sacred books nothing is more striking than the intense personality of Gautama, as the way in which he impresses his individuality on every detail of his system. A masterly defence of the antiquity of the Buddhist canon will be found in Max Muller's Preface to Buddhaghosha's Parables, pp. x–xxiv.

[3] I allude to the bas-relief representing the purchase of the site of Jetavana and the presentation of the monastery to Buddha. The inscription is, JETAVANA ANÂDHA PEḌIKO KOṬISANTHATENA KETÂ, and a pavilion forming part of the bas-relief is inscribed GANDHAKUṬI. The Tripiṭaka account of the purchase and presentation of Jetavana is in the Chûla Vagga of the Vinaya. It is unfortunately not at present accessible to me, but a summary of it by Buddhaghosha will be found at p. 92 of Fausboll's newly published first volume of the Jâtaka, whence I extract the following passages,—Tasmiṁ samaye ANÂTHAPINDIKO gahapati . . JETAVANAM KOṬISANTHÂRENA atthârasahiraññakoṭîhi KIṆITVÂ navakammaṁ paṭṭhapesi, so majjhe Dasabalassa GANDHAKUṬIṀ kâresi . . Buddhapamukhassa saṅghassa dammîti ADÂSI. For details see my letters in the Academy of Nov. 28, Dec. 5, and Dec. 12, 1874, and of May 1, 1875.

[4] Buddhaghosha uses the expression *âbhata*, which seems to imply that they were brought in writing, and this is confirmed by a Ṭîkâ quoted by Vijesinha, which uses the

The remaining Pali literature is of very varying interest. The mere titles of the books ancient and modern which it embraces would fill many pages, and it will be sufficient here to mention a few of the more noteworthy. First in importance are the two famous histories *Dîpavaṁsa* and *Mahâvaṁsa*,[3] the discovery of which made the name of TURNOUR illustrious, and which are almost our only authentic sources for the history of India previous to the Christian era. Next in order of interest should undoubtedly be named the *Milinda Pañha*, or Questions of Menander. Whatever be the origin of this remarkable work, there can be no doubt of its great antiquity, for it exhibits a familiarity with Greek names and places, and records a religious discussion between the Buddhist divine Nâgasena and a 'Yona' king Milinda, who can be identified with certainty with the Bactrian king Menander.[4] The latter lived towards the end of the second century B.C., and is stated by the Greek historians to have ruled over part of Hindustan. Buddhaghosha's *Visuddhi Magga* or Path of Holiness is next deserving of mention. It may fairly be called an encyclopædia of Buddhist doctrine, and is a truly great work, written in terse and lucid language, and showing a marvellous grasp of the subject. The Pali grammatical literature is very extensive, and centres around the famous grammar of *Kachchâyana*, which is unquestionably the oldest Pali grammar we possess,

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word *ânetrâ* in the same connection (see Vijesinha's article in the Journal of the Royal Asiatic Society, vol. v. N.S., p. 289, which contains the best information we have on the commentaries).

[1] The disappearance of the Sinhalese Commentaries appears to me to be easily accounted for. The Malabar princes who invaded Ceylon in the twelfth century, and more than one of whom temporarily obtained sovereignty over the island were the most determined foes of Buddhism, and are stated to have systematically effected the destruction of all the sacred books they could lay hands on. Among these would be the Tripiṭaka books, the Pali Commentaries of Buddhaghosha, and the Sinhalese Commentaries of Mahendra. The two first existed in Burmah, and were replaced, as history tells us, from that country, while the Sinhalese Commentaries existed only in Ceylon, and once destroyed could not be replaced. All we can hope is that here and there a manuscript may have escaped the destructive fury of the conquerors, and may yet come to light, like a new Codex Sinaiticus, in some secluded monastery.

[2] See art. *Aṭṭhakathâ*.

[3] They belong to the fourth and fifth centuries of the Christian era.

[4] See art. *Yono*.

though its exact date cannot at present be even approximately fixed.[1] There are probably as many as sixty or seventy standard grammatical works in Pali, and minor ones even now from time to time issue from the native press in Ceylon and Burmah. Dictionaries in our sense of the term there are none, but in *Abhidhânappadîpikâ* we have a vocabulary of nouns of the highest authority, compiled on the model of the Sanskrit Amarakosha by a learned Sinhalese priest of the twelfth century. The Pali *T*ikâ's, which form quite a literature in themselves, are commentaries, chiefly exegetical, by different authors, and belonging to different periods. They are of unequal authority, but some of the more ancient ones contain an immense deal that is valuable. They comment not only upon the Tripi*t*aka, but upon almost all the standard books, and the *T*ikâ's on the commentaries of Buddhaghosha are often of great utility in clearing up obscure passages in those writings. The Pali books on such subjects as prosody, rhetoric and medicine are mostly very modern, and formed upon Sanskrit models. Among doctrinal works may be specially mentioned *Sârasaṅgaha*, a modern compilation very popular in Ceylon, and *Abhidhammatthasaṅgaha*,[2] a masterly analysis or compendium of the Abhidharma, by a modern Burmese scholar named Anuruddha Âchârya, whose work shows that the spirit of Buddhaghosha is by no means extinct among his successors in these latter days of Buddhism.

The Pali or southern version of the Buddhist Scriptures is the only genuine and original one.[3] To a great pioneer of science, **Brian H. Hodgson**,[4] is due the discovery in Nepal of an extensive Buddhist literature in the Sanskrit language, which at one time was generally considered to present Buddhism in its oldest form. This view is even now not without adherents of deserved reputation, but our increasing familiarity with South Buddhism is rapidly rendering universal the belief that the North Buddhist books have no claim to originality, but are partly translations or adaptations of the Pali sacred books, made several centuries after Gautama's time, and partly late outgrowths of Buddhism exhibiting that religion in an extraordinary state of corruption and travesty.

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[1] Professor Eggeling has shown that some of Kachchâyana's rules are found almost verbatim in the Sanskrit grammar Kâtantra, and his forthcoming edition of that work will probably throw much light upon the age of Kachchâyana.

[2] See art. *Viññânaṁ*, p. 577 (a), note.

[3] In an interesting preface to his Pali Grammar, Minayeff says (Fr. ed., p. xlii) that "the early Buddhist literature, orally handed down, must have become modified according to the language of each country." He supports this view by quoting from the Vinaya Piṭaka a saying of Buddha that "the word of Buddha is to be understood by every one in his own dialect." Unfortunately the words thus translated have an exactly opposite meaning. The passage is a very important one, and Mr. Minayeff deserves the credit of having first brought it to light, see his Prâtimoksha Sûtra, p xlii. The following is the correct translation of the whole passage: "Two brothers (came to Gautama and said), 'Lord, at the present time there are monks who have taken orders from various tribes and castes and families, these distort the word of Buddha from its own proper dialect; suppose, Lord, that we render the word of Buddha into Sanskrit' (*chhandaso âropema*)." Here the comment says, "*Chhandaso âropema* means, Let us adopt the practice of recitation in the Sanskrit language (*Sakkatabhâsâ*), like the Vedas." Buddha replies, "Priests, the word of Buddha is not to be turned into Sanskrit, let him who so turns it be guilty of an offence: I command you, priests, to learn the word of Buddha in ITS OWN dialect." The comment adds, "Here its own dialect (*sakâ nirutti*) means the MAGADHA VERNACULAR AS SPOKEN BY BUDDHA" (see art. *Nirutti*). In proof of his statement that "the word of Buddha long remained oral and was transmitted from mouth to mouth to different countries not in one particular dialect, but in several dialects simultaneously," Minayeff places side by side a number of stanzas from Mahâvastu, a North Buddhist Sanskrit text, and corresponding stanzas from the Pali Canon. An examination however of the two texts makes it quite clear that the Mahâvastu stanzas are merely clumsy translations of the Pali ones, made at a very late period by men who in some instances did not understand the expressions they were translating. Thus unable to make anything of the purely Pali word *vanatha*, the translator turns *vanatham na kayirâ*, "let him not be lustful," into satatam na gacche (!); again he adopts *ujjugatesu* unaltered, and the exigencies of metre force him to admit such a monstrosity as çîlavantasya (p. xxx). But the question was practically long ago set at rest when Burnouf in his 'Lotus de la Bonne Loi' printed a number of parallel passages from North and South Buddhist texts (p. 860); with regard to which I have only to repeat what I have said under my art. *Paṭisambhidâ*, "No one can doubt that one set are translations of the other, and I have difficulty in understanding how any one can believe the Pali to be a translation of the Sanskrit." See also the articles *Opapâtiko*, *Rasaggasâ*, *Sakkâyo*, *Ubbillâpito Phâsu*, *Uposatho*, *Pâtimokkham*, *Iddhipâdo*, *Upâdiseso*. At B. Lot. 307 we find the Pali *vedhita* 'shaken,' which is really from vyath, adopted by the North Buddhist translators unaltered, under the idea of its being from vyadh.

[4] Mr. Hodgson, who has lived to see a new edition of his Essays after a lapse of upwards of forty years since

Pali scholarship is a science of comparatively recent origin, and is the joint creation of two illustrious scholars, a Frenchman and a Dane. BURNOUF has left us the splendid legacy of his 'Introduction à l'Histoire du Bouddhisme,' and of his 'Lotus de la Bonne Loi,' and FAUSBÖLL, still in the meridian of life, is even now crowning his great services to Pali scholarship by an edition of the entire Jâtaka. Among the less eminent Palists the first place is due to the venerable LASSEN, and the next to SPIEGEL, who shares with Burnouf and Lassen the gratitude felt towards a pioneer. Nor must I omit to record the name of CLOUGH, for poor as his Pali Grammar appears to us now, we must remember that it bears the date 1824, and as a grammar remained unsuperseded for more than thirty years. And to come to more recent labourers, I would venture especially to mention the services of that distinguished scholar ALBRECHT WEBER, of SENART the first editor of *Kachchâyana*, and of the younger KUHN, the promise of whose early efforts has been amply fulfilled in his newly published treatise on Pali Grammar. The brilliant erudition of MAX MÜLLER has been devoted rather to Buddhism than to Pali philology, but in his 'Buddhaghosha's Parables' he has given a valuable contribution to this study, and one which I trust will not be his last.

If we compare Pali with classical Sanskrit, we find that about two-fifths of the vocabulary consist of words identical in form with their Sanskrit equivalents, as *nâga*, *Buddha*, *nidâna*. Nearly all the remaining words present a more or less late or corrupted form. The change is in some instances slight, as when sûtra becomes *sutta* or Prajâpati becomes *Pâjapati*; but there are extreme cases in which the change is so great that the identity is not at first sight apparent.[1] Words of the above two classes nearly exhaust the Pali vocabulary; but there remains a small though important residuum of forms distinctly older than classical Sanskrit, and found only in the oldest known Sanskrit, that of the Vedas.[2] Nay, I do not feel sure that Pali does not retain

their first appearance, may fairly be called the discoverer of Buddhist literature. His 'Notices of the Languages, Literature, and Religion of Nepal and Tibet' appeared in 1828, while Gogerly's essays began to appear in 1837, and Csoma Körösi's Analysis of the Dulva was printed in the Asiatic Researches for 1836.

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[1] E.g. *heṭṭhâ* = adhasthât, *pârupati* = prâvarati, *alla* = ârdra, *tâlîsa* = chatvârimsat.

[2] The following are some of the Vedic forms in Pali. Infinitive in *-tave*, as *netave*, *kâtave*, *hetave* (from bhû, appearing at Jât. p. 4, line 1, under the form *hetuye*). Ger. in *-tvâna*, as *katvâna*, *sutvâna*. The form *imassa*, the Vedic imasya, as the gen. and dat. from *ayaṁ*. *Gonam*, gen. pl. from *go*, is Vedic, and so is *tiṇṇaṁ* (trîṇâm), gen. pl. from *tayo*. *Vidû* is doubtless the Vedic vidus. In Pali div, "the sky" (see *Divo*), is masc. as in the Veda. Forms like *yamâmase*, *kasâmase*, retain the Vedic *s*, which in classical Sanskrit is softened to *h* (see Dham. p. 110). The imperf. *akâ* from *karoti* is the Vedic akat. Pali has the Vedic *ḷ*. *Kuhaṁ* is the

a few precious relics older than the most ancient Sanskrit, and only to be explained through the allied Indo-Germanic languages.[1]

It results from all this that Pali cannot be derived from Sanskrit; both, though most intimately connected, being independent corruptions of the lost Aryan speech which is their common parent; but that Pali is on the whole in a decidedly later stage than Sanskrit, and, to adopt a metaphor popularised by Max Müller, stands to it in the relation of a younger sister. If the proud boast that the Magadhese is the one primeval language fades in the light of comparative philology, Buddhists may console themselves with the thought that the teaching of Gautama confers upon it a greater lustre than it can derive from any fancied antiquity.[2]

The parallel between Italian in its relation to Latin and Pali in its relation to Sanskrit, is striking enough to deserve special notice. In the thirteenth century the literary language of Italy, the language of culture and science, was Latin, which however had long died out as the spoken tongue of cultivated society, and was probably reserved for the drama, and for occasions of state and ceremony. The spoken language of Italy was to be found in a number of provincial dialects, each with its own characteristics, the Piedmontese harsh, the Neapolitan nasal, the Tuscan soft and flowing. These dialects had long been rising in importance as Latin declined, the birth-time of a new literary language was imminent. Then came Dante, and choosing for his immortal Commedia the finest and most cultivated of the vernaculars, raised it at once to the position of dignity which it still retains. Read Sanskrit for Latin, Magadhese for Tuscan, Gautama for Dante, and the Three Baskets for the Divina Commedia, and the parallel is complete. There is strong evidence that in Gautama's time Magadha was one of the most important centres of Hindu civilization, and it is far from improbable that its language was the most esteemed of the Prakrits, just as the Tuscan was the most esteemed of the Italian vernaculars. Like Italian, Pali is at once flowing and

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Vedic kuha with added anuswâra (as in *chirassaṁ*, *kudâchanaṁ*, etc.). It is usual to say that Pali has preserved the Vedic instr. in -ebhis, but this is not really the case, as in all the conjugations we find in Pali that the instr. plural is assimilated to the abl. plural, and *buddhehi* both instr. and abl. is really the Sanskrit abl. plur. buddhebhyas.

[1] In the oldest Sanskrit we find the secondary (assimilated) form guru, but in Pali we have *garu*, to account for which we must go to Greek and Latin, where we find *βαρύς* and *gravis* respectively (traces of the original *a* are found even in Sanskrit in the derivatives garîyas, agaru, etc.). Again, I cannot help thinking that in the Pali opt. *assa*, "let him be," we have a true archaic form, corresponding to the Greek *εἴη* for *ἐσίη*, and retaining the initial vowel of the root which is lost in the Sanskrit syât. Again, how is the remarkable form *sabba-dhi*, "everywhere," to be explained? and is not the Pali and Prakrit *idha*, which we find in the Zend, an older form than the Sanskrit iha?

[2] The authorship of the well-known stanza asserting Pali to be the original language is still unknown. Turnour (Mah. xxvii) says it comes from Payoga Siddhi, a grammar of the fourteenth century; but this is a mistake, for on examining a MS. of that work I find that the stanza is merely referred to, the first pâda only being quoted. It may possibly be in Moggallâna Vyâkaraṇa, a twelfth-century work, but I am inclined to think it is yet older. I venture to quote it here:

> Sâ Mâgadhî mûlabhâsâ narâ yây' âdikappikâ
> Brahmâno c' assutâlâpâ sambuddhâ câpi bhâsare.

Which means, "The Magadhese is the original language, in which men of former ages, and Brahma angels, and those who have never heard speech, and supreme Buddhas speak" (*assutâlâpâ = assuta-âlâpâ*, *yâya* is instr.). Even Buddhaghosha (reminding one of Herodotus' story) says that a child brought up without hearing the human voice would instinctively speak Mâgadhî (Alw. I. cvii).

sonorous: it is a characteristic of both languages that nearly every word ends in a vowel,[1] and that all harsh conjunctions are softened down by assimilation, elision or crasis, while on the other hand both lend themselves easily to the expression of sublime and vigorous thought.[2]

We have seen that historically Pali was a vernacular or language of the people, and this is fully confirmed by internal evidence. A close examination of its grammar and vocabulary reveals all the distinctive peculiarities of a vernacular. At every turn we meet with words like *atraja* for Sanskrit âtmaja, *vîmaṁsâ* for mîmâ*m*sâ,[3] *nisadâ* for d*ri*shad, *jalâbu* for jarâyu, *pârupana* for prâvara*na*, *makasa* for masaka, *aggini* for agni, *piñja* for piccha, *bhamu* for bhrû, *suṁsumâra* for sisumâra,—vocables racy of the soil, and dear to the comparative philologist. Again, the artificial regularity of Sanskrit sandhi finds no place in the free and easy prose of Magadha, and though sandhi is certainly used in Pali it is hardly more used than in Italian or English. Another well-known feature of a vernacular is the frequency of double forms, like *dvâdasa* and *bârasa* 'twelve,' *rasmi* and *raṁsi* 'ray,' *pappoti* and *pâpuṇât* 'to obtain.' Not uncommonly these divergencies are utilized to differentiate meaning, as in the case of *aññatra* and *aññattha*, the former meaning 'except,' and the latter 'elsewhere,' while their Sanskrit original anyatra has both meanings.[4] Words in common use sometimes even appear under three or more forms, as when agni becomes *aggi*, *aggini*, *gini*, or svâna becomes *sâna*, *soṇa*, *sûna*, *svâna* and *suvâna*.[5] But by far the most striking evidence of the vernacular character of Pali is its wealth of idiom and colloquial expression. Sanskrit is essentially a formal and scientific language: poetry and the drama, science, philosophy and exegesis, take up almost the whole of its literature, leaving but a small space for the light narrative and conversational writing which alone can make us acquainted with the inner life of an ancient people. But with Pali the case is entirely different. Here a very large proportion of the literature consists of stories of Gautama's ministry among the people, of narratives and dialogues of the most varied description, of sermons addressed to all classes of men, and abounding in homely yet forcible illustrations drawn from the incidents of every-day life. Whole strata of Hindu life and character are opened up and explored which are hardly more than touched by Sanskrit literature, and the colloquial idiom of ancient Hindustan is for the first time revealed to us.[1]

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[1] The principal exception in Pali is that a small proportion of words in every page end in anuswâra, which however is not a full consonant like *k* or *d*, and is called by Kuhn a 'nasal vowel.'

[2] Nothing can be grander in diction than the well-known passage of Tasso, "Chiama gli abitator delle eterne ombre," etc.; and compare with it the splendid lines, *yadâ have pâtubhavanti dhammâ*, etc., or *paññâpâsâdam âruyha*, etc. (Dh. p. 6). It is strange that no one should have pointed out the remarkable similarity of the latter passage to Lucretius' "suave mari magno." I render it thus, "Climbing the terraced heights of wisdom, the wise man looks down upon the fools, serene he looks upon the toiling crowd, as one that stands upon a mountain looks down upon them that stand upon the plain."

[3] Kern gives these two words as proofs of his theory that Pali is an artificial language: "It is obvious," he says, "that they are clumsy fabrications" (dat zulke woorden gefabriceerd zijn, en wel op zeer onhandige wijze, springt in 't oog.—Jaartelling der Zuidelijke Buddhisten, p. 15). The fact is that like the others I have mentioned they are extremely interesting provincial or rustic forms, vulgarisms if you will, which could easily be paralleled from almost any language oriental or western. *Atraja* has passed through a form *âtnaja*, and *vîmaṁsâ* is a case of consonant dissimilation, like *takkola*, *kipilla*, *nalâta*, *nisadâ*, *vitachchhikâ*, *phâsulikâ*, *tikichchhati*, and many others. As to *appâbâdha*, it is clear (as Burnouf has shown) that the reading *apâb-* of the inscription is one of the instances in which a single consonant is made to do duty for a double one: alpâbâdha 'well,' is as good an adjective as alpajña 'ignorant.'

[4] Other examples of differentiation are, *assa* 'to him,' and *imassa* 'to this man;' *chaṇa* 'festival,' and *khaṇa* 'moment' (both = kshaṇa); *âṇâ* 'command,' and *aññâ* 'knowledge' (both = âjña); *attha* 'thing,' and *aṭṭa* 'lawsuit' (both = artha); *saṅkhata* 'composed,' and *sakkata* 'Sanskrit;' *vattati* 'to be,' and *vaṭṭati* 'to behove;' *pavatteti* 'to set going,' and *pavaṭṭeti* 'to roll;' *amuka* 'this,' and *asuka* 'a certain;' *pabhavati* 'to arise,' and *pahoti* 'to suffice,' etc.

[5] Again, *chatuddasa*, *chuddasa*, *choddasa* = chaturdaṣan; *suṇisâ*, *suṇhâ*, *husa* = snushâ; *bhavissati*, *hessati*, *hehiti*, (*anu*)*bhossati*, (*pa*)*hossati* = bhavishyati

The change which Pali has undergone relatively to Sanskrit, though considerable, is almost wholly confined to the vocabulary. And here the parallel between Pali and Italian stops short, for the latter, owing chiefly to foreign influence, has passed into an entirely new grammatical stage; and even looking only at its vocabulary, it is decidedly in a more advanced stage of phonetic decay than Pali.[2] The losses which Pali has undergone are by no means inconsiderable. Its alphabet is deficient in the vowels ṛi, ṛî, ḷi, and ḷî, the diphthongs ai and au, and the consonants ṣ, sh and visarga. The dual is lost in both declension and conjugation,[3] and two of the tenses (the Periphrastic Future and the Benedictive) are wanting. Some of the verbal roots are unrepresented in Pali, of others only traces remain, and a host of verbal forms have disappeared. A large number of nouns are also lost, and such agencies as assimilation, vowel-shortening and the elimination of one out of two or more conjunct consonants has brought about a real impoverishment of the vocabulary.[1] But all that Pali loses in one direction, it regains, and more than regains, in another. The dual and the two tenses are easily spared. If some roots are little used, others have sprung into unexpected importance. If many nouns are lost, their place is supplied by a greater number of new ones,[2] while false analogy has brought into existence new verbal forms that may almost be reckoned by thousands,[3] and latitude of phonetic change makes up for all the losses caused by assimilation and other causes.[4] The softening or breaking up of groups of consonants, the dropping of final consonants, the absence of rigid rules of sandhi, the absence of sounds like ṛi, ṣ and au,—all this gives to Pali a softness and flexibility for which we may gladly exchange the stately but harsh regularity of Sanskrit.

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[1] Even a cursory inspection of this dictionary will reveal innumerable words, meanings and expressions unknown in Sanskrit. Among new words are: *saṅgaṇikâ* 'association,' *paṇṇâkâra* 'a present,' *kittaka* 'how much,' *sampavaṅko* 'a friend,' *vemajjha* 'middle,' *vevachana* 'synonym,' *nikkujjita* 'overturned,' *aññadatthu* 'certainly,' *kathikâ* 'talk,' *sâkachchhâ* 'conversation,' *sahavyatâ* 'company,' *anudisâ* 'intermediate direction,' *santaka* 'belonging,' *vitisâreti* 'to remind,' *sappâya* 'beneficial,' *sâraṇiya* 'that should be called to mind,' *pârami* 'perfection,' *sambahula* 'many,' *odakantika* 'a deep pit,' *vebhassa* 'bullying,' *upaḍḍha* 'half,' *samaṅgî* 'possessed of,' *ekaṁsa* 'certainty,' and innumerable others. Sometimes it is a new combination of a preposition with a root, as *paṭisâmeti* 'to put away,' *nipajjati* 'to lie down,' *nibbedheti* 'to pierce,' *nijigiṁsati* 'to covet,' *uppandeti* 'to ridicule,' *vyantikaroti* 'to abolish,' *paggharati* 'to trickle,' *pachchupaṭṭhita* 'imminent,' *uyyuta* 'busy,' *opunâti* 'to winnow.' Sometimes a root or noun is combined with a different preposition, to convey the same meaning, as *adhi-ppâya* = abhi-prâya, *ni-ssaya* and *ni-ssita* = â-ṣraya and â-ṣrita, *paṭi-pâṭî* = pari-pâtî, *râjâbhirâja* = râjâdhirâja, *sachchhikaroti* (sâkshîkri) = sâkshâtkṛi, *nibbuddha* (niryuddha) = niyuddha, *nir-abbuda* = nyarbuda (ni-arbuda), *ni-gaṇṭha* = nir-grantha. Sometimes we have new derivatives of well-known roots, as *vachî* from vach, *ragâ* from rañj, *ravâ* from ru, *ûhâ* from ûh, *parittâ* from paritrâ, *virûḷhi* from viruh, or of well-known nouns, adjectives, etc., as *veramaṇî*, *vâritta*, *pûrami*, *orima*, *heṭṭhima*, *pahonaka*, *padîpeyya*, *aññathatta*, *ottappa*, *vanatha*, *daratha*, *sabbadhi*, *dâsavya*. Among idioms and familiar expressions unknown in Sanskrit are. *nimittaṁ gaṇhâti* 'to fall in love,' *saññaṁ na karoti* 'to make no sign,' *obhâsaṁ karoti* 'to drop a hint,' *khelo chalati* 'my mouth waters' (Trenckner), *mukhaṁ oloketi* 'to be a respecter of persons,' *ujukaṁ oloketi* 'to look a person straight in the face,' *khîraṁ muccati* 'the milk curdles,' *niṭṭhitaṁ bhattaṁ* 'dinner's ready,' *svâtaniya nimanteti* 'to invite a person to dinner for next day,' *kin te aphâsukaṁ* 'what's the matter with you?' *kidisaṁ bhadde* 'how are you, madam?' *sarîre adhimuchchati* 'to possess a man' (of an evil spirit). Sometimes the same word has a different meaning in Pali: thus kâṅksh in S. means 'to desire,' in Pali to 'doubt,' itaretara in S. means 'mutual,' in Pali 'any whatever;' psâta in S. means 'eaten,' in Pali (*chhâta*) 'hungry,' the caus. fr. adhivas in S. means 'to cause to inhabit,' in Pali 'to consent;' sâmagrî in S. means 'goods,' in Pali 'concord;' kâkapeya in S. means 'shallow,' in Pali 'brimfull;' nikṛi in S. means 'to illtreat,' in Pali 'to deceive;' pradhânam in S. means 'chief thing,' in Pali 'effort' (comp. also *padhânam*); avamṛiṣ in S. means 'to touch,' in Pali 'to revile;' niyâma in S. means 'restraint,' in Pali 'manner" Sometimes a new meaning is added to the Sanskrit ones, as when *paṇîta* means 'savoury,' as well as 'exalted;' or when *parigaṇhâti* means 'to explore,' as well as 'to embrace;' or when *vikati* means 'sort,' as well as 'change;' or when *obhâsa* means 'hint,' as well as 'lustre;' or when *âvuṇâti* means 'to string' as well as 'to cover.'

[2] Grammarians have amused themselves by constructing long sentences to read either as Latin or Italian, and a specimen of this sort of exercise on the part of a Pali grammarian will be found at Alw. I. c.

[3] *Ubho* 'both' is I think the only unquestionable relic in Pali of the Sansk. dual; *pitaro* 'parents,' is a plural.

To the above brief sketch I have only to add that, with the exception of a very few imported Dravidian nouns like *châṭî* and *chumbaṭa,* there is no foreign element in Pali.[5] It is on the whole in the same inflectional stage as Sanskrit, and everything in its vocabulary, grammar and syntax can be explained from the sister tongue.[6] But at the same time it exhibits a remarkable elasticity, a power of enriching itself by throwing out new forms; we may perhaps even detect in it adumbrations of a tendency to pass into a later phonetic stage. What Pali would have become had it run on unchecked in its course of decay and regeneration may be seen from the modern Sinhalese, which springs from an idiom closely allied to Pali, and has long passed into the analytical stage.[7] To a great extent Sinhalese may for practical purposes be viewed as a lineal descendant of Pali, and it has worked out a whole legion of grammatical forms the germs of which may often be detected in Pali, and which make it a rich, though as yet almost unexplored, philological mine.[8]

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[1] Here are a few of the many examples of two or more different Sanskrit words assuming the same form in Pali. *Dosa* = dvesha and dosha, *oṭṭha* = ushtra and oshtha. *ahosi* aor. from hu and from bhû, *diṭṭha* = dvishṭa and drishta, *rukkha* = vṛiksha and rûksha, *aṭṭa* = atta, artha and ârta, *jhâyati* = kshâyati and dhyâyati, *achchha* = achchha and riksha, *vassati* = varshati and vâṣyate, *ratana* = ratna and ratni, *muddikâ* = mudrikâ and mridhvikâ, *kavi* = kavi and kapi, *jeyyo* = jyâyas and jeya, *bhusa* = busa and bhṛiṣa, *aññâta* = âjñâta and ajñâta, *patta* = pattra, prâpta and pâtra, *sattha* = ṣâstra, ṣastra and sârtha, *appamatta* = alpamâtra and apramatta. *khipati* 'to sneeze' from kshîv, and *khipati* 'to throw' from kship.

[2] See examples at p. xv, note 1.

[3] Sometimes the older or regular form only is in use, as *gacchati*, *dissati*, *dassati*, *bharati* (or *hoti*). Sometimes the regular form is lost and its place supplied by an irregular one due to false analogy, as *pachissati* compared with pakshyati. But in innumerable cases regular and irregular forms co-exist, to the great enrichment of the language, as *dakkhati* and *passissati*, *dajjâ* and *dadeyya*. How much poetry gains from double verbal forms may be seen from the use of *kayirâ* and *kare* at Dh. v. 42, *jahe* and *jaheyya* at v. 221, *jine* and *jeyya* at v. 103.

[4] See examples at p. xiv.

[5] These two words I have only met with in late texts.

[6] I must of course except an insignificant number of forms like those mentioned at p. xiii, note 1. I have been obliged to leave a considerable number of words unidentified in my dictionary, but as our knowledge increases the list will steadily diminish; and if some words should finally remain unidentified (which is extremely probable) we must remember the vernacular character of Pali, which would explain its possessing many undoubted Aryan words which have not crept into Sanskrit literature. Thus the Pali name for white ant, *upachikâ*, which is almost certainly a derivative of upachi, does not occur in Sanskrit, because, I suppose, the white ant does not happen to be mentioned in Sanskrit literature. The same argument applies to words like *karavîka, kachavara, nâlipaṭṭa, oḍḍeti, niyura, kakkârî, kakaṇṭaka, kaṭṭhissa, pulava, jalogi, kusi, kukkuha, kukutthaka*, and many others.

[7] See p. i, note 2.

[8] See my 'Note on the Sinhalese Language' in Journ. Roy. As. Soc. 1874. I shall not go into the subject further here, as I hope shortly to resume my 'Notes.' A careful study of Sinhalese affords a complete answer to the arguments of those who hold Pali to be a 'fabricated' language.

It now only remains for me to express my thanks to the friends who have lent me their help and encouragement in my studies, and first of all to Dr. Rost, to whom I have dedicated this work, and but for whom I should never have written a line. I am proud to be able to call myself the pupil and friend of that eminent Palist Mr. V. Fausböll. Towards another Dane, Mr. V. Trenckner, a ripe and graceful Pali scholar, I shall ever entertain feelings of gratitude and respect: from the perusal of no single work do I remember to have derived greater advantage at an early period of my studies than from his masterly edition of the first chapter of *Milinda Pañha,* the manuscript of which (still I regret to say unpublished) was in my hands for several months. I owe a debt of gratitude to my friend Mr. N. Trübner for his enterprise in undertaking the publication of my Dictionary at a time when its success was, to say the least, uncertain; and to my friend Mr. Stephen Austin for the ready zeal with which he has all along seconded my efforts to carry the work quickly and satisfactorily through the press. From three Sinhalese Buddhists I have received valuable contributions in the shape of letters replying to questions on points of scholarship and interpretation. They are, first the priest Dhammârâma of Yâtrâmullê, whose premature death in January, 1872, deprived the Buddhist Church of one of its brightest ornaments; next the priest Subhûti of Vaska*d*uvê, well known to European Palists as the able editor of *Abhidhânappadîpikâ*; and lastly the Mudliar L. Corneille Vijêsi*m*ha, a scholar of much learning and originality. During the progress of this work I have received from almost all communities in Ceylon proofs of sympathy and appreciation, but from none more than the Buddhist clergy, a generous and enlightened body of men, towards whom I am under many and deep obligations.

R. C. CHILDERS.

KEY TO TECHNICAL TERMS AND PROPER NAMES.

(I omit those terms which are identical in Sanskrit and Pali.)

Abbidharma = *Abhidhammo.*
Abhijñá = *Abhiññá.*
Açaiksha = *Asekho.*
Açoka = *Asoko.*
Ālambana = *Ārammaṇaṁ.*
Amṛita = *Amato.*
Arhat = *Arahá.*
Arhattva = *Arahattaṁ.*
Arthakathá = *Aṭṭhakathá.*
Ārya = *Ariyo, Ayyo.*
Āryasatya = *Ariyasaccaṁ.*
Bhikshu = *Bhikkhu.*
Bodhisattva = *Bodhisatto.*
Bodhyaṅga = *Bojjhaṅgo.*
Buddhaghosha = *Buddhaghosa.*
Cakrabála = *Cakkaváḷaṁ.*
Çákyamuni = *Sakyamuni.*[1]
Çáriputra = *Sáriputto.*
Çásana = *Sásanaṁ.*
Chaitya = *Cetiyaṁ.*
Çikshápada = *Sikkhápadaṁ.*
Çíla = *Sílaṁ*
Çramaṇa = *Samaṇo.*
Çrávaka = *Sávako.*
Çrotápanna = *Sotápanno.*
Çruti = *Suti.*
Dharma = *Dhammo.*
Dharmacakra = *Dhammacakkaṁ.*
Dhyána = *Jhánaṁ.*
Dṛishṭi = *Diṭṭhi.*
Garuḍa = *Garuḷo.*
Gautama = *Gotamo.*
Guru = *Garu.*
Jñána = *Ñáṇaṁ.*
Káçyapa = *Kassapo.*
Káláçoka = *Káḷásoko.*
Kalpa = *Kappo*
Karma = *Kammaṁ.*
Karmasthána = *Kammaṭṭhánaṁ.*
Karmavákya = *Kammavácá.*
Kleça = *Kileso.*
Lakshaṇa = *Lakkhaṇaṁ.*
Madhyamadeça = *Majjhimadeso.*
Mahendra = *Mahindo.*
Mantra = *Manto.*
Márga = *Maggo.*
Mleccha = *Milakkho.*
Naishkramya = *Nekkhammaṁ.*
Nakshatra = *Nakkhattaṁ.*
Nirgrantha = *Nigaṇṭho.*
Nirváṇa = *Nibbánaṁ.*
Nirvṛiti = *Nibbuti.*
Pradhána = *Padhánaṁ.*
Prajñá = *Paññá.*
Prasenajit = *Pasenadi.*
Prátimoksha = *Pátimokkho.*
Pratisamvid = *Paṭisambhidá.*
Pratyeka = *Pacceko.*
Preta = *Peto.*
Pṛithagjana = *Puthujjano.*
Pudgala = *Puggalo.*
Puṇya = *Puñño.*
Ratna = *Ratanaṁ.*
Ṛiddhi = *Iddhi.*
Ṛitu = *Utu.*
Saṁskára = *Saṅkháro.*
Sañjná = *Saññá.*
Sattva = *Satto.*
Skandha = *Khandho.*
Smṛiti = *Sati.*
Snátaka = *Nahátako.*
Sparça = *Phasso.*
Sthavira = *Thero.*
Stúpa = *Thúpo.*
Sútra = *Suttaṁ.*
Tírthya = *Titthiyo.*
Tripiṭaka = *Tipiṭakaṁ.*
Tṛishṇá = *Taṇhá*
Varṇa = *Vaṇṇo.*
Vijñána = *Viññáṇaṁ.*
Vimoksha = *Vimokho.*
Yavana = *Yono.*

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[1] For the absurdity of speaking of Gautama Buddha as 'Çákyamuni' see art. *Sákiyo.*

KEY TO SUBJECTS.

(These lists are far from exhaustive.)

Angels—*Brahmaloko, Devaloko, Devaputto, Devatá, Devo, Mahábrahmá, Máro, Opapátiko, Sakko, Sattaloko.*
Apostle—*Anubuddho, Mahásávako.*
Brahmin—*Bráhmaṇo, Samaṇo.*
Buddha—*Bhagavá, Bodhi, Bodhisatto, Buddho, Gotamo, Kappo, Mahápuriso, Obháso, Páramitá, Sákiyo, Sayambhú, Sugato, Vádo, Vesárajjaṁ.*
Buddhism—*Sásanaṁ, Vibhajati.*
Buddhist Era—*Parinibbánaṁ.*
Cardinal Truths—*Ariyasaccaṁ.*
Caste—*Samaṇo, Vaṇṇo.*
Charity—*Dánaṁ, Mettá.*
Clergy—*Bhikkhu, Gaṇo, Samaṇo, Saṅgho, Thero.*
Cosmogony and Geography—*Cakkavá̤ḷaṁ, Himavá, Kappo, Lokadhátu, Loko, Mahádípo, Majjhimadeso, Meru, Okásaloko, Paribhaṇḍaṁ, Yono, Yugaṁ.*
Creed—*Saraṇaṁ.*
Devil—*Adhimuccati, Máro,* end of art. *Viññáṇaṁ.*
Ecstatic Meditation—*Árammaṇaṁ, Jhánaṁ, Kammaṭṭhánaṁ, Kasiṇaṁ, Nirodho, Samádhi, Viseso.*
Faith—*Pasádo, Pasídati, Saddhá, Saraṇaṁ.*
General Councils—*Saṅgaho, Saṅgíti.*
Heaven—*Brahmaloko, Devaloko, Saggo.*
Hell—*Apáyo, Narako, Nirayo.*
Heresy and False Doctrine—*Diṭṭhi, Pásaṇḍo, Sámaññaṁ, Sílabbataṁ, Titthiyo, Vibhavo* (2), *Vikkhepo.*
Hierarchy of Sentient Existence—*Bhavaggaṁ, Kámaloko, Nágo, Peto, Puggalo, Sattaloko, Sattávaso.*
Hindu Terms with new or altered meaning—*Brahmá, Bráhmaṇo, Máro, Nahátako, Purindado, Sakko* (Indra), *Taso, Upanisá, Vaḷabhámukhaṁ, Vedagú, Yogakkhemo.*
Hymn—*Parittaṁ, Udánaṁ.*
Impermanence—*Aniccatá, Anicco, Nibbánaṁ* (1st col.), *Saṅkháro* (p. 454, *a*), *Yoniso.*
Laymen—*Upásako.*
Meditation—*Sati, Satipaṭṭhánaṁ.*
Metaphysics—*Árammaṇaṁ, Áyatanaṁ, Dhátu, Gocaro, Indriyaṁ, Khandho, Námarúpaṁ, Paṭṭhánaṁ, Rúpaṁ, Saṅkháro, Viññáṇaṁ, Yamakaṁ.*
Miracle—*Iddhi, Páṭiháriyaṁ.*
Monastic State and Discipline—*Dhutaṅgaṁ, Kammavácá, Mánattaṁ, Nissaggiyo, Nissayo, Pabbajjá, Paṁsukúliko, Párájiko, Pariveṇaṁ, Pátimokkhaṁ, Puggalo, Sámaññaṁ, Saṅghádiseso, Saṅghakammaṁ, Saṅgho, Upasampadá, Uposatho, Uppabbajati, Vasso, Viháro, Vinayo.*
Moral Merit—*Kammaṁ, Kusalo.*
Moral Practice, Piety, Abnegation—*Aṭṭhaṅgiko, Dhammo, Nátho, Nekkhammaṁ, Páramitá, Puñño, Sílaṁ.*
Nirváṇa—*Nibbánaṁ, Nibbáti, Nibbuti, Nibbuto, Parinibbánaṁ.*
Ordination—*Pabbajjá, Upasampadá.*
Origin of Evil—*Paṭiccasamuppádo.*
Parable—*Upamá.*
Pali Language—*Mágadho, Nirutti, Páli.*
Prayer—*Paṇidhi, Patthaná.*
Predestination—*Upanissayo.*
Pride—*Vidhá.*
Prophecy—*Vyákaraṇaṁ.*
Saints—*Arahá, Ariyo, Sávako.*
Salvation—*Nissaraṇaṁ, Nittharaṇaṁ, Saraṇaṁ.*
Sanctification or Conversion—*Arahá, Arahattaṁ, Maggo, Nibbánaṁ* (p. 268, *b*), *Phalaṁ, Puthujjano, Sakadágámí, Sámaññaṁ, Samatho, Saṁyojanaṁ, Upanissayo.*
Scriptures—*Abhidhammo, Nikáyo, Nirutti, Páli, Saṅgíti, Suttaṁ, Tipiṭakaṁ, Vinayo.*
Sin, Desire, Attachment—*Ápatti, Ásavo, Kámo, Kileso, Máro, Micchattaṁ, Nívaraṇaṁ, Ogho, Saṁyojanaṁ, Taṇhá.*
Sunday—*Uposatho.*
Supererogation—*Patti.*
Transmigration—*Bhavo, Gati, Khandho, Paṭisandhi, Saṁsáro, Vaṭṭaṁ* (p. 557, *b.*).

KEY TO SANSKRIT EQUIVALENTS OF TECHNICAL TERMS AND PROPER NAMES.

Abhidharma = *Abhidhammo.*
Abhijñá = *Abhiññá.*
Açaiksha = *Asekho.*
Ālambana = *Ārammaṇaṁ.*
Amṛita = *Amato.*
Arhat = *Arahá.*
Arhattva = *Arahattaṁ*
Ārya = *Ariyo, Ayyo.*
Āryasatya = *Ariyasaccaṁ.*
Bodhyaṅga = *Bojjhaṅgo.*
Cakrabála = *Cakkaváḷaṁ.*
Çákyamuni = *Sakyamuni*
Dharma = *Dhammo.*
Dhyána = *Jhánaṁ.*
Gautama = *Gotamo.*
Jñana = *Ñáṇaṁ.*
Kalpa = *Kappo.*
Karma = *Kammaṁ.*
Karmasthána = *Kammaṭṭhánaṁ.*
Karmavákya = *Kammavácá.*
Kleça = *Kileso.*
Lakshaṇa = *Lakkhaṇaṁ.*
Madhyamadeça = *Majjhimadeso*
Mantra = *Manto.*
Márga = *Maggo.*
Mleccha = *Milakkho.*
Nakshatra = *Nakkhattaṁ.*
Nirváṇa = *Nibbánaṁ*
Nirvṛiti = *Nibbuti.*
Ṛiddhi = *Iddhi.*
Skandha = *Khandho.*
Snátaka = *Nahátako.*

A large number of the technical terms are identical in Sanskrit and in Páli. For the Four Cardinal Truths see *Ariyasaccaṁ.* For the Eight-branched Road see *Aṭṭhaṅgiko.* For the Four Paths see *Maggo, Nibbánaṁ.* For mystic meditation see *Jhánaṁ, Kammaṭṭhánaṁ, Ārammaṇaṁ, Kasiṇaṁ.* For future life, transmigration, etc., see *Gati, Játi, Bhavo, Narako, Loko.* For the gods or devas see *Devaloko, Devaputto, Devatá, Devo, Brahmaloko, Mahábrahmá, Máro.* For the Buddhist cosmogony and geography see *Kappo, Cakkaváḷaṁ, Loko, Lokadhátu, Mahádípo, Kulácalo, Meru, Himavá.* Among the principal metaphysical terms are *Dhátu, Indriyaṁ, Āyatanaṁ, Ārammaṇaṁ.*

ERRATA ET ADDENDA.

Page 3 (a), line 3 from bottom, add "P.p.p. *abhibhásito.*"

Page 5 (b), line 5, for "ABHINIMMINAṀ" read "ABHINIMMĀNAṀ"; line 29, for "*ppabbhedo*" read "*ppabhedo.*"

Page 6 (b), line 16, dele bracket before "with," and insert it before अभि.

Page 9 (b), line 27, for "doctrines," read "attribates."

Page 10 (b), add "ADDHUVO, Impermanent [अ + ध्रुव]."

Page 13 (a), for "ADHIPATEYYAṀ" read "ĀDHIPATEYYAṀ."

Page 15 (b), add "ADUṀ, see *Dadáti.*"

Page 16 (b), add "AGĀRĪ (*m.*), A householder [अगार + इन्]."

Page 18, line 21, for "*vyadhi*" re d "*vyádhi.*"

Page 19, lines 24, 25, for "*dhira*" and "*porána,*" read "*dhirá*" and "*poráṇá.*"

Page 20 (b), line 20, for "*ahu-d-eva*" read "*ahud eva*"; line 22, for "The d is euphonic," read "S. अभूत् = भू + एव, see *Bhavati*"; line 29, for "ĀJĀNĀMI" read "ĀJĀNĀTI."

Page 23 (b), for "ĀKĀSI" read "AKĀSI"; for "AKĀSO" read "ĀKĀSO, and ĀKĀSAṀ."

Page 28 (a), line 3, before "total" add "practising"; line 8 from bottom, for "*Amatábhiseka sadiso*" read "*Amatábhisekasadiso.*"

Page 29, line 7 from bottom, for "four Karisas" read "a quarter of a Karísa."

Page 30 (b), for "ANAGHO" read "ANAGGHO."

Page 31 (b), line 18 from bottom, add "See *Kammaṭṭhanaṁ.*"

Page 32, add "ANĀVAṬO (*adj.*), Unlimited [अ + आवृत = वृ]."

Page 36 (b), add "AÑÑATTHATTAṀ, Difference [aññattha + त्व]. Alw. N. 132."

Page 41 (b), line 2 from bottom, for "अनुमृहीत" read "अनुगृहीत."

Page 45 (a), line 28, add "For the ten Anussatis see *Kammaṭṭhánaṁ.*"

Page 47 (a), add "APAGABBHO (*adj.*), Free from re-birth [अप + गर्भ]. Alw. N. 34." Under article "APĀNAṀ" add "See *Ánápánaṁ.*"

Page 55 (b), line 30, for "*Ālambanam*" read "*Ālambanaṁ.*"

Page 59 (a), under article ASAṄKHEYYO, add "see *Kappo.*"

Page 62 (a), under article ASUBHO, add "see *Kammaṭṭhánaṁ.*" Add "ATAPPO, see *Brahmaloko.*"

Page 65 (a), line 8, for "सुर्" read "स्फुर्." Add "ĀṬO, Name of a bird. Ab. 637."

Page 66 (b), add "ATTHADDHO (*adj.*), Sensible, wise [अ + स्तब्ध]."

Page 71 (b), add "AVĀPURATI, To open [अव + आ + वृ]. Alw. N. 133."

Page 72 (a), line 2, for "दृ" read "सदृ."

Page 73 (a), line 15 from bottom, for "*Medaṅkara*" read "*Medhaṅkara.*"

Page 74 (b), for "ĀYAṀ" read "AYAṀ."

Page 76 (b), line 10 from bottom, for "BADH" read "BĀDH."

Page 81 (b), line 15, for "भष्य" read "भक्ष्य."

Page 88 (a), line 17, for "रिभे" read "भेरि"

Page 96 (b), at the end of article "BUDDHO" add "See *Kappo.*"

Page 101 (b), line 25, for "B. Lot. 481," read "B Lot. 581."

Page 104 (b), line 8 from bottom, for "चच्च" read "कच्च."

Page 125 (*b*), line 11, add "*Disákáko*, a foreign crow."

Page 129 (b), line 15 from bottom, after "cloth" add "[दूष्य]."

Page 138, (b), line 28, for "गद्दा" read "गड्ड"

Page 141 (b), line 7 from bottom, for "GANDHA-KUṬI" read "GÁNDHAKUṬĪ."

Page 143 (a), line 17 from bottom, for "five" read "*two.*" Add "GARIYO (*adj*). Very heavy [गरीयंस] Dh. 245

Page 144 (a), line 13, for "*Lokaguru*" read "*Loka-guru.*"

Page 145, add "GEHÀSITO (*adj.*). Lay, profane [गेह + आश्रित]"

Page 159, under article "INDO" add "See *Sakko.*"

Page 161 (a), line 10 from bottom. for "*pakáraṅ*" read "*pákáran.*"

Page 182 (a), line 8 from bottom, for "कामुक" read "क्रमुक."

Page 185 (b), line 13 from bottom, for "Makákappa" read "Mahákappa."

Page 200, add "KHATTIYO (*adj.*), Belonging to a kshatriya. *Khattiyaṁ kulaṁ*, a kshatriya family."

Page 269 (b), line 31, for "an which island," read "an island which"

ABBREVIATIONS.

abl. = ablative.
acc. = accusative.
adj. = adjective.
adv. = adverb.
aor. = aorist.
art. = article.
Ātm. = átmane.
aṭṭh. = aṭṭhakathá.
caus. = causative.
comp. = compare.
comparat. = comparative.
cond. = conditional.
dat. = dative.
desid. = desiderative.
f. *or* fem. = feminine.
foll. = following.
fr. = from
freq. = frequentative.
fut. = future.
gen. = genitive.
ger. = gerund.
gram. = grammar.
Imper., Imperat. = imperative.
imp. = imperfect.
Ind. Off. = India Office.
indecl. = indeclinable.
inf. = infinitive.
instr. = instrumental.
lit. = literally.
loc. = locative.
m. *or* masc. = masculine.
n. *or* neut. = neuter.
nom. = nominative.
num. = numeral.
opt. = optative.
Par. = parasmai.
part. = particle.
pass. = passive.
pers. = person.
p.f.p. = participle of the future passive.
pl. *or* plur. = plural.
p.p.p. = participle of the perfect passive.
p.pr. = participle present.
prep. = preposition.
pres. = present.
pret. = preterite.
q.v. = quod vide.
S. = Sutta, or when followed by Devanágarí characters = Sanskrit.
Sansk. = Sanskrit.
sep. = separate, separately.
sing. = singular.
voc. = vocative.

Words ending in O are to be considered as masculine nouns, and words ending in AṀ as neuter nouns, unless it be otherwise stated.

Nouns, adjectives and participles are given in the nominative case, verbs in the third person singular of the present tense.

The Nágarí words in brackets are the Sanskrit equivalents, the crude base being given in the case of nouns and adjectives, and the root in the case of verbs.

AUTHORITIES QUOTED.

The numeral following the name of the book refers to the page, except in the case of Abhidhánappadípiká, where it refers to the stanza. Thus Dh. 12 *means the* 12th *page of Dhammapada, while* Ab. 35 *means the* 35th *stanza of Abhidhánappadípiká.*

Ab.—Abhidhánappadípiká, edited by Waskaḍuwé Subhúti. Colombo, 1865.
Alw. I.—An Introduction to Kachcháyana's Grammar of the Páli language. By James D'Alwis. Colombo, 1863.
Alw. N.—Buddhist Nirvana. By James D'Alwis. Colombo, 1861.
Att.—The Attanagalu-vansa. By James D'Alwis. Colombo, 1866.
Bál.—Bálávatáro. Colombo, 1869.
B. Int.—Introduction à l'Histoire du Bouddhisme Indien. Par. E. Burnouf. Paris, 1844.
B. Lot.—Le Lotus de la Bonne Loi. Par. E. Burnouf. Paris, 1852.
Br. J. S.—Brahma Jála Sutta (MS.).
Br. J. S. A.—Brahma Jála Sutta Aṭṭhakathá (MS.).
Cl. Gr.—A Compendious Pali Grammar. By the Rev. Benjamin Clough. Colombo, 1824.
Das.—The Dasaratha-Játaka. Edited by V. Fausböll. Copenhagen, 1871.
Dh.—Dhammapadam. Edited by V. Fausböll. Copenhagen, 1855.
E. Mon.—Eastern Monachism. By R. Spence Hardy. London, 1860.
F. Ját.—Five Játakas. Edited by V. Fausböll. Copenhagen, 1861.
Gog. Ev.—The Evidences and Doctrines of the Christian Religion. By the Rev. D. Gogerly. Part I. On Buddhism. Colombo, 1862.
Ját.—The Játaka, together with its Commentary. By V. Fausböll. London, 1875.
Kh.—Khuddakapáṭha. Edited by R. C. Childers. Journal Roy. As. Soc., 1869.
Kamm.—Kammavákya. Edited by F. Spiegel. Bonn, 1841.
Kuhn, K. Sp.—Kaccáyanæ Specimen. Edited by E. Kuhn. Halle, 1869.
Mah.—The Mahawanso. Edited by the Hon. George Turnour, Esq. Colombo, 1837.
Mil. P.—Milinda Pañha.
Par. S.—Maháparinibbána Sutta (MS.). [I hope to edit this text with its commentary in the course of next year, see the first 32 pages in the Journal Royal As. Soc. 1874, Part I].
Par. S. A.—Maháparinibbána Sutta Aṭṭhakathá (MS.).
Pát.—Prátimoksha Sútra. Edited by J. Minayeff. St. Petersburg, 1869.
Ras.—Anecdota Palica. Rasavábiṇí, Uraga Sutta. Edited by Dr. F. Spiegel. Leipzig, 1845.
Raṭṭh. S.—Raṭṭhapála Sutta (MS.).
Sám. S.—Sámaññaphala Sutta (MS.).
Sám. S. A.—Sámaññaphala Sutta Aṭṭhakathá (MS.).
Saṅg. S.—Saṅgíti Sutta (MS.).
Sen. K.—Kaccáyanappakaraṇam. Edited by Émile Senart. Journal Asiatique, Mars—Avril, 1871, and Mai—Juin, 1871. [Those who have the separate edition, in order to find a reference must deduct 202 from the figures given in this dictionary if the number be over 360, or 192 if under 360.]
Sig. S.—Sigálováda Sutta (MS.).
Subh.—Vaskaḍuve Subhúti Terunnánsé (his letters to me are referred to).*
Ten J.—Ten Játakas. Edited by V. Fausböll. Copenhagen, 1872.
Vij.—Vijesinha Mudliar (his letters to me are referred to).*
Yátr.—The late Yátrámullé Dhammáráma Terunnánsé (his letters to me are referred to).*

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* In the second part of my dictionary (from p. 277) I have adopted the plan of acknowledging each separate contribution of these three correspondents by adding their names in brackets, so that the reader will be able to judge for himself exactly how far I am indebted to them. The contributions of Dhammârâma are few, owing to the early cessation of our correspondence; those of Subhûti are numerous and are scattered over the whole of the volume; those of Vijesinha are confined to the second part.

THE PALI ALPHABET

AND THE MODE OF TRANSLITERATION USED IN THIS DICTIONARY.

अ a	आ á	इ i	ई í	उ u	ऊ ú	ए e	ओ o

क k	ख kh	ग g	घ gh	ङ n
च c	छ ch	ज j	झ jh	ञ ñ
ट ṭ	ठ ṭh	ड ḍ	ढ dh	ण ṇ
त t	थ th	द d	ध dh	न n
प p	फ ph	ब b	भ bh	म m
य y	र r	ल l	व v	
स s	ह h	ळ ḷ	ṁ	

Pali has not, like Sanskrit, a character of its own, but in each of the countries in which it is the sacred language of the inhabitants, that is to say Ceylon, Birma, and Siam, it is written in the character of that country.* Hence it is usual in Europe to print Pali texts in the Roman character, which possesses the advantages of clearness and simplicity, and, compared with the Devanâgarî, is inexpensive to print. The few attempts that have been made by European scholars to adopt the Devanâgarî for Pali printed texts have been decided failures, and it is unlikely that they will be repeated. The transliteration of Pali fortunately presents fewer difficulties than that of Sanskrit. The system I have used in the Dictionary is, with a few modifications, that of Fausboll.†

These letters are pronounced as in Sanskrit. At the present time anusvára is pronounced in Ceylon and Birma exactly like the English and German ng in 'hang.' Thus अहं is pronounced 'ahang,' not as in Sanskrit 'aham.' That this was the ancient Magadhese pronunciation is most probable, as the labial nasal at the end of a word has a strong tendency to pass into the guttural nasal, compare for instance the Latin *meum* with the French *mon*.

In the above scheme of transliteration it must be remembered that c is pronounced like our ch in church,' and ñ like the Spanish ñ, or the English ni in 'minion.' [In the Preface the ordinary English practice of rendering च by ch is followed.] The aspirated letters are strictly speaking double or conjunct letters, being pronounced like the simple letter immediately followed by h. So much is this the case that a Sanskrit th or dh is sometimes broken up in Pali into tah or dah, e.g. *ni-dahati* from ni-dhá, and in Sinhalese we have even such forms as *daham* = dharma. It is a mistake to say that the lingual ṭ and ḍ are pronounced like our t and d; the fact is that our t is about midway between the Sanskrit त and ट, if anything approximating, in my judgment, rather to the former than the latter.

In this dictionary the circumflex over a long vowel is only used to express crasis, e.g. *dammîti* = *dammi iti*, *sádhûti* = *sádhu iti*, *nâkási* = *na akási*. Elision is marked in the European way, as *eken' úno* = *ekena úno*. The hyphen is used to indicate the vowel hiatus, e.g. *váka-usírádi*, to avoid the misapprehension that might result from writing *vákausírádi*.

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[*] It must, however, be remembered that these alphabets are all modifications of the Devanágarí, and have the same parentage: I have used the Devanágarí in the above table.

[†] Mr. Fausboll has lately become conscious of the mistake he made in adopting a sloping line to mark the long vowels, and in his last two works has exchanged it for the horizontal line. This, however, does not improve matters, as the horizontal line is required for prosody, and it is now universally agreed that in transliterating Sanskrit (and consequently Pali) the sloping line should be reserved for accent, the horizontal for prosody, and the circumflex for long vowels.

A

DICTIONARY OF THE PÂLI LANGUAGE.

A-, and before a vowel **AN-**, a negative particle, used only as an inseparable prefix [अऽ and अन्ऽ]. Compounded with nouns and adjectives: *A-puttaṁ puttam iva ácarati*, he treats like a son one who is not his son (Alw. I. 15); *Acchariyo a-rajakena vatthánaṁ rágo*, dyeing of cloth by one who is not a dyer is wonderful (Cl. Gr. 146); *A-kálo*, wrong time; *A-maggo*, wrong way; *A-daṇḍena*, not by punishment; *An-abhirati*, dissatisfaction; *A-ppamádo*, diligence; *An-appako*, abundant; *A-putto*, sonless; *A-garu*, light. With participles and the gerund: *An-icchaṁ*, not desiring; *A-suṇanto*, not hearing; *A-bhásamáno*, not speaking; *A-ṭṭhito*, not standing; *Aññaṁ kiñci puññaṁ a-katvá*, having done no other good work (Dh. 99). With an infinitive: *An-áharituṁ* not to bring (Dh. 242). With a finite verb: *An-ágami*, he did not come (Mah. 40); *An-abhineyya*, should not bring (Pát. 4). With adverbs: *A-sakiṁ*, repeatedly. With compound words: *Kiñci adátukámo*, unwilling to give anything (Dh. 89). Compounds are frequently formed by joining a noun, adjective, or participle to the same word with the negative *a* prefixed; *Maggámaggassa kovido*, knowing the right and the wrong way (Dh. 72); *Piyáppiyaṁ*, viz. *piya* + *appiya*, pleasant and unpleasant (Dh. 38); *Katákataṁ*, done and not done (Dh. 10). Compounds of this sort must be distinguished from such compounds as *phaláphaláni*, "various kinds of fruits" (F. Ját. 4), *saṁvarásaṁvaro*, "great and small restraint."

Ā (*prep.*), Until; as far as [आ]. Ab. 1180. With abl. *Ā brahmaloká*, as high as the Brahma heavens (Kuhn K.S. 23). Compounded with nouns: *Āpabbataṁ khettaṁ*, a field reaching to the mountain (Cl. Gr. 87). Much used in combination with verbs and their derivatives.

ABABAṀ, One of the high numerals, representing 10,000,000^{11}, or 1 followed by seventy-seven ciphers. Ab. 475; B. Lot. 855; Man. B. 6.

ABADDHAMUKHO (*adj.*), Foul-mouthed, scurrilous [अबद्ध + मुख]. Ab. 735.

ABADDHO (*adj.*), Not bound; unmeaning, senseless [अ + वद्ध = बन्ध्]. Ab. 126; Pát. 89.

ĀBADDHO (*p.p.p.*), Fastened; joined; united, attached [आ + वद्ध = बन्ध्]. Dh. 120. *Maṇḍale sakale asso ekábaddho adassi*, there appeared one continuous horse throughout the whole ring (Mah. 142).

ĀBĀDHIKO (*adj.*), Affected with illness, ill, sick [आबाध + इक]. Dh. 97, 434.

ĀBĀDHO, Illness, sickness, disease [आबाध]. Ab. 323; Dh. 25; Mah. 132.

ĀBAJJHATI (*pass.*), To be bound, fettered, held fast [आ + बध्यते = बन्ध्]. Dh. 177.

ABALAṀ, Weakness [अ + बल]. Dh. 420.

ABALO (*adj.*), Weak [अ + बल]. Dh. 6. Fem. *abalá*, a woman (Ab. 230).

ABBAHATI, To take away, to remove [आ + बृह् or वृंह्]. Aor. *abbahi* (Dh. 96). Ger. *abbuyha* (Dh. 255). P.p.p. *abbúḷha* (Dh. 96). *Kosito asiṁ abb.*, to unsheath a sword.

ABBAṆO (*adj.*), Unwounded [अ + व्रण]. Dh. 23. See *Vaṇaṁ*.

ABBATI, To go [अर्ब्]. Cl. P. Verbs, 8.

ABBHĀCIKKHATI, To accuse, to slander, to calumniate [अभि + आ + freq. ख्या]. *Má bhagavantaṁ abbhácikkhi*, bring not an accusation against Buddha (Kamm. 31). *Tucchena paraṁ abbhácikkhanto*, bearing false witness against his neighbour, lit. accusing another without a cause (Dh. 394). Comp. *Abbhakkhánaṁ*.

ABBHĀGAMANAṀ, Approaching, going to, visiting [अभ्यागमन]. Pát. 95.

ABBHAKAṀ, Talc [अभ्रक]. Ab. 492.

ABBHAKKHĀNAṀ, Accusation, slander, calumny [अभ्याख्यान]. Ab. 116 explains this word to mean "a groundless charge, such as, You owe me a hundred pieces of money." Dh. 25; Kamm. 31. Comp. *Abbhácikkhati*.

ABBHĀKUṬIKO (*adj.*), Unfrowning, genial [अ + भ्रकुटि + क].

ABBHAṀ, and **ABBHO**, A cloud; the sky, air, atmosphere [अभ्र]. Ab. 45, 48; Dh. 31.

ABBHĀNAṀ, Rehabilitation of a priest who has undergone Parivása, or penance for an expiable offence [अभि + आयन]. Pát. xl, 74. *Abbhána* is a contraction of *abbháyana*; compare Moggalána for Moggalláyana.

ABBHAÑJANAṀ, Anointing [अभि + अञ्जन].

ABBHANTARAṀ, Interval, interior; a certain measure [अभ्यन्तर]. Ab. 197, 771. *Abbhantaraṁ te gahanaṁ*, thy heart is choked with sin (Dh. 70). Loc. *abbhantare*, within (Dh. 424). *Nagarabbhantare pati*, alighted inside the city (Mah. 153). *Sattáhabbhantare*, within a week (Mah. 69). With gen. *Imesaṁ sattánaṁ abbhantare*, within these beings (Dh. 195).

ABBHANTARO (*adj.*), Internal, inner [अभ्यन्तर]. Mah. 154.

ABBHANUMODANAṀ, Rejoicing, thanksgiving, praise [अभि + अनु + मुद् + अन]. Ab. 836.

ABBHĀSO, Repetition, practice; reduplication [अभ्यास]. See also *Abhyáso*.

ABBHATTHAṀ, Setting, declining, perishing [अभि + अस्त]. *Abbhatthaṁ gacchati*, to decline, to perish. Comp. *Atthaṁ*.

ABBHETI, To restore a priest who has been degraded for an offence [अभि + आ + इ]. Pát. 68. Pot. *abbheyya* (Pát. 6). P.f.p. *abbhetabbo* (Pát. 74). P.p.p. *abbhito* (Pát. 6). Comp. *Abbhánaṁ*.

ABBHOKĀSIKO (*adj.*), Living in the open air, or in an open unsheltered space [आभ्यवकाशिक]. *Abbhokásikaṅgaṁ*, "precept enjoining a life in an open unsheltered space," one of the thirteen Dhutaṅgas (B. Int. 309; E. Mon. 134).

ABBHOKĀSO, The open air; an open space [अभि + अवकाश].

ABBHOKKIRAṆAṀ, Covering, bedecking [अभि + अव + किरण].

ABBHUDĪRITO (*p.p p.*), Uttered [अभि + उद् + ईरित = ईर्].

ABBHUGGACCHATI, To approach; to go to meet; to ascend, to go up [अभि + उद् + गम्]. *Vehásam abbhuggantvá*, having risen into the air (Mah. 81).

ABBHUGGATO (*p.p p.* last), Having approached; gone to meet; ascended [अभि + उद् + गत = गम्]. Cl. Gr. 12; Kuhn K.S. 13.

ABBHUJJALANAṀ, Spitting fire (a juggler's trick) [अभि + उद् + ज्वलन].

ABBHUTADHAMMO, and **-MMAṀ**, Mysterious or supernatural phenomenon or condition [अद्भुत + धर्म]. This is the name of one of the nine aṅgas or divisions of the Buddhist scriptures. It is said by Buddhaghosa to include all discourses relating to wonderful and mysterious conditions, and beginning with the words, "Priests, these four wonderful and mysterious conditions are in Ānanda," and so forth:—*Cattáro 'me bhikkhave acchariyá abbhutá dhammá Ānande ti ádinayappavattá sabbe pi acchariyabbhutadhammapaṭisaṁyuttá suttantá*. B. Int. 63; E. Mon. 172.

ABBHUTO (*adj.*), Hidden, mysterious; wonderful, portentous; astonished [अद्भुत]. Ab. 736; Mah. 4, 108. *Abbhuto dhammo*, and *abbhutadhammo*, a wonder, portent, miracle. *Abbhutaṁ vata bho*, a mysterious thing indeed. Neut. *abbhutaṁ*, a wonder, a miracle (Mah. 117; Dh. 97).

ABBHUTO, The Marvellous (one of the Náṭyarasas); a gambler's stake [अद्भुत]. *Abbhutaṁ karoti*, to lay a wager. Ab. 102, 532, 1023.

ABBOCCHINNO (*adj.*), Unbroken [अ + वि + अव + छिन्न = छिद्].

ABBUDAṀ, One of the high numerals, $10{,}000{,}000^8$, or 1 followed by fifty-six ciphers; a canker, skin, sore [अर्बुद]. Ab. 475; B. Lot. 857.

ABBUTO (*adj.*), Undisciplined. Dh. 47. The etymology of this word presents some difficulty. Buddhaghosa refers it to vrata (see Dh. 379), and if he is right we must suppose the *a* has been changed to *u*, as in *sammuti* for Sanskr. sammati.

But Fausboll, with great probability, considers it to be a-vṛita. Compare *subbuṭṭhi* = su-vṛishṭi.

ĀBHĀ (*f.*), Splendour, radiance, light [आभा]. Ab. 64; B. Lot. 836. *Rajatábhá*, with a silver sheen (Mah. 65).

ABHABBATĀ (*f.*), Non-liability; inability [अभव्य + ता]. *Abhabbatá diṭṭhapadassa vuttá*, the inability to conceal a sin of one who has seen Nirváṇa has been declared (Khud. 9).

ABHABBO (*adj.*), Not liable; unable [अ + भव्य = भू]. With dat. *Abhabbo parihánáya*, not liable to fall away from holiness (Dh. 6). With inf. *Puriso sísacchinno abhabbo jívituṁ*, a man whose head is cut off is unable to live (Kamm. 9). *Abhabbuppattiko*, not liable to arise (Dh. 195). There are five *Abhabbaṭṭhánas* or "points of non-liability," viz. sins that an Arahá cannot commit, killing, stealing, etc.

ĀBHĀKARO, The sun [आभा + कर]. Ab. 63.

ĀBHARAṆAṀ, Ornament, decoration [आभरण]. Ab. 283; Dh. 233; Mah. 245.

ABHĀSANAṀ, Silence [अ + भाषण]. Ab. 429.

ĀBHASSARO (*adj.*), Shining, radiant [आ + भास्वर]. The *Ābhassará devá*, or Radiant gods, are the inhabitants of one of the Brahma heavens (see *Brahmaloko*). Dh. 36; B. Intr. 611; Man. B. 26. *Ābhassaraloko*, the world or heaven of the Radiant gods (Dh. 353).

ĀBHĀTI, To shine [आ + भा]. Dh. 69.

ĀBHATO (*p.p.p.*), Brought, carried, conveyed [आभृत = भृ]. Ab. 749; F. Ját. 55; Mah. 89.

ABHAVO, Decrease, decay, misfortune [अ + भव].

ABHĀVO, Non-existence; absence [अ + भाव]. Ab. 1103. *Ātápábhávo*, absence of sunshine (Ab. 953). *Mahesiyá abhává*, from his not having a queen (Mah. 54). *Abhávaṁ gacchati*, to come to nothing, perish (Dh. 102).

ABHAYĀ (*f.*), The plant Terminalia Citrina [अ + भय]. Ab. 569.

ABHAYAṀ, Safety; protection from danger [अ + भय]. Mah. 3, 249; Dh. 56. *Abhayappatto*, secure (B. Lot. 403).

ABHAYO, (*adj.*), Fearless [अ + भय]. Dh. 46.

ABHIBHĀSATI, To speak to, address [अभि + भाष]. Kuhn K.S. 33.

ABHIBHĀSITO (*p.p.p.*), Illumined [अभि + भास्]. Mah. 108.

ABHIBHAVANAṀ, Overcoming, vanquishing [अभिभवन]. Dh. 407.

ABHIBHAVATI, To overcome; to attain, to master; to surpass [अभि + भू]. Dh. 409. Ger. *abhibhuyya* (Dh. 58). Pass. *abhibhúyati* (Dh. 355).

ABHIBHAVO, Being overcome, defeat [अभिभव]. Dh. 286.

ABHIBHĀYATANAṀ, Place or region of the vanquisher [अभिभू + आयतन]. There are eight of these "regions," representing eight stages of knowledge attained by the devout Buddhist (B. Lot. 825).

ABHIBHŪ (*adj.*), Overcoming, mastering, vanquishing, surpassing [अभि + भू]. Cl. Gr. 33; Dh. 255.

ABHIBHŪTO (*p.p.p. abhibhavati*), Overcome, overpowered, subdued, vanquished [अभि + भूत = भू]. *Niddáya abhibhúto*, overpowered with sleep (Dh. 401). *Ghammábhibhúto*, overpowered by the heat (Mah. 3).

ABHICCHĀ (*f.*), Desire, longing [अभि + इच्छा].

ĀBHIDHAMMIKO (*adj.*), Connected with Abhidhamma; versed in or studying the Abhidhamma [अभि + धर्म + इक]. Cl. Gr. 91.

ABHIDHAMMO, and **ABHIDHAMMAṀ**, Higher doctrine, transcendental doctrine, metaphysics [अभि + धर्म]. This is the name of the third great division of the Buddhist scriptures; it implies metaphysical as opposed to moral doctrine (dhamma). The *Abhidhammapiṭakaṁ*, "basket of transcendental doctrine," is the third section of the Tipiṭaka, and consists of the following seven books: Dhammasaṅgaṇippakaraṇaṁ; Vibhaṅgappakaraṇaṁ; Dhátukathápakaraṇaṁ; Puggalapaññattipakaraṇaṁ, or puggalapaṇṇattipakaraṇaṁ; Kathávatthupakaraṇaṁ; Yamakappakaraṇaṁ; Paṭṭhánappakaraṇaṁ. B. Intr. 35, 437 and foll; E. Mon. 167, 170; Cl. Gr. 87.

ABHIDHĀNAṀ, Name, appellation; noun [अभिधान]. Ab. 114; Alw. I. viii.

ABHIDHĀNAPPADĪPIKĀ (*f.*), Lamp of nouns [अभिधान + प्रदीपिका]. This is the name of a well-known vocabulary of Páli nouns, compiled on the model of Amarakosha by the grammarian Moggallána at the end of the 12th century (Alw. I. vi. and foll.).

ABHIDHĀTABBO (*adj.*), That ought to be declared or named [अभि + धातव्य = धा].

ABHIDHEYYO (*adj.*), To be declared, pointed out, denoted, meant [अभिधेय = धा]. Neuter *abhidheyyaṁ*, name, appellation (Mah. 50). *Abhidheyyaliṅgiko*, adjective, viz. having the gender denoted by the noun it agrees with (Ab. 841). Ab. 785.

ABHIDHĪYATI (*pass.*), To be declared, to be pointed out [अभि + धीयते = धा].

ABHIDOSO, Evening [अभिदोष]. Ab. 68.

ABHIGACCHATI, To go to, to approach [अभि + गम्]. Mah. 107.

ABHIGAMANAṀ, Approaching [अभिगमन]. *Paradárábhigamanaṁ*, adultery.

ABHIGHĀTO, Striking, concussion [अभिघात]. Dh. 210.

ABHIGĪTO (*p.p.p.*), Sung or recited to [अभिगीत = गै]. *Buddhagáthábhigíto'mhi*, Buddha has recited a stanza to me (Gog. Ev. 28).

ABHIHANTI, To assail; to strike [अभि + हन्]. Ger. *abhihanitvá* (Dh. 279).

ABHIHARATI, To bring to; to acquire, to gain [अभि + हृ]. Mah. 80; Dh. 298; Pát. 78.

ABHIHĀRO, Bringing, offering [अभिहार]. Ab. 1128; Mah. 80; Pát. 78.

ABHIHAṬO (*p.p.p. abhiharati*), Brought [अभि + हृत = हृ]. Mah. 87.

ABHIHITO (*p.p.p.*), Called, named; spoken, said [अभि + हित = धा]. Ab. 755; Alw. I. xiii.

ABHIJĀNĀTI, To know, to learn, to ascertain; to perceive; to admit, to acknowledge [अभि + ज्ञा]. *Abhijánáhi cittácáraṁ*, ascertain his disposition (Mah. 246). P.p.p. *abhiññáto*. Ger. *abhiññáya* (Dh. 14, 30, 63), *abhiññá* (see separ.), *abhijánitvá* (Dh. 435).

ABHIJANO, Race, tribe, family [अभिजन]. Ab. 332.

ABHIJAPPANAṀ, Muttering spells, incantation [अभि + जल्पन].

ABHIJĀTI (*f.*), Origin, race, birth [अभि + जाति].

ABHIJĀTIKO (*adj.*), Belonging to origin or race [अभिजाति + क]. *Sukkábhijátiko*, of pure origin.

ABHIJĀTO (*p.p.p.*), Well-born, noble; learned, wise [अभिजात = जन्]. Ab. 1074.

ABHIJJHĀ (*f.*), Covetousness [अभिध्या]. Ab. 163.

ABHIJJHĀLŪ (*adj.*), Covetous [अभिध्या + लु]. Cl. Gr. 93.

ABHIKĀMĪ (*adj.*), Desirous [अभि + कामिन्]. Mah. 130.

ABHIKHYĀ (*f.*), Name; beauty, splendour, glitter [अभिख्या]. Ab. 1052.

ABHIKIRATI, To overwhelm, to cover [अभि + कॄ]. With í metri causa (Dh. 5). Inf. *abhikiritum* (Dh. 182).

ABHIKKAMATI, To go forward, to advance, to approach [अभि + क्रम्]. Dh. 91.

ABHIKKAMO, Advancing, advance [अभिक्रम]. Ab. 836; Dh. 318.

ABHIKKANTO (*p.p.p. abhikkamati*), Advanced; having approached [अभि + क्रान्त = क्रम्]. Ab. 836; Khud. 4.

ABHIḲKANTO (*p.p.p.*), Handsome, beautiful; excellent, good [अभि + कान्त = कम्]. Ab. 836; Khud. 4.

ABHIKKANTO (*p.p.p.*), Withereḍ; exhausted [अभि + क्लान्त = क्लम्]. Ab. 836.

ABHIKKHAṆAṀ (*adv.*), Repeatedly [अभीक्ष्णम्]. Ab. 1137; Dh. 384. See also *Abhiṇhaṁ*.

ABHILABHATI, To obtain, receive [अभि + लभ्].

ABHILAKKHITO (*p.p.p.*), Marked, characterized, distinguished [अभिलक्षित = लक्ष्].

ABHILĀPO, Speaking to, talking [अभिलाप]. *Aññamaññábhilápo*, conversation (Mah. 261).

ABHILĀSĪ (*adj.*), Desirous [अभिलाषिन्]. Mah. 121.

ABHILĀSO, Desire [अभिलाष]. Ab. 163.

ABHILĀVO, Cutting, reaping [अभिलाव]. Ab. 770.

ABHILEPANAM, Smearing; pollution [अभि + लिप् caus. + अन]. Alw. I. 106.

ABHILITTO (*p.p.p.*), Smeared; stained, polluted [अभि + लिप्त = लिप्]. Alw. I. 107.

ABHIMADDITO (*p.p.p.*), Crushed, trampled, overthrown [अभि + मर्दित = मृद्]. Mah. 50.

ABHIMAṄGALAṀ, High festival, solemnity [अभि + मङ्गल]. Mah. 172; Dh. 246.

ABHIMĀNO, Pride; wisdom [अभिमान]. Ab. 860.

ABHIMATTHATI, To grind, to crush [अभि + मथ्]. Dh. 29, 330.

ABHIMUDĀ (*f.*), Joy [अभि + मुदा]. Ras. 7.

ABHIMUKHO (*adj.*), Facing towards, opposite [अभिमुख]. *Rohaṇábhimukho agá* went in the direction of R. (Mah. 130). *Puratthimadisábhimukho*, facing the East (Alw. I. xxi). *Te ubho abhimukhá ahesuṁ*, they both met face to face. Loc. *abhimukhe*, opposite, in front of. With gen. *Tassa bhikkhuno ab.*, before the face of that priest (Dh. 195).

ĀBHIMUKHYAṀ, Front, direction towards [आभिमुख्य]. Ab. 1178.

ABHINADATI, To roar [अभि + नद्]. Dh. 340.

ABHINĀDETI (*caus.* last), To fill with noise [अभि + नादयति = नद्]. *Abhinádeti daddaraṁ*, makes the mountain rebellow with his roar (F. Ját. 47).

ABHINANDATI, To be pleased with, to approve of, to welcome, to rejoice at, to delight in [अभि + नन्द्]. Dh. 14, 39. *Te bhikkhú bhagavato bhásitaṁ abhinanduṁ*, those priests rejoiced at the words of Buddha (B. Lot. 434).

ABHINAVO (*adj.*), Quite new; new [अभिनव]. Ab. 713.

ABHINAYO, A dramatic representation [अभिनय]. Ab. 101.

ABHINETI, To bring to, conduct to [अभि + नी]. Pát. 4.

ABHIṆHAṀ (*adv.*), Repeatedly [अभीक्ष्णम्]. Ab. 1137; Dh. 229, 288; Ras. 33. See also *Abhikkhaṇaṁ*.

ABHINIBBATTATI, To be re-born in another existence [अभि + निस् + वृत्].

ABHINIBBATTI (*f.*), Re-birth in another existence [अभि + निर्वृत्ति]. Dh. 226.

ABHINIBBATTO (*p.p.p. abhinibbattati*), Reborn in another existence [अभि + निस् + वृत्त = वृत्]. B. Lot. 542.

ABHINĪHARATI, To turn, to direct [अभि + निस् + हृ]. B. Lot. 866; Mah. 214.

ABHINĪHĀRO, Earnest wish or aspiration [अभि + निस् + हार]. *Katábhiníháro*, having formed the resolution to become Buddha (Dh. 140, 267, 320, 344; Ras. 65).

ABHINIKKHAMANAṀ, Going out, departing; retiring from the world, giving up the world to devote oneself to an ascetic life [अभि + निष्क्रमण]. Dh. 345; Alw. I. 77.

ABHINIKKHAMATI, To go out, to depart [अभि + निस् + क्रम्]. *Yuddháya abhinikkhami*, went forth to battle (Mah. 217).

ABHINIKKHAMO, Going out; retiring from the world to devote oneself to an ascetic life [अभि + निष्क्रम]. B. Lot. 334; Dh. 180, 277.

ABHINILĪYATI, To hide oneself, to lie hid [अभि + नि + ली]. Mah. 203.

ABHINĪLO (*adj.*), Very black [अभि + नील]. B. Lot. 564.

ABHINIMANTETI, To invite; to present with [अभि + नि + मन्त्]. With instr. *Abhinimanteyyáma pi naṁ parikkhárehi*, we would induce him to accept priestly requisites.

ABHINIMMIṆAṀ, Creating (see next).

ABHINIMMINĀTI, and ABHINIMMĀTI, To create, to cause to appear by supernatural power [अभि + निस् + मा]. Ger. *abhinimminitvá* (Dh. 143). Aor. *abhinimmi* (Dh. 315).

ABHININNĀMETI (*caus.*), To turn, to direct [अभि + निस् + नम्]. B. Lot. 866.

ABHINIPAJJATI, To lie down [अभि + नि + पद्]. Pát. 13, 105.

ABHINIPPHĀDETI (*caus.*), To effect, to accomplish, to succeed [अभि + निस् + पद्]. *Cívaraṁ abhinipphádeyya*, should succeed in obtaining the robe (Pát. 9).

ABHINISĪDATI, To sit down [अभि + नि + सद्]. Pát. 13, 105.

ABHINIVESO, Adhering to; inclination to [अभिनिवेश].

ABHINIVISATI, To settle down; to devote oneself to [अभि + नि + विश्]. Pát. 66; B. Lot. 338.

ABHIÑÑĀ (*f.*), Higher knowledge, transcendent or supernatural knowledge or faculty [अभिज्ञा]. There are five Abhiññás, or supernatural faculties possessed by Arahás: 1. *Iddhividhá* or *iddhippabbhedo*, 2. *Dibbasotaṁ*, 3. *Parassa cetopariyañáṇaṁ*, or *paracittavijánanaṁ*, 4. *Pubbenivásánussatiñáṇaṁ*, 5. *Dibbacakkhu*; "the different magical powers, the divine ear, knowledge of the thoughts of others, knowledge of former existences, the divine eye." There are also six Abhiññás (*chaḷabhiññá* or *cha abhiññáyo*), consisting of the five just enumerated, with the addition of *Āsavakkhayakaraṅáṇaṁ*, the knowledge which causes the destruction of human passion. B. Intr. 295; Lotus 820 and foll.; E. Mon. 284; Dh. 182.

ABHIÑÑĀ (*ger.*), Having known, become cognisant of [अभिज्ञाय = ज्ञा]. This word is found in the frequently recurring phrase *sayaṁ abhiññá sacchikatvá*, "having himself known and seen face to face." Here abhiññá is a shortened form of the gerund abhiññáya. Burnouf compares "*paṭisaṅkhá yoniso*" for paṭisaṅkháya yoniso. B. Lot. 468, 861; compare Dh. 415.

ABHINNAKO (*adj.*), Not schismatic, orthodox [अ + भिन्न = भिद् + क]. Alw. I. 65.

ABHIÑÑĀṆAM̐, Sign, token [अभिज्ञान]. Ab. 55.

ABHIÑÑĀTO (*p.p.p. abhijánáti*), Known; well-known, distinguished, remarkable [अभि + ज्ञात = ज्ञा]. Ab. 724.

ABHIÑÑĀYA, see *Abhijánáti.*

ABHIÑÑEYYO (*adj.*), That ought to be known, or that can be known [अभि + ज्ञेय = ज्ञा]. Dh. 415, 435.

ABHINNO (*adj.*), Undivided; not different, identical [अ + भिन्न = भिद्]. *Abhinnaliṅgí*, of the same gender (Alw. I. vii.).

ABHIÑÑO (*adj.*), Knowing, conversant with [अभिज्ञ]. Ab. 720; Mah. 116.

ABHIPATTHETI, To desire, to long for, to pray for [अभि + प्र + अर्थ्]. Khud. 14. P.p.p. *abhipatthito*, wished for; desirable, charming (Mah. 55; Dh. 316).

ABHIPĪḶITO (*p.p.p.*), Oppressed, afflicted [अभिपीडित = पीड्].

ABHIPŪJETI, To offer, to present with [अभि + पूज्]. With instr. *Abhipújetu rajjena*, let him invest (the Bo tree) with his kingdom (Mah. 116).

ABHIRĀDHETI (*caus.*), To content, to satisfy [अभि + राधयति = राध्]. Dh. 149.

ABHIRĀJĀ (*m.*), A supreme king [अभि + राजन्]. *Rájábhirájá*, king of kings.

ABHIRAMATI, To delight in [अभि + रम्]. With loc., *Kusalapathe 'bhirameyya*, should delight in the path of righteousness (Mah. 144). Kamm. 11; Dh. 392.

ABHIRAMMO (*adj.*), Delightful [अभि + रम्य = रम्]. Mah. 199.

ABHIRĀMO (*adj.*), Delightful [अभिराम]. Mah. 215.

ABHIRATI (*f.*), Delighting in, delight [अभिरति]. Dh. 16.

ABHIRATO (*p.p.p. abhiramati*), Delighting in, devoted to [अभिरत = रम्]. Dh. 180.

ABHIRUCITO (*p.p.p.*), Pleasing, agreeable, liked [अभिरुचित = रुच्]. *Attano abhirucitakále*, at the time he liked best (Dh. 422). F. Ját. 56.

ABHIRUHANAM̐, Ascending, mounting [अभि + रुह् + अन]. Dh. 155; Pát. 14.

ABHIRUHATI, ABHIRŪHATI, and **ABHIROHATI**, To ascend, to mount [अभि + रुह्]. *Rukkham abh.*, to climb a tree (Dh. 155). *Návam abh.*, to go on board ship (B. Lot. 363). *Hatthim̐ abh.*, to mount an elephant (Dh. 158). *Dhammásanam̐ abh.*, to ascend the pulpit (F. Ját. 46). *Pabbatam̐ abh.*, to ascend a mountain (Dh. 144). Pres. *abhiruhati* (Dh. 235), *abhirúhati* (Dh. 57). Ger. *abhiruyha* (Dh. 158; Ras. 38), *abhirúhitvá* Dh. 402), *abhiruhitvá* (Dh. 402; B. Lot. 363), *Abhiruyhitvá* (Kuhn K. S. 25). P.p.p. *abhirúḷho* (Dh. 129).

ABHIRŪPO (*adj.*), Beautiful, handsome [अभिरूप]. B. Lot. 407; Dh. 395.

ABHIRUTAM̐, Sound [अभिरुत = रु].

ABHISADDAHANAM̐, Firm faith or belief (see next).

ABHISADDAHATI, To have firm faith, to believe fully [अभि + श्रत् + धा]. Alw. I. 107.

ABHISAJJATI, To be angry; to scold, to be angry [with अभि + सञ्ज्]. Opt. *abhisaje* (Dh. 72).

ĀBHISAMĀCĀRIKAM̐, Least duties, minor duties [अभि + समाचार + इक]. Dh. 106. In a religious sense this term is applied to the lesser duties of the devotee, as the Sekhiya precepts, the Upajjháyavatta, etc. (Ab. 431). *Abhisamácárikavattam̐* or *-sílam*, the Ab. duties (Dh. 334). Pl. *abhisamácárikáni*, the Ab. precepts.

ABHISAMAYO, Penetration, comprehension, clear understanding [अभि + समय]. Dh. 134. See *Dhammábhisamayo.*

ABHISAMBHUṆOTI, and **-ṆĀTI**, To obtain [अभि + सम् + भू]. B. Lot. 313.

ABHISAMBODHI (*f.*), Perfect understanding, infallible knowledge [अभि + सम् + बोधि]. B. Lot. 335.

ABHISAMBUDDHO (*p.p.p. next*), Thoroughly understood, perfectly known; enlightened, knowing fully [अभि + सम् + बुद्ध = बुध्]. B. Lot. 403.

ABHISAMBUJJHATI, To gain perfect knowledge of [अभि + सम् + बुध्]. Aor. *abhisambujjhi* (B. Lot. 337). Part. pr. *abhisambudhåno* (Dh. 9). Ger. *abhisambujjhitvá* (Dh. 320).

ABHISAMETI, To penetrate, comprehend, gain a full knowledge of [अभि + सम् + आ + इ]. Ger. *abhisamecca* (Khud. 15). *Abhisametávi*, one who has gained a full knowledge of the truth (Pát. 75).

ABHISAMMATO (*p.p.p.*), Fully approved; honoured, prized [अभि+ सम् + मत = मन्]. Mah. 173.

ABHISAMPARĀYO, Future state, futurity [अभि + संपराय]. Dh. 175.

ABHISAṀYUTO (*p.p.p.*), Fitted out, equipped [अभि + सम + युत = यु]. Mah. 217.

ABHISANDETI (*caus.*), To rain upon, to drench [अभि + स्यन्द्]. *Sukhena abh.*, to fill with joy. Comp. *Abhisanno.*

ABHISANDHI (*m.*), Intention [अभिसंधि]. Ab. 766.

ABHISANGO, Curse, imprecation [अभिषङ्ग]. Ab. 759. Mr. Trenckner thinks there should be one *s.*

ABHISANKHARAṆAṀ, Preparing, forming; effecting: perfecting: accumulation [अभि + सम + कृ + अन]. Ab. 832.

ABHISANKHĀRO, Forming, effecting, perfecting; accumulation, collection: accumulation of Karma, merit and demerit; idea, conception, fancy [अभि + संस्कार]. *Iddhâbhisankhâram abhisankharoti*, to effect an exercise of supernatural power. *Pabbajjâbhisankhâro*, fancy, idea, aspiration for the life of an ascetic (Alw. I. 92). B. Int. 504. See *Mâro*, *Sankhâro.*

ABHISANKHAROTI, To prepare, to form, to effect, to perfect [अभि + सम् + कृ]. Pát. 90. Aor. *abhisankhâsi.* Ger. *abhisankharitvâ* (Dh. 288).

ABHISANKHATO (*p.p.p.* last), Prepared, formed; well-made, perfected [अभि + सम् + कृत = कृ]. Mah. 176.

ABHISANNO (*p.p.p.*), Rained on, drenched [अभि + स्यन्न = स्यन्द्]. *Sukhena abh.*, filled with joy. Comp. *Abhisandeti.*

ABHISĀRIKĀ (*f.*), A woman who carries on an intrigue [अभिसारिका]. Ab. 232.

ABHISAVANAṀ, Oozing, trickling, flowing [अभि + स्रवण]. See also *Abhissavanaṁ.*

ABHISECANAṀ, Sprinkling; inauguration of a king [अभिषेचन]. Mah. 51.

ABHISECETI (*caus. abhisiñcati*), To cause to be sprinkled, or inaugurated [अभि + सेचयति = सिच्]. *Mahesitte 'bhisecayi*, installed her in the queenship (Mah. lxxxviii, 22).

ABHISEKO, sprinkling [अभिषेक]. Mah. 159.

ABHISIÑCATI, To besprinkle, to inaugurate a king by sprinkling with sacred water [अभि + सिच्]. *Rajjena abh.*, to invest with royalty (Mah. 112; Ras. 15). *Dhammâmatarasena taṁ abhisiñcitvâ*, having sprinkled him with the nectar essence of the Law (Ras. 19). Anomalous p p.p. *abhisiñcito* (Ras. 15). Dh. 162.

ABHISITTO (*p.p.p.* last), Besprinkled; inaugurated a king [अभि + सिक्त = सिच्]. *Amatenâbhisitto 'va*, as if sprinkled with nectar (Mah. 106). Mah. 10, 159.

ABHISOBHITO (*p.p.p.*), Adorned, beautified, resplendent [अभि + शोभित = शुभ्]. Mah. 27.

ABHISSANGO, Attachment [अभिष्वङ्ग]. Ab. 873.

ABHISSAVANAṀ, Flowing, dripping [अभि + स्रवण]. See also *Abhisavanaṁ.*

ABHISUṆOTI, To hear, to listen to [अभि + श्रु]. Alw. I. 36.

ABHITAPPETI (*caus.*), To satisfy thoroughly [अभि + तर्पयति = तृप्].

ABHITATTO (*p.p.p.*), Scorched [अभि + तप्त].

ABHIṬHĀNAṀ, Crime, deadly sin [अभि + स्थान]. There are six: *mâtughâto, pitughâto, arahantaghâto, lohituppâdo, sanghabhedo, aññasatthuddeso*, "Matricide, parricide, killing an Arhat, shedding the blood of a Buddha, causing divisions among the priesthood, following other teachers" Kh. 9, and see E. Mon. 37).

ABHITO (*adv.*), Near, in the presence of; on both sides [अभितस्]. Ab. 1195. Cl. Gr. 131.

ABHITOSETI (*caus.*), To gratify, to reward [अभि + तोषयति = तुष्]. Mah. 256.

ABHITTHARATI, To make haste [अभि + त्वर्]. Dh. 21.

ABHITTHAVATI, To praise [अभि + स्तु]. Dh. 167.

ABHITTHUTO (*p.p.p.* last), Praised [अभि + स्तुत = स्तु]. Dh. 118, 120.

ABHIVĀDANAṀ, and -NĀ (*f.*), Respectful salutation [अभिवादन]. Dh. 20.

ABHIVADATI, To say, to declare [अभि + वद्].

ABHIVAḌḌHATI, To increase, to grow [अभि + वृध्]. Dh. 5, 60. P. pr. caus. *abhivaḍḍhento*, growing up (Mah. 136).

ABHIVĀDETI (*caus. abhivadati*), To salute respectfully, to salute, to greet [अभि + वादयति = वद्]. With acc. (Mah. 82, 167; Kh. 4). With loc. *Bhikkhûsu abhivâdenti*, they salute the priests (Kuhn K.S. 15).

ABHIVANDANAṀ, Respectful salutation [अभिवन्दन]. Ab. 426.

ABHIVANDATI, To salute respectfully [अभि + वन्द्].

ABHIVIJAYATI, and -JETI, To overcome, to conquer [अभि + वि + जि]. Ger. *abhivijiya* (B. Lot. 581).

ABHIVINAYO, Higher discipline, the subtleties or refinements of Vinaya [अभि + विनय].

ABHIVUDDHI (*f.*), Increase, growth, prosperity [अभि + वृद्धि]. Mah. 36; Ras. 36.

ABHIYĀCATI, To entreat, to ask, to request [अभि + याच्]. Mah. 11.

ABHIYĀTI, To approach; to attack [अभि + या]. Dh. 194.

ABHIYOGO, Charge, accusation [अभियोग].

ĀBHOGO, Fulness, plenty; thought, reflection [आभोग]. Ab. 1083; Pát. 78, 98.

ĀBHUJĪ (*f.*), Name of a tree, the Bhúrja or Bhojpatr [आ + भुज + ई]. Ab. 565.

ĀBHUJATI, To bend, to turn in [आ + भुज्]. *Pallaṅkaṁ ábhujati*, to sit cross-legged. B. Lot. 334.

ABHŪTO (*adj.*), That has not been, that is not; false [अ + भूत = भू]. *Abhútaṁ mayá bhaṇitaṁ*, I have said the thing that is not (Pát. 72). *Abhútavádí*, speaking falsehood (Dh. 54). Instr. *abhútena*, falsely (Dh. 340).

ABHYĀSO, Repetition, practice [अभ्यास].

ABHYĀSO (*adj.*), Near [अभ्याश]. Ab. 705; Cl. Gr. 146.

ABY-, for words beginning thus see AVY-.

ACALO (*adj.*), Firm, steady, immoveable [अ + चल]. Masc. *acalo*, a mountain (Ab. 605).

ĀCAMANAṀ, Rinsing the mouth; washing, cleansing [आचमन]. Dh. 103. See *Kumbhí.*

ĀCĀMO, Scum of boiling rice [आचाम]. Ab. 466.

ĀCARATI, To live; to act; to perform; to treat; to practise [आ + चर्]. *Satthárá saddhiṁ verí hutvá ácari*, you acted in hostility to the Teacher (Dh. 147). *Tathá ácaranto*, while thus occupied (Mah. 76). *Akiccaṁ ácarati*, commits a crime (Ab. 738). *Achattaṁ chattam iva ácarati*, he treats like a parasol what is not a parasol (Alw. I. 15). *Váṇijjam ác.*, to trade. *Dhammaṁ ác.*, to conform to the Law (Alw. I. 15; Ras. 25). *Táya saṁvásaṁ ácari*, cohabited with her (Mah. 44). P.p.p. *áciṇṇo.*

ĀCARIYO, A teacher or master; a scholar, professor [आचार्य]. Ab. 410; Dh. 97; Alw. I. xiv. *Pubbácariyá*, ancient scholars (Kh. 21). *Hatthácariyo*, an elephant trainer (Dh. 400, 405).

ĀCĀRO, Conduct, practice; right conduct, good manners [आचार]. Dh. 67, 259, 422. *Pápácáro*, leading a sinful life.

ACCĀDAHATI, To put upon or over [अति + आ + धा]. Ger. *accádháya.*

ACCĀDHĀNAṀ, Putting upon [अति + आ + धा + न].

ACCAGĀ, see *Acceti.*

ACCAGAMĀ, see *Atigacchati.*

ACCAMBILO (*adj.*), Very sour [अति + अम्ल]. Dh. 260.

ACCANĀ (*f.*), Offering, worship [अर्चना]. Ab. 425.

ACCANĪYO, and **-NIYYO**, That ought to be offered, worthy of being offered [अर्चनीय]. Ras. 21.

ACCANTAṀ (*adv.*), Very, exceedingly [अत्यन्तम्]. Ab. 732.

ACCANTO (*adj.*), Exceeding, excessive; endless [अत्यन्त]. Dh. 29. Neut. *accantaṁ*, "the Endless," i.e. Nirváṇa.

ACCĀRADDHO (*adj.*), Very eager, very strenuous [अति + आरब्ध = रभ्]. Dh. 334.

ACCĀSANNATTAṀ, Too great proximity [अति + आसन्न = सद् + त्व]. Mah. 84.

ACCĀSANNE (*adv.*), Too near [अति + loc. आसन्न = सद्].

ACCATI, To offer, to make a religious offering; to honour, to revere [अर्च्]. Cl. P. Verbs, 2, 20.

ACCĀYIKO, and **ACCEKO** (*adj.*), Irregular, accidental, unexpected, out of the usual course or time; pressing, urgent [अत्यय + इक]. B. Int. 269, 628. *Accekacívaraṁ*, a robe presented to a priest not at the usual time (Pát. 11, 82). *Accáyikaṁ karaṇíyaṁ*, an unexpected necessity (Pát. 19). *Mayhaṁ accáyikaṁ n' atthi*, I have no urgent business (Dh. 87).

ACCAYO, Passing away, lapse (of time); death; transgression, offence, sin [अत्यय]. Ab. 404, 1117; Dh. 105, 153; Mah. 236. *Tiṇṇaṁ vassánaṁ accayena*, at the end of three years (Alw. I. 92). *Tadaccaye*, at his death (Mah. 208). *Mam' accayena*, after my death.

ACCETI, To pass beyond, to traverse; to surpass; to overcome, to conquer; to pass away [अति + इ]. Aor. *accagá* (Dh. 73). *Maccuṁ accetuṁ*, to overcome death (Mah. 253). P.p.p. *atíto.*

ACCHĀDANAṀ, Covering, lid, curtain; cloth, clothes [आच्छादन]. Ab. 51, 290, 1104; Mah. 208.

ACCHĀDETI, To put on [आ + छद्]. *Kásáyáni vatthá ni acchádetvá*, having put on the yellow robes (B. Lot. 863; Alw. I. 92).

ACCHAMBHĪ (*adj.*), Undaunted, undismayed [अ + स्तम्भ + इन्]. See *Chambhati.*

ACCHANNO (*p.p.p. acchádeti*), Covered, hidden [आ + छन्न = छद्]. Dh. 13; Pát. 87.

ACCHARĀ (*f.*), A celestial nymph, a houri [अप्सरस्]. Ab. 24; Dh. 94; Mah. 157.

ACCHARĀ (*f.*), A moment, the snapping of a finger, the twinkling of an eye [अक्षर]. Ab. 66.

ACCHARIYO (*adj.*), Wonderful, marvellous, extraordinary; astonished [आश्चर्य]. Ab. 736. *Acchariyam vata bho*, oh wonderful! *Acchariyá vata bho Buddhaguṇá*, marvellous indeed are the attributes of a Buddha (Dh. 93). Neut. *acchariyaṁ*, a wonder or portent (Mah. 14). *Sá parisá acchariyabbhutacittajátá ahosi*, the hearts of that multitude were filled with wonder and amazement.

ACCHATI, To stay, to remain, to settle down [आस्]. *Tuṇhí acchanti*, they remain silent (F. Ját. 48). Aor. *acchi* (Dh. 158). Fut. *acchissati*.

ACCHEKO (*adj.*), Unskilful, ignorant, clumsy [अ + छेक].

ACCHERO (*adj.*), This is a contracted form of Acchariya; it must have passed through an intermediate form acchayira. Dh. 371; Alw. I. xcvi.

ACCHI (*n.*), The eye [अक्षि]. Ab. 149. See also *Akkhi*.

ACCHIDDO (*adj.*), Uninjured, intact, perfect, faultless [अ + छिद्र]. Dh. 41; B. Lot. 595.

ACCHINDATI, To take away, to remove; to remove forcibly, to rob, plunder [आ + छिद्]. Dh. 104, 218; Pát. 11, 82. See *Chindati*.

ACCHINNO (*p.p.p. last*), Taken away, removed; robbed, stolen [आ + छिन्न = छिद्]. Kuhn K. S. 23; Pát. 8, 78.

ACCHO (*adj.*), Clear, transparent [अच्छ]. Ab. 670, 1025.

ACCHO, A bear [ऋक्ष]. Ab. 612, 1025; Mah. 22; Pát. 71; Ras. 19.

ACCI (*m. f.* and *n.*), A ray of light, a sunbeam; flame [अर्चि and अर्चिस्]. Ab. 35, 1102.

ACCIMĀ (*m.*), Fire [अर्चिमन्त्]. Ab. 34.

ACCITO (*p.p.p.*), Revered, honoured [अर्च्]. Ab. 750, 841.

ACCODĀTO (*adj.*), Very white [अति + अवदात = दै]. Pát. 83.

ACCOKKAṬṬHO (*adj.*), Very low, too low [अति + अवकृष्ट = कृष्].

ACCUGGATO (*adj.*), Raised, elevated, lofty [अति + उद्गत = गम्]. Dh. 183.

ACCUKKAṬṬHO (*adj.*), Very high, too high [अति + उत्कृष्ट = कृष्].

ACCUḶĀRO (*adj.*), Magnificent [अति + उदार]. Mah. 115.

ACCUṆHO (*adj.*), Very hot [अति + उष्ण].

ACCUTO (*adj.*), Immovable; everlasting, eternal [अ + च्युत = च्यु]. Dh. 40, 365. Neut. *accutaṁ*, the Eternal, viz. Nirváṇa (Ab. 8).

ACELAKO (*adj.*), Unclothed, naked [अ + चेल + क]. Dh. 398. Masc. *Acelako*, a naked ascetic (Ab. 440; Dh. 240).

ACETANO (*adj.*), Unconscious, insensible, senseless [अ + चेतन]. F. Ját. 2; B. Lot. 576.

ĀCIKKHANAṀ, Telling, showing (see next). Pát. 1, 69.

ĀCIKKHATI, To tell, to announce; to point out, to show [आ + freq. ख्या]. With dat. *Raññoácikkhi*, informed the king (Mah. 133). *Maggaṁ ác.*, to show the way (Dh. 85). *Taṁ atthaṁ ácikkhi*, told him the matter (F. Ját. 12). Dh. 157. 434; Mah. 192, 220; Alw. I. 73; F. Ját. 7.

ĀCINATI, To heap up, to accumulate [आ + चि]. Dh. 22; Mah. 124.

ĀCIṆṆO (*p.p.p. ácarati*), Practised, performed; sanctioned, enjoined [आचीर्ण = चर्]. Alw. I. 111; Pát. xl.

ACINTEYYO, and **ACINTIYO** (*adj.*), Beyond the reach of thought or reason, inconceivable, incomprehensible, infinite [अ + चिन्त् + एय and य]. Man. B. 456. *Evaṁ acintiyá buddhá buddhadhammá acintiyá acintiyesu pasannánaṁ vipáko hoti acintiyo*, thus the Buddhas are infinite, their doctrines are infinite, to those that believe therein infinite are the fruits of faith (Mah. 108).

ACIRAPPABHĀ (*f.*), Lightning [अचिर + प्रभा]. Ab. 48.

ACIRAVATĪ (*f.*), Name of a river in India [अचिर + वत्]. Ab. 682; Dh. 210, 224, 400, 416; Kuhn K.S. 23.

ACIRO (*adj.*), Short, brief [अ + चिर]. Acc. *aciraṁ* (*adv.*), soon, ere long (Dh. 8). Instr. *acirena* (*adv.*), soon (Mah. 158). *Acirapabbajito*, one who has not long been a Buddhist monk (Dh. 122). *Acirúpasampanno*, lately ordained (Dh. 405).

ĀCITO (*p.p.p. ácinati*), Heaped up, collected [आ + चित = चि]. Ab. 701; Mah. 211.

ADĀ, see *Dadáti*.

ADANAṀ, Eating [अदन]. Ras. 20.

ĀDĀNAṀ, Taking, appropriating, seizing; attachment, clinging to the world, desire [आदान]. Dh. 16. *Adinnádánaṁ*, taking what is not given.

ĀDARAṆĪYO (*adj.*), Estimable, deserving of respect [आदरणीय]. Ras. 7.

ĀDARO, Esteem, regard; respect; interest, care, devotion; affection [आदर]. Alw. I. x; Mah. 222.

ADĀSI, see *Dadáti*.

ADĀSO, Not a slave, a free man; a freedman [अ + दास]. Ab. 516.

ĀDĀSO, A mirror [आदर्श]. Ab. 316; Mah. 99, 182.

ADASSANAṀ, Not seeing; not meeting with; disappearance; not showing, concealment [अ + दर्शन]. Ab. 770; Dh. 9; Kuhn K. S. 24, 32. *Bálánaṁ adassanaṁ*, not associating with fools (Dh. 37). *Āpattiyá ad.*, concealment of a sin (Pát. 28, 92).

ĀDĀTĀ (*m.*), One who takes [आदातृ].

ĀDĀTABBO (*adj.*), That ought to be taken [आदातव्य]. Kamm. 10; Pát. 16.

ĀDĀTI and **ĀDADĀTI**, To take; to receive; to seize; to take away [आ + दा]. Pres. Ātmane *ádatte* (Kuhn K.S. 23). Inf. *ádátuṁ* (Cl. Gr. 71). Ger. *ádáya*. *Ādáya gacchati*, to carry off (Dh. 51; Khud. 14). *Iṇaṁ ádáya*, having contracted a loan. *Anubandhitvá ádáya*, having pursued and caught him (Dh. 199). *Rájá bodhisattaṁ ádáya*, the king taking the Bodhisatta with him (F. Ját. 17). *Amhákaṁ ruciṁ ádáya*, acting in conformity with our wishes (Pát. 5). P.p.p. *ádinno*. F. Ját. 2; Mah. 4; Dh. 10. See *Ādeti* and *Ādiyati*.

ĀDĀYĪ (*adj.*), Taking [आ + दायिन्]. *Adinnádáyí*, taking what is not given.

ADDĀ (*f.*), Name of one of the Nakkhattas [आर्द्रा]. Ab. 58.

ADDABBO (*adj.*), Immaterial, abstract [अ + द्रव्य]. Cl. Gr. 85.

ADDAKAṀ, Green ginger [आर्द्रक]. Ab. 459.

ADDAKKHI, ADDASA, see *Passati*.

ADDHĀ (*adv.*), Truly, certainly, surely, evidently [अद्धा]. Ab. 1140; Dh. 121, 384; Alw. I. 79. *Addhá 'yaṁ sámaṇero me ghare hessati sámiko*, this novice will certainly be master in my palace (Mah. 25).

ADDHĀ (*m.*), A road; distance; time [अध्वन्]. Ab. 66, 190, 995; B. Lot. 324. Acc. *addhánaṁ*. Gen. *addhano* and *addhuno*. There are three Addhás or "times," *Atíto addhá anágato addhá paccuppanno addhá*, "time past, time to come, time present." *Díghassa addhano accayena*, at the end of a long period (B. Lot. 329). *Addhakálo*, space and time (Kuhn K.S. 25).

ADDHAGATO (*adj.*), One who has made a long journey, advanced in years, aged [अध्वन् + गत = गम्].

ADDHAGŪ (*m.*), A traveller [अध्वग]. Ab. 347; D. 53.

ADDHAMĀSO and **AḌḌH-**, Half a month, a fortnight [अर्ध + मास]. Dh. 85, 125, 167, 231; Alw. I. 80; Mah. 11. *Másaḍḍhamáso*, six weeks (Ras. 15).

ADDHĀNAṀ, A road; a long distance; a long time. This word is either addhá + ana, or it may be due to the false analogy of the acc. of addhá. Ab. 192, 1100; Dh. 86, 263. *Addhánamaggo*, a long road, a road between principal towns, a high road (Pát. 80). *Díghaṁ addhánaṁ*, a long time (Dh. 37).

ADDHANIYO (*adj.*), Lasting, going on, continuing [अध्वन् + य].

ADDHARATTO, Midnight [अर्ध + रात्र]. Ab. 70.

AḌḌHATEYYO, and **AḌḌHATIYO** (*adj.*), Two and a half [अर्ध + तृतीय]. Ab. 477, 478; Pát. 15; Khud. 20. *Aḍḍhateyyáni paribbájakasatáni*, two hundred and fifty ascetics (Dh. 124).

AḌḌHAYOGO, Name of a sort of house [अर्ध + योग]. Ab. 209; Kamm. 19. Said to be a house shaped like a garuḍa bird.

ADDHIKO (*adj.*), Journeying, travelling [अध्वन् + इक]. Dh. 280.

ADDHO, and **AḌḌHO** (*adj.*), Half, halved [अर्ध]. Masc. *addho* or *aḍḍho*, a part (Ab. 53, 1039). Neut. *addham* or *aḍḍhaṁ*, a half (Ditto). *Aḍḍhateḷasahattho*, thirteen and a half spans long (Kuhn K.S. 8). *Aḍḍhateḷasehi bhikkhusatehi saddhiṁ*, accompanied by thirteen hundred and fifty priests. *Aḍḍhacando*, the half moon. *Addhayojanaṁ* or *aḍḍhayojanaṁ*, half a yojana (Dh. 148, 235). *Dasaddhasatayojano*, five hundred (lit. ten half hundred) yojanas in extent (Mah. 5). *Tadaḍḍhehi*, with their halves (Mah. 41 and errat.). *Pubbaddho*, fore part (B. Lot. 569).

AḌḌHO (*adi.*), Wealthy, rich [आढ्य]. Ab. 725; Dh. 77, 203. See also *Āḍhyo*.

AḌḌHUḌḌHO (*adj.*), Three and a half [अर्ध + चतुर्थ]. Ab. 477; Cl. Gr. 95; Dh. 119. *Aḍḍhuḍḍháni sahassáni*, three thousand five hundred (Mah. 75).

ADDI (*m.*), A mountain [अद्रि]. Ab. 605.

ADDITO (*p.p.p.*), Afflicted, oppressed [अर्दित = अर्द् caus.]. *Tibhayaddito*, oppressed with a threefold danger (Mah. 3).

ADDO (*adj.*), Wet, moist [आर्द्र]. Ab. 753.

ĀDESAKO (*adj.*), Telling, informing [आदेशक]. Fem. *ádesiká* (Mah. 25).

ĀDESO, Information; direction, order, injunction [आदेश]. Ab. 1165. In grammar Ādesa means "substitute." Thus in *ty ajja* for *te ajja* the letter y is said to be the vyañjana ádesa, or "consonant substitute" for e; and in *nopeti* for *na upeti*, the letter o is the sara ádesa, or "vowel substitute" for a + u (Cl. Gr. 9, 10).

ĀDETI, To take; to seize; to receive; to obtain [आ + इयते = इय्]. F. Ját. 51. *Sáraṁ paññá ádenti*, the wise obtain substantial rewards (Mah. 224). Ger. *ádiya* (Mah. 82). *Yúsaṁ pattehi ádiya*, receiving the juice in bowls (Mah. 167).

ADHAMAṆṆO, A debtor [अधमर्ण]. Ab. 470.

ADHAMMIKO (*adj.*), Irreligious, impious, wicked [अ + धर्म + इक]. Alw. I. cxxiv; Dh. 104.

ADHAMMO, Wrong, injustice, unlawfulness; false doctrine; irreligion, impiety, unrighteousness [अ + धर्म]. Cl. Gr. 139; Dh. 44; Pát. 62. Instr. *adhammena*, unjustly, unrighteously (Dh. 15).

ADHAMO (*adj.*), Lowest, very low; meanest, vile, contemptible; incomplete, imperfect [अधम]. Ab. 700, 1070. *Narádhamo*, vilest of men (Mah. 260; Ras. 35). *Purisádhamo*, a vile person (Dh. 14). *Adhamo migajátúnaṁ*, the meanest of all animals (F. Ját. 48).

ADHARO (*adj.*), Lower, inferior [अधर]. Ab. 930. Masc. *adharo*, the lip (Ab. 262, 930).

ĀDHĀRO, A prop, support, stand; a basin round the foot of a tree to retain water; a receptacle; in gram. the locative relation [आधार]. Ab. 309, 677, 1011; Kuhn K. S. 30. *Ādháravalayaṁ*, a supporting ring, a circular stand.

ADHAROṬṬHO, The lower lip [अधरोष्ठ]. F. Ját. 12.

ADHI (*prep.*), Above, over, superior to [अधि]. Ab. 1177. With loc. *adhi devesu Buddho*, Buddha is above the gods (Kuhn K. S. 34; Cl. Gr. 147). As the first part of compounded adjectives and adverbs, it sometimes means "relative to," e.g. *adhitthi* (*adv.*), relating to a woman. Adhi is much used in composition with verbs and their derivatives.

ADHIBHĀSATI, To address, to speak to [अधि + भाष्]. Aor. *ajjhabhási* (Dh. 256; Khud. 4).

ADHIBHAVANAṀ, Subjection [अधि + भवन]. Ab. 1177.

ADHIBHŪ (*m.*), Lord, master, chief; king [अधिभू]. Ab. 725. *Migádhibhú*, king of beasts (F. Ját. 47). *Tidivádhibhú*, chief of the gods (Ab. 19).

ADHIBHŪTO (*p.p.p.*), Overcome, mastered [अधि + भूत = भू]. Dh. 360.

ADHICCAKĀ (*f.*), Land or plateau on a mountain [अधित्यका]. Ab. 610.

ADHICCASAMUPPANNO (*adj.*), Uncaused, sprung into existence without a cause. The etymology of the first part of this compound is doubtful. At first sight it would appear to represent a Sanskrit gerund अधीत्य from the root इ, since *Adhiccasamuppanno*, "uncaused," is opposed to *Paṭiccasamuppanno*, "sprung from a cause." But I think it more probable that the initial letter is the negative अ, and that *dhicca* represents an anomalous gerund, or part. fut. pass. धृत्य from the root धृ, *adhicca* thus answering to the S. adhárya (compare *áhacca* with S. áhárya). The comment on Brahmajála Sutta throws no light on the etymology of *Adhicca*, merely saying, "*adhiccasamuppannan ti akáraṇasamuppannaṁ*," unless the use of the negative in the last word be considered a confirmation of the above suggested etymology. See Gogerly's translation of Brahmajála Sutta, Journ. Ceylon As. Soc., 1846-1847, p. 45; also Gog. Ev. 39.

ADHICITTAṀ, Lofty thought or contemplation, Samádhi meditation [अधि + चित्त]. Dh. 34. See *Sikkhá*.

ADHIGACCHATI, To enter upon, to reach, to attain, to acquire [अधि + गम्]. Dh. 44, 66. Aor. *ajjhagamá* (Ras. 78). Inf. *adhigantuṁ* (Dh. 407). Ger. *adhigamma* (Mah. 67). P.p.p. *adhigato*. *Api dibbesu kámesu ratiṁ so nádhigacchati*, he finds no pleasure even in celestial delights (Dh. 34). *Te sáraṁ nádhigacchanti*, they never arrive at the truth (Dh. 2). *Arahattaṁ adh.*, to attain Arhatship (Ras. 67).

ADHIGAMANAṀ, Obtaining, attainment, arriving at; attainment of Arahatta, final sanctification [अधिगमन]. Dh. 342, 382, 418.

ADHIGAMO, Attainment; study, reading [अधिगम]. Dh. 194, 358; Khud. 17; Pát. 29.

ADHIGATO (p.p.p. *adhigacchati*), Having attained or arrived at; attained, acquired [अधिगत = गम्]. *Kena sotápattiphalaṁ adhigatá*, by virtue of what deed did she obtain s.? (Dh. 177). Masc. *adhigato*, one who has attained Arahatta, an Arahá (Ab. 435).

ADHIGGAHĪTO (*p.p.p.*), Taken; occupied by, in the possession of [अधि + गृहीत = ग्रह्]. *Devatáya adhiggahíto,* tenanted by a god (Dh. 77).

ADHIKARAṆAṀ, Relation, reference; in gram. the Locative relation; circumstance, matter, thing, subject; case, question, cause, subject of discussion, matter of dispute, difficulty; cause, suit, trial [अधिकरण]. Ab. 868, 1011; Pát. 5, 73. In grammar a word agreeing with another (in case, etc.), is said to be *samánádhikaraṇa* or *tulyádhikaraṇa* therewith, viz, "in a relation of agreement" (Cl. Gr. 77; Alw. I. 4, note). *Kiñcid eva adh.,* some circumstance or other (Pát. 99). *Amúlakañ c' eva adh. hoti,* and the case is a trumped up one (Pát. 4). *Visákhaṁ pakkosápetvá taṁ adh. paṭicchápesi,* sent for Visákha and put the case in her hands (Dh. 328). *Adhikaraṇapasuto,* touchy, disputatious (Dh. 392). *Adhikaraṇavúpasamo,* settling questions or difficulties that have arisen (Dh. 407). *Adhikaraṇaṁ vúpasameti,* to settle a question or difficulty (Pát. 61, 107). *Sutvá 'dhikaraṇaṁ taṁ,* having heard the case (Mah. 16). *Níharitvá 'dhikaraṇaṁ taṁ,* having settled this question (Mah. 19). *Nihatádhikaraṇaṁ,* a decided case, a question that has been settled (Pát. 16). *Bhedanasaṁvattanikaṁ adh.,* a matter or cause tending to disunion (Pát. 5, 74). *Pamádádhikaraṇá bhogajáni,* loss of wealth caused by sloth. *Buddhánaṁ hi uppannaṁ adhikaraṇaṁ sattáhato uttariṁ n'ágacchati,* for difficulties (or troubles) which Buddhas meet with do not last beyond seven days (Dh. 170, and see line 11; compare also the passage quoted above from Pát.99). *Imaṁ tumhádhikaraṇaṁ nopagacchittha,* ye did not attend this trial (Mah. 28). Four sorts of Adhikaraṇa, or questions to be settled, are enumerated in the Vinaya, viz. *vivádádhikáraṇaṁ, anuvádádhikaraṇaṁ, ápattádhikaraṇaṁ, kiccádhikaraṇaṁ,* "questions of dispute, questions of censure, questions of misconduct, questions of duties" (Pát. 62, 63, 64, 72, 91).

ADHIKARAṆASAMATHO, Settling questions, or cases that have arisen [अधिकरण + शमथ]. Pátimokkha enumerates seven *Adhikaraṇasamathá dhammá,* or "rules for settling questions." These rules are as follows: *Sammukhávinayasamatho, sativinayasamatho, amúḷhavinayasamatho, paṭiññatakaraṇasamatho, yebhuyyasikásamatho, pápiyyasikásamatho, tiṇavatthárakasamatho* (see each sep.). E. Mon. 9; B. Intr. 303; Pát. 24, 62, 63, 64.

ADHIKARAṆĪ (*f.*), A smith's anvil [अधिकरण + ई]. Ab. 527.

ĀDHIKĀRIKO, An official, office-bearer [अधिकार + इक]. Mah. 160.

ADHIKĀRO, Office, authority; function, act; desire, resolve; chapter, section [अधिकार]. Ab. 1004; Dh. 94; B. Lot. 312; Mah. 1, 80, 180; Ras. 63.

ADHIKATARO (*adj.*), Greater; superior [अधिकतर]. Dh. 257.

ADHIKATO (*p.p.p.*), A superintendent, overseer [अधिकृत = कृ]. Ab. 343, 496.

ADHIKICCA (*ger.*), Referring to, relating to [अधिकृत्य = कृ]. Pát. 73.

ADHIKO (*adj.*), Exceeding, surpassing; more than, better than, superior to [अधिक]. Ab. 712. *Javádhiko asso,* a horse of surpassing fleetness (Ab. 370). With abl. *Rájagahe tato adhikaṁ ratanaṁ n'atthi,* there is no precious thing in Rájagahe surpassing this (Alw. I. 75). *Itthiyo ca tato adhiká,* and a still greater number of women (Mah. 74). With gen. *Bodhisatto Bimbisárassa pañcavassádhiko ahu,* the Bodhisatto was five years older than Bimbisára (Mah. 10). *Vassaṁ másadvayádhikaṁ,* a year and two months (Mah. 209). *Sattádhikavísanakkhattá,* twenty-seven Nakkhattás (Ab, 60). *Atthárasádhikaṁ dvisataṁ,* two hundred and eighteen (Alw. I. 104). *Paññásádhikáni pañca játakasatáni,* five hundred and fifty Játakas.

ADHIKOṬṬANAṀ, A chopping block, executioner's block [अधि + कुट्ट्].

ADHIMĀNO, Undue confidence, undue estimate of oneself [अधि + मान]. Pát. 3, 68.

ADHIMATTAṀ (*adv.*), Exceedingly, excessively [अधि + मात्र]. Dh. 426.

ADHIMATTO (*adj.*), Excessive [अधि + मात्र]. Ab. 158; Dh. 79.

ADHIMOKKHO, Steadfastness, determination; certainty, confidence, faith [अधि + मोक्ष]. Ab. 159; Man. B. 411.

ADHIMUCCATI (*pass.*), To be inclined to, intent upon; to be set upon, have confidence or faith in; to be resolved, determined [अधि + मुच्यते = मुच्]. With acc. B. Lot. 338. With instr. *Saríre adhimuccati,* to possess a man's body, said of Mára or an evil spirit. For instances of this possession, see Dh. 160, 352. 353, 403. *Satthari adh.*, to be intent on Buddha, to have faith in him.

ADHIMUTTI (*f.*), Inclination, disposition; intention, resolution, resolve, will; confidence, faith [अधि + मुक्ति]. Ab. 768; B. Intr. 258; B. Lot. 337, 786.

ADHIMUTTO (*p.p.p.*), Inclined, disposed, intent upon, resolved for, bent upon [अधि + मुक्त = मुच्]. Dh. 41, 61, 411. *Cágádhimutto*, bent on charity (Mah. 174).

ADHINĀTHO, Lord, chief, governor [अधि + नाथ]. Alw. I. 111.

ADHĪNO (*adj.*), Subject, dependent, servile [अधीन]. Ab. 728.

ĀDHIPACCAṀ, Sovereignty, lordship, supreme rule [आधिपत्य]. Dh. 32, 342; Khud. 14.

ADHIPANNO (*p.p.p.*), Caught, seized; assailed [अधि + पन्न = पद्]. Dh. 51.

ADHIPATEYYAṀ, Influence, rule, supremacy [अधिपति + एय]. There are three adhipateyyas or influences that induce men to follow virtue; *Attádhipateyyaṁ*, "the influence of self," that is, self-respect or pride; *Lokádhipateyyaṁ*, "the influence of the world," that is, dread of censure, and *Dhammádhipateyyaṁ*, "the influence of religion," or the love of virtue for its own sake (Man. B. 493). Dh. 362.

ADHIPATI (*m.*), Lord, chief, sovereign, master [अधिपति]. Ab. 31, 725; Kuhn K. S. 33; Dh. 90.

ADHIPO, Lord, king, ruler, master [अधिप]. Ab. 31, 725. *Catuddisánam adhipá*, lords of the four quarters (Ab. 33).

ADHIPPĀYO, Intention, wish; meaning; thought [compare अभिप्राय]. Ab. 766; Dh. 392. Mah. 104, 121, 252.

ADHIPPETO (*p.p.p.*), Meant; intended; desired [अधि + प्र + इत = इ]. Dh. 90, 383.

ADHĪRO (*adj.*), Confused, embarrassed, timid, irresolute [अ + धीर]. Ab. 731.

ADHIROHIṆĪ (*f.*), A ladder [अधिरोहिणी]. Ab. 216.

ADHISAKKĀRO, Honour, hospitality, festivity [अधि + सत्कार]. Dh. 135.

ADHISETI, To lie down upon; to lie, to rest, to sleep; to inhabit [अधि + शेते = शी]. Pres. also *adhisete* (Cl. Gr. 132). With acc. *Paṭhavim adhisessati*, will lie upon the ground (Dh. 8).

ADHĪTE and ADHĪYATE, To read, to study [अधि + इ]. Kuhn K. S. 13; Cl. Gr. 138. Aor. *ajjhagá*, he attained, acquired, learnt (Dh. 28: Khud. 7); this is, however, possibly from a present *ajjheti*, which I have not met with.

ADHĪTO (*part. past*), Learned, read; having learned or read [अधीत = इ].

ADHIṬṬHAHATI, ADHIṬṬHĀTI, and ADHITIṬṬHATI, To stand on; to stay, to remain firm in; to inhabit; to appoint, to fix; to determine, to resolve, to will, to command; to devote oneself to; to practise, to perform; to undertake; to be set upon, to fix the mind upon, dwell upon [अधि + स्था]. *Gámaṁ adhitiṭṭhati*, to live in the village (Cl. Gr. 132). *Adhiṭṭhánáni pañc'eva adhiṭṭhási*, willed these five resolves (Mah. 108). *Uposathaṅgáni adhiṭṭháya*, having resolved to keep the Uposatha precepts (Alw. I. 76). *Caṅkamádíni adhiṭṭhahanto*, practising perambulation and other duties (Dh. 327). *Idaṁ no puññaṁ purisattabhávapaṭilábháya saṁvattatúti cittaṁ adhiṭṭhahitvá*, with their minds intent upon the thought, May this good work conduce to our being born as men (Dh. 205). *Kammantaṁ adhiṭṭhahiṁsu*, they carried on their every-day business (Dh. 360). *Etaṁ satiṁ adhiṭṭheyya*, let him remain firm in this state of mind (Khud. 16). Inf. *adhiṭṭhátuṁ* (Pát. 48). Adj. *adhiṭṭhátabbo* (Pát. 87). B. Lot. 338; Mah. 38, 89; Pát. 76, 102, 103; Dh. 98.

ADHIṬṬHĀNAṀ, Resting-place; staying, stopping; appointing, fixing, appointment, order; determination, resolution, resolve [अधिष्ठान]. Ab. 1032, 1177; Pát. 77, 103. *Mahá-adhiṭṭhánaṁ pañcakaṁ*, five great resolves (Mah. 108). *Lokádhiṭṭhánaṁ*, the world's obstruction (Alw. I. 106). *Adhiṭṭhána*, "steadfast resolution," is one of the Páramitás and one of the Iddhis (Man. B. 102, 500). Saṅgíti Sutta enumerates four Adhiṭṭhánas, viz., *Paññádhiṭṭhánaṁ*. *Saccádhiṭṭhánaṁ*, *Cágádhiṭṭhánaṁ* and *Upasamádhiṭṭhánaṁ*.

ADHIṬṬHĀYAKO, Superintendent, director [अधिष्ठायक]. Mah. 34, 182.

ADHITTHI (*adv.*), Relating to a woman, with reference to a woman [अधि + स्त्री]. Cl. Gr. 86.

ADHIṬṬHITO (*p.p.p. adhiṭṭhahati*), Appointed, fixed, determined, willed [अधिष्ठित = स्था]. Dh. 163; Pát. 81.

ADHIVACANAṀ, Denomination, designation, name, appellation [अधि + वचन]. Ab. 114; Dh. 197.

ADHIVĀSANAṀ, Consent, assent; acceptance, [अधि + caus. वस् + अन]. *Sattáham adhivásanaṁ alattha*, obtained their acceptance of the invitation for a week (Mah. 174). Dh. 98.

ADHIVASATI, To dwell in, to inhabit [अधि + वस्]. Cl. Gr. 132; Alw. I. xv.

ADHIVĀSETI (*caus. last*), To consent, to assent, to comply with; to bear with; to accept; to approve, to favour, to receive favourably, to accept with resignation, to bear, to endure [अधि + caus. वस्]. *Adhivásehi me ajjatanáya bhattaṁ*, consent to take your meal with me to-day (Dh. 98). *Adhivásayitvá Bhagavá tuṇhibhávena*, Buddha having by his silence given his consent (Mah. 6; B. Lot. 351; B. Intr. 250). *Puna aṭṭhasu dinnesu adhivásesi*, eight more being presented he accepted them (Mah. 26). *Brahmuno ajjhesanaṁ adhivásetvá*, having acceded to the request of Brahma (Dh. 119). *Nádhivásetí*, rejects it, will have nothing to say to it (Ras. 87). *Vedanaṁ ajjhavásayi*, resigned himself to his last agony (B. Lot. 339). In formal conversation *adhivásetha* is used in the sense of "allow me," "excuse me." *Adhivásetha katipáhaṁ dánaṁ táva demi*, permit me to give away alms for a few days longer (Dh. 369). *Bhante thokaṁ adhivásethâti vatvá vegena gharaṁ gantvá*, saying, Sir, excuse me for a moment, he ran home (Dh. 161); Dh. 241.

ADHIVĀSO, Dwelling, residence; consent, acceptance [अधिवास]. Ab. 958.

ADHIVĀSO, Perfuming the person [अधिवास]. Ab. 958.

ADHIVATTHO (*p.p.p. adhivasati*), Dwelling, residing [अधि + वस्]. Dh. 165, 341, 392.

ADHO (*adv.* and *prep.*), Under, underneath; below; down; low down [अधस्]. Ab. 1156; Khud. 16; Kuhn K. S. 7. With abl. *Adhará adho*, below the lip, from the lips downwards (Ab. 262).

ADHOBHĀGO, The lower part [अधम् + भाग]. Ab. 1166; Dh. 148.

ADHOBHUVANAṀ, The lower region, Pátála, the Nága-world [अधोभुवन]. Ab. 649.

ADHOGĀMĪ (*adj.*), Going downwards, descending [अधस् + गामिन्]. Pát. 13.

ADHOGAMO (*adj.*), Going downwards, descending [अधस् + गम]. Ab. 38; Man. B. 400.

ADHOMUKHO (*adj.*), Looking downwards, with the head bent down [अधस् + मुख]. Dh. 241, 243.

ADHOSĀKHO (*adj.*), Having the branches downwards [अधस् + शाखा]. Dh. 111.

ADHOṬHITO (*adj.*), Standing below, situated below [अधस् + स्थित = स्था]. When referring to a passage in a book it means "preceding" (Alw. I. xvii).

ADHUNĀ (*adv.*), Now, just now [अधुना]. Ab. 1140. *Adhuná-uppanno*, just arisen (Dh. 367).

ADHUNĀGATO (*adj.*), Just arrived, newly come [अधुना + आगत]. *Adhunágato*, a new comer (F. Ját. 6), a novice (Dh. 122).

ĀDHŪTO (*p.p.p.*), Shaken [आधूत = धू]. Ab. 744.

ĀḌHYO (*adj.*), Belonging to a wealthy family, well born, of good family [आढ्य]. Ab. 333. See *Aḍḍho*,

ĀDI (*m.*), Beginning, starting-point [आदि]. Ab. 715, 978. Loc. *ádimhi* and *ádo* (Ab. 1167; Cl. Gr. 27). Loc. pl. *ádísu*, and frequently *ádisu* (Cl. Gr. 27; Dh. 426). *Tassa vaggesu sílakkhandhavaggo ádi*, of its divisions the S. is the first. *Tatrâyam ádi bhavati idha paññassa bhikkhuno*, now according to my commandment this is the first thing for a wise priest (Dh. 67). *Ādibhúto*, initial, first (Ab. 417; Khud. 17). *Ādikammaṁ*, origination (Ab. 1162). *Ādivassasate*, in the first century (Mah. 20). *Satthuss' ádippavesamhi puraṁ Rájagahaṁ yathá*, as at the Teacher's first entry into the city of R. (Mah. 240). *Athádi*, beginning with the word "atha" (Alw. I. viii.). Ādi is much used in a sense nearly equivalent to our "et-cetera;" it then forms the latter part of a compound, which may be either a noun or an adjective. The following examples will illustrate this use of Ādi. *Amaccádayo sannipatantu*, let the ministers of state and other officials assemble (Alw. I. 74), where the compound is a noun in the masc. plural. *Senápatiṭṭhánádíni paháya*, resigning military commands and other emoluments (Alw. I. 78), where the compound is a noun in the neuter plural. *Sáriputtamoggallánádayo mahásávaká*, the apostles Sáriputta Moggallána, etc. (Alw. I. 76), where the compound is an adjective in the masc. plural. *Ko 'si tvaṁ ko ahan ti ádíni vatvá*, saying, Who are you? Who am I? and so forth (Dh. 392); in this example the words ko-si-tvaṁ-ko-ahan-ti-ádíni form a compound noun in the neuter plural. *Dehi me áhara me ti ádiná nayena vattuṁ na vaṭṭati*, it is not right to speak in such a way as Give me! Bring me! and so on (Pát. 79); here the words dehi-me-áhara-me-ti-ádiná form a compound adjective in agreement with nayena. Sometimes the compound ending with ádi is again compounded with another word, as *Amaccádiparivuto*, surrounded by his ministers and other officers (Alw. I. 75). The phrase *Ādiṁ katvá* is used in the sense of "beginning with," "from:" *Ñátí pasannacittá Suddhodanamahárájánaṁ ádiṁ katvá vandiṁsu*, his kinsmen, from king Suddhodana downwards, with joyful hearts bowed before him (Dh. 334, 417). *Cátummahárájikaṁ ádiṁ katvá yáva akaniṭṭhabharaná pan' idaṁ kolāhalaṁ agamási*, and the tumult spread from the Cátummahárájika to the Akaniṭṭha heavens (Dh. 103), see also Dh. 209.

ĀDIBRAHMACARIYAṀ, Primary or fundamental morality, as opposed to the details of practice and ritual [अदि + ब्रह्म + चर्य]. Ab. 431; Man. B. 492.

ĀDICCABANDHU (*m.*), Kinsman of the sun, a name of Buddha as a member of a family of the Solar race [आदित्य + बन्धु]. Ab. 5; Dh. 75.

ĀDICCAPATHO, The sky, the heavens [आदित्य + पथ]. Ab. 45; Dh. 32.

ĀDICCO, The sun [आदित्य]. Ab. 62; Dh. 69.

ĀDIKO (*adj.*), Beginning with; first, initial [अदिक]. *Phalaṁ pápuṇi ádikaṁ*, attained the first phala, viz. Sotápattiphala (Mah. 72). Ādika is generally used as a substitute for Ādi in its sense of "et-cetera." *Sahassajaṭilá Kassapádiká*, the thousand Jaṭilas, Kassapa and the rest (Mah. 2). *Sotápannádiká sekhá*, the Sekhas beginning with the Sotápanna (Ab. 435). Alw. I. cvii.

ĀDIMO (*adj.*), First, initial [अदिम].

ĀDĪNAVO, Distress, suffering; evil result or consequence; evil, guilt, sinfulness; disadvantage [आदीनव]. Ab. 766; Alw. I. 106; Mah. 158. *Gharáváse ádínavaṁ dassetvá*, pointing out the evils of a worldly life (Dh. 403). *Yakkhabháve ád. kathetvá*, telling of the disadvantages of the state of being a Yakkha (Dh. 305). *Kámánaṁ ád.*, the guilt of evil desires (Dh. 79). Saṅgíti Sutta enumerates five *Ādínavá dussílassa sílavipattiyá*, "evil consequences to the immoral man of his immorality," loss of wealth, evil fame, etc.

ADINNĀDĀNAṀ, Taking what is not given, appropriation, theft [अ + dinna (which see) + आदान]. Khud. 2; E. Mon. 23; Pát. 3; B. Lot. 444.

ADINNĀDĀYĪ (*m.*), One who takes what is not given, a thief [अ + dinna + आदायिन्].

ADINNO (*adj.*), Not given [see *Dinno*]. Dh. 44, 73. *Adinnahári*, a thief (Ras. 23).

ĀDIPPATI, To blaze, to burn, to glow [आ + दीप्]. Gog. Ev. 15.

ĀDISATI, To show, to point out, to tell [आ + दिश्]. Mah. 24 (Ger. *ádissa* (Pát. 77).

ADITI (*f.*), The mother of the gods [अदिति]. Ab. 53.

ĀDITO (*adv.*), From the beginning; first [आदितस्]. *Ādito paṭṭháya*, from the beginning. *Sutvána pavattiṁ sabbaṁ ádito*, having heard all the circumstances from the beginning (Mah. 239). *Mayaṁ ádito 'va Revatattheraṁ upasaṅkamimha*, we went in the first instance to the Thera Revata (Dh. 366; Mah. 20, 160.

ADIṬṬHO (*adj.*), Not seen, unseen [अ + दृष्ट = दृश्]. Dh. 301, 320; Alw. I. 75.

ĀDITTO *p.p.p. ádippati*, Blazing, burning [आदीप्त = दीप्]. Ab. 1075; Mah. 3; Dh. 96, 395.

ĀDIYATI (*pass. ádáti*, To take; to receive; to obtain; to take to heart, to attend to [आ + दीयते = दा]. *Adinnaṁ ád.*, to take what is not given, to steal (Dh. 44, 73; Kamm. 10). *Satthu vacanaṁ anádiyitvá*, without listening to the Teacher's words (Dh. 145). *Tesu vacanaṁ anádiyantesu*, when they would not mind what he said (Dh. 104). Aor. *ádiyi* (Dh. 364). Part. pr. *ádiyamáno, ádiyaṁ, ádiyanto*. Khud. 8.

ADO (*adj.*), Eating, feeding on [अद्]. Ab. 467.

ĀDO, A locative of *Ādi* (Cl. Gr. 27; Ab. 1167). *Ādo bhásanaṁ*, speaking at first (Ab. 123).

ADOSO, Not an offence, absence of guilt [अ + दोष]. Mah. 157.

ADOSO, Absence of hatred or anger [अ + द्वेष]. Man. B. 413.

ADUKKHAMASUKHĀ (*f.*), Indifference, insensibility, indifference to pain or pleasure [अ + दुःख + अ + सुख, the m is euphonic]. Ab. 159.

ADUṀ, see *Amu*.

AGĀ, see *Eti*.

ĀGACCHATI, To come, to approach; to arrive; to return [आ + गम्]. Fut. *ágamissati* (F. Ját. 9), *ágacchissáti*. Aor. *ágamá, ágacchi, ágami* (Mah. lxxxvii. 171, 212). Inf. *ágantuṁ* (Mah. 89). Ger. *ágamma* (see separ.), *ágantvá* (Mah. 194). Adj. *ágammo*. P.p.p. *ágato*. *Uddesaṁ ágacchati*, to come into reading, to be read (Kamm. 35; Pát. 3).

AGĀDHO (*adj.*), Bottomless, unfathomable [अ + गाध]. Ab. 669.

AGADO, Medicine, drug, medicament [अ + गद्]. Ab. 330; Ras. 87. *Agadámalakaṁ*, medicinal Ā (Mah. 22).

ĀGAHITO (*p.p.p.*), Seized, held; pulled [आ + गृहीत = ग्रह्]. Dh. 107.

AGALU (*n.*), Aloe wood, or Aquilaria Agallochum [अगुरु]. Ab. 302. See also *Agaru*.

AGĀMAKO (*adj.*), Without villages, uninhabited [अ + ग्राम + क]. Alw. I. cvii.

ĀGAMANAṀ, Coming, arriving; return; approach [आगमन]. Mah. 205, 243; Dh. 203. *Tumhákaṁ ágamanamaggena*, by the road you came by (Dh. 123).

ĀGAMETI (*caus. ágacchati*), To cause to come; to communicate to, to impart; to wait [अ + गमयति = गम्]. Dh. 104, 203.

ĀGĀMĪ (*adj.*), Coming; future [आ + गामिन्]. *Āgámikálo*, future time (Ab. 875).

ĀGĀMIKO (*adj.*), Coming, approaching, next [आगामिक]. Ab. 1194.

ĀGAMMA (*ger. ágacchati*), Having come to, having gone to; having arrived; having returned; by means of; on account of; according to; for the sake of, on behalf of, for [आ + गम्य = गम्]. *Oká anokam ág.*, having gone from home to solitude (Dh. 16). *Puraṁ ág.*, having come to the city (Mah. 217). *N'etaṁ saraṇam ág.*, not by means of this refuge (Dh. 34). *Pamádam ág. kasáya niviṭṭho*, touched with the whip for being slow (Dh. 310). *Payogam ág. sogate ágame*, according to their employment in the religious books (Alw. I. viii.). *Mahámahindattheraṁ ágamma viháraṁ kárayittha*, built a vihára for the thera Mahinda (Mah. 102). *Nimbarukkhena saddhiṁ sannivásam ágamma*, through contact with the Nimba tree (F. Ját. 2). Ras. 31; Mah. 82, 106.

ĀGAMO, Coming, advent, arrival; income, influx; knowledge; sacred book; the Buddhist scriptures; doctrine, religion [आगम]. Ab. 951; Dh. 358. *Pekkhantá khattiyágamaṁ*, awaiting the prince's arrival (Mah. 53). *Buddhágamamhi paṭhame*, at the first visit of Buddha (Mah. 6). *N' atthi pápass' ágamo*, no sin accrues therefrom. The four Nikáyas are also called Āgamas, e.g., *Dígházamo*, the Dígha Nikáya. *Sogate ágame*, in the Buddhist scriptures (Alw. I. viii.). *Vinayádi-ṭṭhit-ágamaṁ jotayitvána*, causing to shine the doctrine contained in the Vinaya, etc. (Mah. 126). In grammar Āgama means "augment," a consonant inserted or revived for euphony; thus the v in *ti-v-aṅgika* and the r in *sabbhi-r-eva* are said to be Āgamas; the n in *bhindati* is called *Niggahítágamo* (Cl. Gr. 11; Alw. I. 19). B. Intr. 49; Mah. 110.

AGANDHAKO (*adj.*), Devoid of perfume [अ + गन्ध + क]. Dh. 10.

ĀGANTU (*adj.*), Coming, arriving; occasional, adventitious, incidental [आगन्तु]. Ab. 444. A guest (Ab. 424).

ĀGANTUKO (*adj.*), Coming, arriving; adventitious, incidental; foreign [आगन्तु + क]. *Āgantuko*, a guest, a stranger. *Āgantuko bhikkhu*, a stranger priest, one who is on a visit or living away from his own vihára (Mah. 176; Dh. 389, 397). *Āgantukavattaṁ*, duties to be observed to a priest who comes as a guest (Dh. 229, 319). *Āgantukadánaṁ*, offerings to a priest who comes from a distance (Dh. 112). *Āgantuká upakkilesá*, adventitious defilements (Dh. 91).

Ā̆GĀRAṀ, A house, a building; an apartment, a hall [अगार, आगार]. Ab, 205; Dh. 25. *Agáraṁ ajjhávasati*, to live in a house, to live a householder's life (B. Lot. 581; Alw. I. 92). *Agáramajjhe*, amid the cares of household life (Dh. 80). Abl. *agárasmá*, from home, leaving home (B. Lot. 863). *Mahágáraṁ*, a spacious apartment (Mah. 120). *Bandhanágáraṁ*, a prison. *Anágáro*, houseless. *Uposathágáraṁ*,a Uposatha hall. *Agyágáraṁ*, and *aggiyágáraṁ*, a building where sacred fire is kept.

AGĀRAVO, Want of respect, disrespect, disregard [अ + रगौव]. Saṅgíti Sutta enumerates six Agáravas, disregard of Buddha, of the Law, etc.

AGĀRAVO (*adj.*), Disrespectful,disregarding [अ + गौरव]. With loc. *Satthari agáravo*, disregarding the Teacher.

AGĀRIKO, One who lives in a house, a householder, layman [अगार + इक]. Ab. 446; Pát. 106.

AGĀRIYO, A householder, a layman [अगार + य]. Dh. 136, 181; Alw. I. 75. *Pubbe agáriyabhúto*, formerly when a layman.

AGARU (*adj.*), Light, not heavy; unimportant; not disagreeable [अगुरु]. Ab. 929. Neut. *agaru*, Agallochum (Ab. 302, see also *Agalu*).

AGATI (*f.*), Wrong course, evil course or state, misfortune [अ + गति]. *Agatigamanam*, evil courses (Mah. 120). *Catasso agati hitvá*, escaping from the four evil states (Mah. 242). The four Agatis are *Chando, doso, moho, bhayaṁ*, lust, hatred, ignorance, and fear.

AGATO (*adj.*), Not gone to, not attained [अ + गत = गम्]. Dh. 57.

ĀGATO (*p.p.p. ágacchati*), Having come: having arrived; having returned; having attained; contained in, existing in, found in [आगत = गम्]. *Kathaṁ ágatá*, how did you get here? (Dh. 155). *Idh' ágato*, when I return (Mah. 110). *Āgatamaggo*, the road one came by (Dh. 155, 156, 173, 194). *Assásam ágato*, comforted (Mah. 158). *Devatánuggahágatá*, having obtained the protection of the god (Mah. 23). *Āgatasamaṇo*, a monastery (Cl. Gr. 80). *Āgato 'mhi*, I have come (Mah. 103; Dh. 88). *Āgat' amha*, we have come, viz. *agatá amha* (Mah. 103). *Āgat' attha*, ye have come (Alw. I. 74). *Ayaṁ dhammo suttágato*, this law contained in the Suttas (Pát. 17). *Kosambakhandake ágatanayena*, as we find in the K. Pát. 27). *Nyáse ágatasuttasaṅkhyáni*, the numbers of the rules as they are given in the Nyása (Alw. I. 104). *Āgatágatá*, people who keep coming up, the bystanders or spectators, all comers (Dh. 109, 176, 207). Kuhn K. S. 34.

AGGABĪJO (*adj.*), Propagated by slips or cuttings [अग्र + वीज]. The comment on Brahma Jála Sutta mentions "*Aṇaijakaṁ phaṇijjakaṁ hariveraṁ*" as of this class.

AGGAHETI (*caus.*), To seize, to take [आ + ग्राहयति = ग्रह्]. Mah. 23; Dh. 291.

AGGAJO (*adj.*), First born, eldest [अग्रज]. *Aggajo*, elder brother (Ab. 254).

AGGAḶO, AGGAḶAṀ, and **AGGAḶĀ** (*f.*), A wooden bolt or pin for fastening a door [अर्गल]. Pát. 13. Ab. 217.

AGGAṀ, see *Aggo*.

AGGAṀ, House, hall, apartment. This word appears to be a contracted form of *Agára*, the transition being *Agára, Agara, Agra, Agga*. It is found only as the latter part of a compound. *Uposathaggaṁ*, Uposatha hall (Mah. 15, compare Uposathágáraṁ). *Bhattaggaṁ*, refectory (Mah. 88). *Salákaggaṁ*, ticket hall (Mah. 101). *Khuraggaṁ*, tonsure room (Mah. 103). *Dhammasavanaggaṁ*, preaching house (Dh. 402).

AGGAMAHESĪ (*f.*), The chief wife of a king, queen consort [अग्र + महिषी]. Dh. 160, 230, 341: Ras. 15. Dh. 164, where a king has three.

AGGAÑÑO (*adj.*), Chief, leading, principal [अग्र + ज्ञ]. Ab. 695: Cl. Gr. 90.

AGGAPPATTO (*adj.*), Having attained perfection, reached the height [अग्र + प्राप्त = आप्]. *Rúpaggappatto*, possessed of the perfection of beauty (Dh. 162). Mah. 245; Dh. 216.

AGGASĀVAKO, Chief disciple [अग्र + श्रावक]. Every Buddha has two chief disciples; those of Sakyamuni were Sáriputta and Moggallána. Dh. 112, 116, 125: Mah. 190; E. Mon. 226, 303; Man. B. 94 (note). Fem. *aggasávikà*, a chief female disciple. Each Buddha has two of these; Sakyamuni's were Khemá and Uppalavaṇṇá (Dh. 213).

AGGATĀ (*f.*), Superiority, height, perfection [अग्र + ता]. Ab. 1168. *Sakalaguṇaggataṁ gato*, having attained the perfection of all virtues (Mah. 10).

AGGATO (*adv.* and *prep.*), Before, in front of, in the presence of [अग्रतस्]. Ab. 1148, 1194.

AGGE (*adv.*), Before, in front [अग्रे]. Dh. 224.

AGGHAKO (*adj.*), Having the value of, worth [अर्घ + क]. *Koṭidhanagghakaṁ sayanaṁ*, a couch worth a koṭi of treasure (Mah. 180).

AGGHAṆAKO (*adj.*), Of the value of, costing, worth [अर्घ् + अन + क]. *Satasahassagghaṇaká dve kambalá*, two blankets worth a hundred thousand pieces (Dh. 291). *Chasatasahassagghaṇakaṁ bhikkhusaṅghassa so adá*, he gave presents of the value of six hundred thousand pieces to the priests (Mah. 214). Pát. 66; Mah. 160; Dh. 233, 237, 239, 245, 250.

AGGHĀPETI (*caus. next*), To get valued or appraised. Dh. 248; Alw. I. 75; Mah. 163.

AGGHATI, To be worth, to cost [अर्घ्]. *Koṭisahassaṁ agghanti*, are worth a thousand koṭis (Mah. 195). Dh. 13, 248, 352.

AGGHIYAṀ, A respectful oblation [अर्घ्य]. Ab. 424. *Kusumagghiyaṁ*, an oblation of flowers (Mah. 99).

AGGHO, and **AGGHAṀ**, Price, cost, value; a mode of worship or reverence consisting in an oblation of rice, etc. [अर्घ]. Ab. 424, 1048. *Koṭidhanagghá pallaṅká*, couches worth a koṭi of treasure (Mah. 180). Mah. 160, 200.

AGGI (*m.*), Fire; sacrificial fire; the deity of fire [अग्नि]. Ab. 33. Gen. and dat. *aggino, aggissa*

(Cl. Gr. 26). Plur. *aggí, aggayo, aggiyo*. *Aggiṁ karoti*, to make a fire (F. Ját. 2). *Aggihuttaṁ*, sacrificial fire (Dh. 70). *Aggihomo*, offering of fire. *Aggisálá*, a room or hall in which a fire is kept (Dh. 302). *Aggiyágáraṁ* and *Agyágáraṁ*, a building where the sacred fire is kept. Sañgíti Sutta enumerates three sorts of fire: *áhuneyyaggi, gahapataggi*, and *dakkhiṇeyyaggi*. They are given somewhat differently at Ab. 419, as *gáhapacco, áhavaniyo*, and *dakkhiṇaggi*. Aggi is used metaphorically in the sense of "torment," "consuming evil," "passion." There are three of these aggis, viz. *rágaggi, dosaggi, mohaggi*, lust, hate, error (Man. B. 495). There are also eleven Aggis thus enumerated in Sañkhyártha Prakáça: *Rágo, doso, moho, játi, jará, maraṇaṁ, soko, paridevo, dukkhaṁ, domanassaṁ, upáyáso*, lust, hate, error, birth, decay, death, sorrow, lamentation, pain, grief, despair. These are given at B. Lot. 332, with a slight alteration, *domanassupáyása* being treated as one, and *vyadhi*, "disease," being inserted after *jará*. See also *Aggini* and *Gini*.

AGGIKKHANDHO, Mass of fire, blazing or flaming fire [अग्नि+स्कन्ध]. Used figuratively of a person of brilliancy and distinction (Dh. 243, 303, 403).

AGGIMANTHO, Name of a plant, the Premna Spinosa [अग्नि + मन्थ]. Ab. 574.

AGGINI (*m.*), Fire [अग्नि],

AGGO (*adj.*), First, foremost, chief, pre-eminent [अग्र]. Ab. 696, 715, 843. *Tejojavaguṇehi aggo*, pre-eminent in the qualities of stateliness and speed (Mah. 137). *Me sávakayugaṁ aggaṁ*, my two leading disciples (Dh. 124). *Manussesu yaṁ aggaṁ*, whatsoever men prize most (Ras. 28). Fem. *aggá*. *Paṭijaggituṁ samatthánaṁ aggá bhaveyyaṁ*, may I be the first of those who are able to tend (Dh. 252). *Vinayaññúnam aggo*, chief of those who were versed in the Vinaya (Mah. 13). *Tasmá aggo ti vutto*, therefore he is called chief (Alw. I. xxviii.).—Masc. *Aggo*, a chief (Alw. K. xvi.; B. Lot. 576; E. Mon. 2).—Neut. *Aggaṁ*, point, top, extremity, summit; height; front, forepart; beginning; sprout or bud of a tree or plant; the first or best, the firstfruits (Ab. 593, 843). *Dassám' aggaṁ*, I will give away the firstfruits (Mah. 167).—Compounds: *Aggayodho*, chief warrior (Mah. 133). *Loke aggapuggalo*, the foremost personage in the world (Dh. 313). *Aggupaṭṭháko*, chief servitor (B. Lot. 296). *Aggaphalaṁ* and *phalaggaṁ*, the highest fruition, viz. Arahatta (Mah. 102). *Dípe aggadhanuggaho*, the best archer in the island (Mah. 155). *Aggadhammo*, highest condition, viz. Arahatta (Dh. 125, 126, 127). *Yakkhiṇiyá aggásanaṁ aggodakaṁ aggapiṇḍaṁ denti*, they give the yakkhiṇí the seat of honour, the first presentation of water and of food (Dh. 403). *Aggapádo*, the fore part of the foot (Dh. 340). *Agganaṅguṭṭhaṁ*, tip of the tail (Dh. 192). *Aggavandanaṁ*, earliest salutation in the morning (Dh. 339). *Aggadánaṁ*, gift of firstfruits (Dh. 126, 127, 376). *Aggadakkhiṇeyyo*, deserving to be presented with the firstfruits (Dh. 340). *Aggasassaṁ*, firstfruits of the crop (Dh. 125). *Aggakháyikachátake*, during the famine in which men fed on sprouts (Mah. 195). *Chinnaggáni tiṇáni*, grass with the succulent tops gone (Dh. 105). *Lokaggo*, chief of the world (B. Lot. 576). *Sirisobhaggo*, at the height of prosperity and splendour (Mah. 245). *Rúpaggaṁ*, the perfection of beauty (Dh. 162). *Sákhaggaṁ*, the top of a branch (F. Ját. 12). *Āraggaṁ*, point of an awl (Dh. 71, 72). *Rukkhaggaṁ*, top of a tree (Ab. 542). *Kesaggaṁ* and *válaggaṁ*, the tip of a hair (Dh. 147, 295). *Kusaggaṁ*, tip of a blade of Kusa grass (Dh. 13). *Dáyanaggaṁ khalaggaṁ*, firstfruits of the reaping, firstfruits of the threshing-floor (Dh. 126). See *Akkháyati*.

AGHAṀ, Evil, sin; grief, suffering [अघ]. Ab. 84, 89, 940; B. Lot. 834.

AGHAṀ, The sky, the air. Ab. 46, 940.

ĀGHĀTANAṀ, Slaughter-house, shambles; place of execution [आघातन]. Ab. 521; Pát. 72.

ĀGHĀTO, Anger, ill-will, hatred, malice [आघात]. Ab. 164; Dh. 156, 430. *Āghátaṁ karoti*, and *ág. bandhati*, to take a dislike to, conceive hatred against, bear ill-will against. With loc. *Mayá satthari ágháto kato*, I have borne ill-will towards the Teacher (Dh. 147). Dh. 143, 164, 178. Sañgíti Sutta enumerates nine *Āghátavatthúni*, or "occasions of ill-will;" a man bears ill-will saying, "he did me an injury," or "he does me an injury," etc. Also nine *Āghátapaṭivinayá*, or "repressions of ill-will."

ĀGHĀTUKO (*adj.*), Injuring, hurting [आ + घातुक].

AGHOSO (*adj.*), in gram. surd or hard consonants

[अ + घोष]. The surd letters in Páli are *k*, *kh*, *c*, *ch*, *ṭ*, *ṭh*, *t*, *th*, *p*, *ph*, and *s*.

ĀGILĀYATI, To be tired, to ache [आ + ग्लै].

AGO, A mountain; a tree [अग]. Ab. 539, 1117.

AGOCARO, That which ought not to be gone to or frequented, wrong sphere, improper or sinful place or object [अ + गोचर]. Brothels, taverns, etc., are agocará, or places to be avoided by the Buddhist priest (E. Mon. 71). *Vesiyádibhede agocare caranto*, going after forbidden things, harlots, etc. (Dh. 335). Dh. 358, 396.

ĀGU (*n.*), Sin, guilt, offence, crime [आगस्]. Ab. 84, 355, 1064.

AGUṆO, Bad quality, badness [अ + गुण]. Dh. 242.

AGYĀGĀRAṀ, see *Aggi*.

ĀHA, To say; to speak; to call; to tell; to say to [आह = अह्]. This word is a perfect tense, no other tenses of AH being used. Only the 3rd pers. sing. and plur. are in general use. Āha has either a past or a pres. signification. *Yo vá pi katvá na karomíti c'áha*, and he who having done a thing says, I have not done it (Dh. 54). Plur. *áhu*, and *áhaṁsu*. *Na taṁ dalhaṁ bandhanam áhu dhíra*, wise men call not that a strong fetter (Dh. 62). *Ten' áhu poráṇa*, therefore have the ancients said (Dh. 87). *Deva amhákaṁ dese buddharatanaṁ náma uppannan ti áhaṁsu*, they said, Your majesty, in our country there has appeared a treasure called Buddha (Alw. I. 97). *Āhaṁsu bhikkhavo taṁ narissaraṁ*, the priests said to the king (Mah. 238). *Vácetuṁ lekhakaṁ áha*, told the secretary to read it out (Mah. 195). *Thero áha taṁ kampakāraṇaṁ*, the thera told the cause of the earthquake (Mah. 88). *Paṭhamaṁ gátham áha*, recited the first stanza (F. Ját. 7). Mah. 198, 205; Alw. I. 73; F. Ját. 17.

ĀHACCA, see *Āhanati*.

ĀHACCAPĀDO, and ĀHACCAPĀDAKO (*adj.*), Name of a particular sort of bed or chair, one the legs of which can be easily removed by drawing out a pin. Ab. 310; Pát. 13, 86. See next.

ĀHACCO (*adj.*), To be brought forward, to be adduced; removable. This is a part. fut. pass. from HṚI with á. It represents an anomalous Sanskrit form áhṛitya, and answers to the regular form आहार्य. *Āhaccavidhánena*, by rule adduceable in each case, by specific rule (Alw. I. vii.). Pát. xviii.

AHAHA (*interj.*), Alas! Oh! [अहह]. Ab. 1201.

AHAHAṀ, One of the high numerals, $10,000,000^{10}$, or 1 followed by seventy ciphers. Ab. 475; B. Lot. 855.

AHAṀ, A day [अहन्]. Ab. 67. *Ekáhaṁ*, one day. *Dviháhaṁ*, two days. *Tíhaṁ*, three days. *Katipáhaṁ*, a few days. *Dasáhaṁ*, ten days. *Gamanáhaṁ*, day of departure (Mah. 177). *Meghacchannáhaṁ*, a cloudy day (Ab. 50). *Tadahe*, on that day. *Atráhaṁ*, to-day (Ab. 1155).

AHAṀ (*pers. pron.*), I, myself [अहम् = अस्मद्]. Dh. 57. Acc. *maṁ*, *mamaṁ* (Dh. 1; Mah. 260). Inst. and abl. *mayá* (Dh. 82). Gen. and dat. *mama*, *mamaṁ*, *mayhaṁ*, *amhaṁ* (Dh. 239, 242; F. Ját. 9). Loc. *mayi* (Dh. 99). Plur. *mayaṁ*, we (Dh. 2, 135). Acc. *amhe*, *amhákaṁ* (F. Ját. 19). Instr. and abl. *amhehi* (Mah. 150). Gen. and dat. *amhákaṁ* (Mah. 198; Dh. 240; F. Ját. 3). Loc. *amhesu*. Very frequently *me* is substituted for certain cases of the sing., and *no* for certain cases of the plural (see these words separately). The plur. is sometimes used for the sing. when kings or great men speak, e.g. *Amhe sandháya kathesi*, you speak of me (F. Ját. 19). The initial a of ahaṁ is frequently elided or absorbed by sandhi, e.g. *Aggo 'haṁ* (E. Mon. 2) *Vidú 'haṁ* (Dh. 63). *Handáhaṁ* = *handa ahaṁ* (Dh. 86). *Sacáhaṁ* = *sace ahaṁ* (Dh. 155). *Tásáhaṁ* = *tásaṁ ahaṁ* (Cl. Gr. 14). *Sváhaṁ* = *so ahaṁ*.

AHAMAHAMIKĀ (*f.*), Conceit of superiority, arrogance, egoism [अहम् + अहम् + इक]. Ab. 397.

ĀHAṀSU, see *Āha*.

ĀHANATI, To strike; to throw; to beat, to pound; to reach [आ + हन्]. *Váripiṭṭhiyam áhani*, dashed it down upon the water (Mah. 175). Ger. *áhanitvá* (Mah. 167), *áhacca* (Mah. 45, 141). *Āhacca so khaggatalaṁ kaṇḍo*, the arrow striking his sword-hilt (Mah. 156). *Āhacca brahmalokaṁ*, reaching the Brahma heavens (Mah. 118). P.p.p. *áhato*. Caus. *áhanápeti* (Mah. 169).

AHAṄKĀRO, Selfishness; pride, arrogance [अहंकार]. Ab. 171, 397.

ĀHARAṆAṀ, Bringing; accomplishing [आहरण]. Pát. 1; Khud. 27.

ĀHARATI, To bring; to fetch; to take, to plunder; to tell, to relate [आ + हृ]. *Atítaṁ áh.*, to relate a story (F. Ját. 2, 8, 12). *Āharanti madhuṁ duve*, two of them procure the honey (Mah. 24). *Jayaṁ áh.*, to gain the victory (Dh. 286). *Atthaṁ áh.*, to get at the meaning (Alw. I. cviii.). Ger.

áharitvá (Mah. 175; Dh. 93, 179). Pass. *áharíyati* (Dh. 217). Caus. *áharápeti*, to cause to be brought (Mah. 169, 195), *áháreti*, to eat. P.p.p. *áhato*. Mah. 22, 120, 122.

ĀHARO (*adj.*), Bringing [आहर]. Khud. 9. *Bodhíharakuláni*, the families who brought over the Bo tree (Mah. 120).

ĀHĀRO, Food, nourishment; cause [आहार]. Ab. 856; Dh. 17, 282. There are four Āháras or Nutriments: *Kabaliṅkáro áháro, Phasso, Manosañcetaná, Viññáṇaṁ*, "material food, contact, thought, consciousness." Gogerly says of these: "Āhárá, the food of action, or bases; they are four, matter, touch, or contact (whether corporeal or mental), thought, and consciousness."

AHĀSI, see *Harati.*

AHATAṀ, A new cloth or garment, before it is washed [अ + हत = हन्]. Ab. 293.

ĀHATO (*p.p.p. áhanati*), Struck; stamped [आहत = हन्]. *Āhataṁ hemarajataṁ*, coined gold and silver (Ab. 903, 486). *Āhatacitto*, agitated (Pát. 72).

ĀHAṬO (*p.p.p. áharati*), Brought, carried; obtained [आहृत = हृ]. Ab. 749; Mah. 169; Pát. 22.

ĀHAVANĪYO (*adj.*), Sacrificial [आहवनीय = हु]. *Āhavaníyo aggi*, sacrificial fire (Ab. 419). B. Intr. 78. See *Āhuneyyo.*

ĀHAVO, War, battle [आहव]. Ab. 399.

ĀHĀVO, A trough or watering-place by a fountain or well [आहाव]. Ab. 680.

AHESUṀ, see *Hoti.*

AHI (*m.*), A snake [अहि]. Ab. 653; Kuhn K. S. 30.

AHIGUṆṬHIKO, A snake charmer [अहि + गुण्ठ + इक]. Ab. 656 (note).

AHIṀSĀ (*f.*), Not hurting, humanity, kindness [अ + हिंसा]. Dh. 46, 53.

AHIṀSAKO (*adj.*), Not injuring others, harmless, humane [अ + हिंसक]. Dh. 40.

AHIṀSANAṀ, Not injuring others, humanity [अ + हिंसन]. Dh. 380.

ĀHIṆḌATI, To roam, to wander [आ + हिण्ड्]. Dh. 302; Mah. 250; F. Ját. 45.

AHIRIKĀ (*f.*), Shamelessness [अ + ह्रीका]. Man. B. 417.

AHIRIKO (*adj.*), Shameless [अ + ह्रीका]. Dh. 44.

ĀHITAGGI (*m.*), One who offers sacred fire [आ + हित = धा + अग्नि]. Cl. Gr. 80.

AHITO (*adj.*), Bad, prejudicial [अ + हित = धा]. Dh. 30. *Ahito*, an enemy (Ab. 344).

AHITUṆḌIKO, A snake-charmer [अहितुण्डिक]. Ab. 656.

AHO (*interj.*), Oh! ah! alas! [अहो]. Ab. 1149. *Aho acchariyaṁ etaṁ*, oh wonderful is this! (B. Lot. 340; Dh. 292). *Aho buddhánaṁ mahánubhávatá*, oh the great power of the Buddhas! (Dh. 307). *Aho pápá*, oh wicked woman! (Dh. 172). *Aho andhabálo*, good gracious, this misguided boy! . . . (Alw. I. 102). *Aho parittakaṁ sattánaṁ jívitaṁ*, alas, how brief is the life of man! (Dh. 227). With foll. *vata: Aho vatâyaṁ sílavá*, oh what a virtuous man is this! (Dh. 408). *Aho vata aham pi evarúpo assaṁ*, oh that I also were like him! (Dh. 359). *Aho vata naṁ passeyyáma*, oh that I might see him! (Dh. 165). Dh. 134, 279.

AHORATTO, and AHORATTI (*f.*), A day and night [अहोरात्र]. Ab. 74; Dh. 41, 69.

AHOSI, AHU, AHUVĀ, see *Hoti.*

ĀHU, see *Āha.*

AHUDEVA, In the phrase *Ahu-d-eva bhayaṁ ahu chambhitattaṁ*, "then indeed there was fear, there was consternation." The d is euphonic.

ĀHUNEYYO (*adj.*), Sacrificial; worthy of offerings, worshipful, This is another form of *Āhavaníyo*. Alw. I. 78; comp. B. Intr. 78.

AJĀ (*f.*), A she-goat [अजा]. Ab. 502.

AJAGARO, A boa constrictor [अजगर]. Ab. 651.

AJAḶO (*adj.*), Not stupid, not an idiot [अ + जड].

ĀJĀNĀMI, To perceive; to understand; to learn; to know [आ + ज्ञा]. *Anto dussabhaṇḍaṁ atthíti aññási*, he perceived that there was cloth inside (Alw. I. 75). *Yathá yathá 'haṁ dhammaṁ ájánámi*, as far as I understand the doctrine (Alw. I. 92; Pát. 16). *Tassa taṁ cittam aññáya*, having become acquainted with this resolve of his (Mah. 90). Aor. *aññási* (Dh. 153). Ger. *aññáya* (Dh. 49, 73, 151). Inf. *aññátuṁ*. P.p.p. *aññáto*.

ĀJĀNANAṀ, Knowing, understanding (see last).

ĀJĀNEYYO, ĀJĀNĪYO (*adj.*), Of good race or breed [अजानेय and आज°]. Ab. 369; Man. B. 376; B. Lot. 289. *Purisájáneyyo*, a man of noble birth (Dh. 347). *Ājáneyyavalavá*, a thoroughbred mare (Dh. 242). *Ājáníyá sindhavá*, throroughbred Scinde horses (Dh. 57, 274). *Assájáníyo, assájániyyo, assájáneyyo*, a blood horse (Dh. 296, 347; Cl. Gr. 90). *Hatthájáneyyo, hatthájáníyo, hatthi-ajáneyyo*, an elephant of noble race (Dh. 296, 347). *Usabhájáneyyo*, a pedigree bull (Dh. 296). See *Ājañño.*

AJAÑÑAṀ, A portent of nature (as an earthquake), an ominous occurrence [अजन्य].

ĀJAÑÑO (*adj.*). This is another form of *Ájániyo*, with the same meaning. Compare *ájaññavalavá* (Dh. 240) with *ájáneyyavalavá* (Dh. 242). *Ájaññarathasatáni*, a hundred chariots drawn by thoroughbreds (Dh. 120; Pát. 89). See *Purisájañño*.

AJAPĀLAKAṀ, The plant Costus Speciosus [अज + पाल + क]. Ab. 303, 1120.

AJĀTASATTU (*m.*), Name of a king of Magadha, a contemporary and convert of Buddha [अ + जात + शत्रु]. B. Lot. 482; Man. B. 236, etc.; E. Mon. 173; Dh. 143, etc.; Mah. 10, 12, 185.

AJATI, To go [अज्]. Cl. P. Verbs, 2.

AJEḶAKAṀ, and **-KĀ** (*pl. masc.*), Goats and sheep [अज + एडक]. Cl. Gr. 85.

AJEYYO (*adj.*), Invincible, impregnable [अ + जेय = जि]. Khud. 14.

AJĪ (*f.*), A she-goat, see *Ajo*.

ĀJI (*f.*), Battle, strife [आजि]. Ab. 399.

AJIKĀ (*f.*), A she-goat (Pát. 81). Comp. *Ají*.

AJIMHO (*adj.*), Straight; straightforward, honest [अ + जिह्म]. Ab. 708; Ras. 35.

AJINAṀ, The hide of an animal, especially of the black antelope [अजिन]. Ab. 442.

AJINAPATTĀ (*f.*), A bat [अजिन + पत्र]. Ab. 646.

AJINAPPAVEṆĪ (*f.*), A counterpane or rug made of skins sewn together [अजिन + प्रवेणी].

AJINASĀṬĪ (*f.*), A garment of skins worn by an ascetic [अजिन + शाटी]. Dh. 70.

AJINAYONI (*m.*), An antelope [अजिन + योनि]. Ab. 617.

AJIRAṀ, A court, a yard [अजिर]. Ab. 218; Mah. 215.

ĀJĪVAKO, and **AJĪVAKO**, One belonging to a Hindu sect of naked ascetics, a religious mendicant [आजीवक and अज°]. B. Lot. 708, 777; Man. B. 184, 185; E. Mon. 179; Kuhn K. S. 34; Pát. xxvi; Ab. 1110 (and margin); Mah. 67 (where the India Office MS. has a-); Mah. Index and Glossary 1. Clough, in his Singh. Dict., gives both forms.

ĀJĪVANAṀ, Livelihood, subsistence [आजीवन]. Ab. 1017; Dh. 190.

ĀJĪVĪ (*adj.*), Living [आजीविन्]. Dh. 66.

ĀJĪVO, Livelihood, living, subsistence; profession, occupation; life, conduct [आजीव]. Ab. 445. *Khettájívo*, one whose profession is husbandry (Ab. 447). *Suddhájívo*, one whose conduct is pure (Dh. 67). *Ájívapárisuddhi*, purity or propriety of conduct (E. Mon. 31).

AJJA (*adv.*), To-day; now [अद्य]. Ab. 1155; Dh. 58; Mah. 89; F. Ját. 56. *Yáv' ajjadivasá*, until this day (Mah. 195). *Tad ajjápi ca vattati*, and this practice is kept up even at the present day (Mah. 249). *Ajjapabbajitasámaṇero*, a novice of a single day's standing (Alw. I. 76).

AJJATAGGE (*adv.*), From this day, henceforth [अद्य + अग्रे with euphonic t]. Dh. 145, 331; Pát. 17.

AJJATANO (*adj.*), Of to-day, of the present time, cotemporary, modern [अद्यतन]. Dh. 41, 191. Fem. *ajjataní* (viz. *vibhatti*), the aorist tense (Alw. I. 7).

ĀJJAVAṀ, Rectitude [आर्जव]. Cl. Gr. 98.

AJJHABHĀSI, see *Adhibhásati*.

AJJHĀCARATI, To practise, to perform; to enjoin [अधि + आ + चर्]. Pát. xl, 64.

AJJHĀCĀRO, Transgression, excess, offence [अधि + आचार]. Ab. 430; Pát. 63.

AJJHĀCIṆṆO (*p.p.p. ajjhácarati*), Enjoined [अधि + आ + चीर्ण = चर्]. Pát. xl.

AJJHAGĀ, see *Adhite*.

AJJHAGAMĀ, see *Adhigacchati*.

AJJHĀGATO (*p.p.p.*), Having approached, come into the presence of [अधि + आ + गत = गम्]. B. Lot. 396.

AJJHAKKHO, A superintendent [अध्यक्ष]. Ab. 343, 1066.

AJJHĀPANAṀ, Instruction [अध्यापन].

AJJHĀPETI (*caus.*), To teach, to instruct [अध्यापयति = इ]. Ab. 411.

AJJHĀPANNO (*p.p.p.*), Fallen into, having incurred or become guilty of [अधि + आ + पन्न = पद्]. *Párájikaṁ dhammaṁ ajjhápanno*, having committed a Pár. offence (Pát. 73, 94).

AJJHĀRĀMO, A garden [अधि + आराम]. Pát. 18, 20.

AJJHĀROHO, Name of a fabulous sea monster [अधि + आरोह]. Ab. 673; Man. B. 13.

AJJHĀROPETI (*caus.*), To cause to ascend, to raise; to transfer, to apply [अधि + आ + रोपयति = रुह्].

AJJHĀSAYO, Intention, meaning, thought, inclination, wish [अधि + आशय]. Ab. 766; Dh. 251, 365; Khud. 21.

AJJHĀSETI, To lie or rest upon [अधि + आ + शी].

AJJHATTAṀ (*adv.*), Relating to the individual, within the individual, internally, subjectively अधि + आत्मन्]. *Ajjhattaṁ vá bahiddhá vá*, within the individual or externally to him (Gog. Ev. 46). B. Lot. 827.

AJJHATTAṀ, Individual thought; an object of sense; an object for the mind to dwell upon, sphere or province of intent thought [अध्यात्मन्]. At Ab. 1040 Ajjhatta is explained by "sasantána (S. svasantána), visaya, gocara." The first of these words is said by Clough to mean "the seat of the understanding, the place from which thoughts originate"; but I am inclined to think that the true meaning is "the thought, or reflection, of the individual." The meaning "thought, reflection" is attributed to santána by Clough in his Siṁhalese Dictionary. Ajjhatta in verse 362 of Dhammapada is explained by the comment "*gocarajjhattasaṅkhátá kammaṭṭhánabhávaná*," which may, perhaps, be rendered "Karmasthána meditation, which consists in the application of the mind to an object of thought."

AJJHATTIKO (*adj.*), Relating or belonging to the individual or self, personal, internal, subjective [अध्यात्म + इक]. *Ajjhattikavatthu*, object forming part of the body, as the flesh, the eyes, an arm, etc. *Ajjhattikadánaṁ*, a personal or corporeal gift, e.g. the sacrifice of an eye or arm, as opposed to the sacrifice of external goods. *Ajjhattikakaraṇaṁ*, personal or subjective instrument, e.g. the eye, as opposed to *Báhirakaraṇaṁ*, an external instrument, e.g. a sickle (Cl. Gr. 133). B. Intr. 501; Dh. 286, 379, 410. See *Āyatanaṁ*.

AJJHĀVASATHO, A house, dwelling [अधि + आवसथ]. Pát. 18.

AJJHĀVASATI, To inhabit, to dwell in [अधि + आ + वस्]. *Sace agáraṁ ajjhávasati*, if he adopts a householder's life (B. Lot. 581). Alw. I. 92; Dh. 80. P.p.p. *ajjhávuttho*.

AJJHĀYO, Reading; a chapter, section [अध्याय]. Ab. 911.

AJJHESANĀ (*f.*), Request, invitation, solicitation [अध्येषण]. Ab. 427; Dh. 119, 413.

AJJHESATI, To request, to invite [अधि + इष् or एष्]. Dh. 402.

AJJHOGĀḶHO (*p.p.p.*), Plunged, sunk, immersed [अधि + अव + गाढ = गाह्]. Gog. Ev. 14.

AJJHOHARAṆAṀ, Eating [अधि + अव + हरण]. Pát. 116.

AJJHOHARATI, To eat, to swallow [अधि + अव + हृ]. F. Ját. 7; Mah. 244.

AJJHOHĀRO, Eating, swallowing [अधि + अव + हार]. Pát. 111, 116.

AJJHOHAṬO (*p.p.p. ajjhoharati*), Eaten, swallowed [अधि + अव + हृत + हृ]. Ab. 757.

AJJHOKĀSO, The open air, an open space [अधि + अवकाश]. Pát. xxxi.

AJJHOSĀNAṀ, Being bent upon, application, cleaving to (see next).

AJJHOSITO (*p.p.p.*), Bent upon, cleaving to [अधि + अव + सित = सो]. E. Mon. 282.

AJJHOTTHARATI, To overwhelm, to overspread [अधि + अव + स्तृ]. Dh. 111, 211, 225, 254.

AJJHOTTHATO (*p.p.p. last*), Overwhelmed [अधि + अन + स्तृत = स्तृ]. Dh. 193.

AJJUKO, Name of a plant, the white Parṇása [अर्जक]. Ab. 579.

AJJUNO, the tree Terminalia Arjuna [अर्जुन]. Ab. 562; Dh. 131.

AJO, A he-goat [अज]. Ab. 502. Fem. *ajá* and *ají*.

AKĀ, see *Karoti*.

ĀKAḌḌHANAṀ, Drawing, attraction [आकर्षण].

ĀKAḌḌHATI, To draw towards, to drag along [आ + कृष्] Dh. 412; Kuhn K. S. 26.

AKĀLIKO (*adj.*), Without delay, immediate [अ + कालिक]. Alw. I. 77.

AKALLAṀ, Disease, illness [अ + कल्य]. Ab. 323.

AKALLO (*adj.*), Impossible [अ + कल्य].

AKĀLO, Unseasonableness, wrong time [अ + काल]. *Akálo máṇavaka*, this is not the time, young man. *Akálapupphání*, flowers out of season, forced (F. Ját. 6; Mah. 89). *Akálacívaraṁ*, an extra or irregular robe, viz. one presented to a priest out of the usual time (Pát. 7, 77). Loc. *akále*, unseasonably, at the wrong time, prematurely (F. Ját. 18, 49; Mah. 129).

AKAMMAKO (*adj.*), Intransitive (of verbs) [अकर्मक]. Cl. Gr. 101.

AKĀMO (*adj.*), Unwilling [अ + काम]. B. Lot. 863.

AKANIṬṬHO, and **-ṬṬHAKO** (*adj.*), Greatest, highest [अ + कनिष्ठ]. The *Akaniṭṭhá* or *Akaniṭṭhaká devá*, the Sublime Gods, are the inhabitants of the sixteenth or highest of the Rúpabrahmalokas. Their abode is called *Akaniṭṭhabhavanaṁ*. B. Intr. 184, 616; Man. B. 26; Dh. 103, 244, 362.

ĀKAṄKHĀ (*f.*), Desire, longing [आकाङ्क्षा]. Ab. 163.

ĀKAṄKHATI, To wish, to desire, to long for [आ + काङ्क्ष्]. P.pr. *ákaṅkhaṁ* (Dh. 61), *ákaṅkhamáno* (Khud. 5). *Yáva mahantaṁ ákaṅkhasi*, as big as you like (Dh. 96). B. Lot. 342.

AKAṆO (*adj.*), Free from kaṇa, viz. rice freed from the red coating which underlies the husks [अ + कण].

AKAPPIYO (*adj.*), Unsuitable, improper, wrong. See *Kappiyo*.

ĀKAPPO, Decent or elegant attire; ornament, embellishment; disguise [आकल्प]. Ab. 282; Alw. I. 64; Pát. x, xlviii.

AKARAṆAṀ, Not doing, omission, abstaining from [अ + करण]. With gen. *Sabbapápassa ak.*, abstaining from all sin (Dh. 33, 59).

AKĀRAṆENA (*adv.*), Without cause, unreasonably, unjustly [अकारणेन]. Dh. 243.

AKARAṆĪYO (*adj.*), Not to be done, to be left undone, to be abstained from or avoided [अ + करणीय]. Kamm. 11.

AKARI, see *Karoti*.

AKĀRIYO (*adj.*), That ought not to be done, that may not or cannot be done [अ + कार्य]. Neut. *akáriyaṁ*, a wrong or improper action. Dh. 32; Ab. 976.

ĀKARO, A multitude; a mine [आकर]. Alw. I. vii. *Guṇánaṁ ákaro*, a mine of virtues (Mah. 242, said of a king).

AKĀRO, The vowel a [अ + कार]. Ab. 967.

ĀKĀRO, The vowel á [आ + कार].

ĀKĀRO, Appearance, mien, countenance; form; sign, token; way, manner, means; cause, reason, object, purpose; a constituent part of the body [आकार]. Ab. 764, 981; Dh. 94, 216. *Pabbajitákárá*, in the guise of devotees (Mah. 55). *Ságarákáro*, looking like the ocean (Mah. 241). *Patanákárappattá*, looking as if they would fall, *lit.* "having assumed the appearance of falling." *Hatthákárena várayi*, stopped them by a sign with his hand (Mah. 198). *Chattákáraṁ jinopari dhárayanto*, holding it umbrella-wise over Buddha (Mah. 5). *Khujjá hutvá tassa vicaraṇákáraṁ dassesi*, feigning lameness mimicked his way of walking (Dh. 178). *Sabbákárena*, in every way (Alw. I. 79). *Sabbákáramanoramo*, altogether lovely (Mah. 179). *Yen' ákárena . . . ten' ákárena*, inasmuch as . . . therefore (Alw. I. 76). *Rajjaṁ labhanákáraṁ karissámi*, I will furnish him with the means of obtaining the kingdom (Dh. 156). *Ayyánaṁ gamanákáro paññáyati*, is the cause (or motive) of your journey known? (Dh. 84). *Chahi ákárehi vihaññati*, he is tormented on six accounts (Dh. 258). *Chandovuttínaṁ rakkhaṇákárena*, for the sake of preserving rhythm and metre (Khud. 21). There are thirty-two Ākáras or constituent parts of the body—hair, nails, teeth, skin, etc. (Khud. 3; Dh. 165).

ĀKĀSĀNAÑCĀYATANAṀ, Realm of infinity of space [आकाश + आनन्त्य + आयतन]. This is the name of the first of the Arúpabrahmalokas, so called because it is peopled by beings who have mastered the idea that space is infinite. B. Lot. 811; Man. B. 26; E. Mon. 261, 262.

ĀKĀSAṬṬHO (*adj.*), Standing or staying in the sky; resting in space [आकाश + स्थ]. *Ākásaṭṭhavimánaṁ*, a mansion in the skies; explained by Turnour to mean the Cátummahárájika heavens (Mah. 162, and comp. 103).

ĀKĀSI, see *Karoti*.

AKĀSO, The sky, air, heavens; the open air; space [आकाश]. Ab. 46. *Ākásena carati*, to travel through the air (F. Ját. 4; Dh. 154). *Ākásaṁ pakkhandiṁsu*, they flew up into the air (F. Ját. 17; Dh. 154; comp. *ákáse uppatitvá*, F. Ját. 4). *Ākásaṅgaṇaṁ*, an open courtyard (F. Ját. 17). *Ākásagaṅgá*, the celestial river (Ab. 27). *Ākásadhátu*, space (Man. B. 399). *Ākásatalaṁ*, upper story, terrace on the top of a palace (Alw. I. 77; Dh. 154). *Sambuddhasásanákáso*, the firmament of Buddha's truth (Mah. 37).

AKATHAṄKATHĪ (*adj.*), Free from doubt (see *Kathaṅkathá*). Dh. 73.

AKATAÑÑŪ (*adj.*), Ungrateful [अ + कृतज्ञ]. F. Ját. 13.

AKATAÑÑŪ (*adj.*), Knowing Nirváṇa, an epithet of an Arahá [अकृत + ज्ञ]. Dh. 18, 69.

AKATAÑÑUTĀ (*f.*), Ingratitude [अकृतज्ञ + ता]. F. Ját. 12.

AKATO, and **AKAṬO** (*adj.*), Not done, left undone; not made; not artificial, natural; not cultivated, waste [अकृत]. *Akaṭapabbhára*, in a natural cave (Dh. 268). *Akaṭabhúmibhágo*, a bit of waste land. Neut. *Akataṁ*, the Uncreate, or Eternal, viz. Nirvâṇa (Ab. 7). Dh. 55, 224.

AKATVĀ, see *Karoti*.

AKHAṆḌO (*adj.*), Unbroken, intact, entire [अ +

खण्ड]. *Pañca síláni akhaṇḍáni katvá rakkha,* keep the five precepts unbroken (Dh. 193). Comp. *Khaṇḍaphullo.*

AKHĀTAṀ, A natural pond or tank [अखात = खन्]. Ab. 680 (Páli Akárádi and Clough give *Ākhátaṁ*).

AKHILO (*adj.*), All; entire [अ + खिल]. Ab. 702; Alw. I. xiii. *Aṭṭhárasákhilá,* eighteen in all (Mah. 21).

ĀKHU (*m.*), A rat or mouse [आखु]. Ab. 618. *Ākhubhuñjo,* a cat.

ĀKHYĀ (*f.*), Name [आख्या]. Ab. 114. *Mahájetavanákhyo viháro,* the monastery named Mahájetavana (Alw. I. x.). Ab. 647; Alw. I. xv.

ĀKHYĀTO (*p.p.p.*), Said, told, announced [आख्यात = ख्या], Ab. 373, 755. Neut. *ákhyátaṁ,* and *ákhyátapadaṁ,* a finite verb (Cl. Gr. 123). Comp. *Akkháto.*

ĀKHYĀYIKĀ (*f.*), A tale, story, legend [आख्यायिका]. Ab. 113. Comp. *Akkháyiká.*

AKICCO (*adj.*), That ought not to be done, wrong [अ + कृत्य]. Dh. 292.

AKILĀSU (*adj.*), Diligent. Ab. 516.

ĀKIÑCAÑÑAṀ, Poverty, destitution; nothingness, void [आकिंचन्य]. Cl. Gr. 97.

ĀKIÑCAÑÑĀYATANAṀ, the Realm of Nothingness [आकिंचन्य + आयतन]. This is the name of the third of the Arúpabrahmalokas; it is so called because it is peopled by beings who believe that nothing exists (*n'atthi kiñci*). B. Lot. 811; Man. B. 26.

AKIÑCANO (*adj.*), Having nothing, poor, destitute [अकिंचन]. Ab. 739. At Dh. 16, 40, 71, it is explained to mean "free from the Kiñcanas" (see Kiñcano).

AKIÑCI (*adv.*), Not a little, much, considerably [अ + किंचिद्]. *Akiñci seyyo,* much better (Dh. 70).

ĀKIṆṆO (*p.p.p. next*), Crowded; confused, troubled [आकीर्ण = कॄ]. Ab. 720. *Anagghattharaṇákiṇṇo,* heaped with priceless carpets (Mah. 157). Ras. 26; Dh. 104, 105.

ĀKIRATI, To scatter, to sprinkle [आ + कॄ]. Pr. *ákirati, ákirate* (Dh. 55, 271, 397). *Síse ákiri saṅkáraṁ,* threw rubbish on his head (Mah. 255).

AKIRIYO (*adj.*), Unpractical, useless, foolish [अ + क्रिया]. *Akiriyaṁ vyákási,* gave me a nonsensical answer.

AKKAMAṆAṀ, Stepping upon, walking upon [आक्रमण]. Dh. 324.

AKKAMATI, To step upon, mount upon, tread upon, walk upon [आ + क्रम्]. *Gívaṁ akkamma cakkena,* having gone over its neck with his chariot wheel (Mah. 128). *Ūruṁ akkamma pádena,* having placed his foot on the other's thigh (Mah. 137). Dh. 117, 163, 324.

AKKANTO (*p.p.p. last*), Stepped upon, mounted upon [आक्रान्त = क्रम्]. Dh. 107.

AKKHADASSO, A judge [अक्ष + दर्श]. Ab. 341; Pát. 66.

AKKHADEVĪ (*m.*), A dicer, gambler [अक्ष + देविन्]. Ab. 531.

AKKHADHUTTO, A dicer, gambler [अक्ष + धूर्त]. Ab. 531.

AKKHAKO, The collar-bone [अक्ष + क]. Ab. 278. *Dakkhiṇakkhakadhátu,* the right collar-bone relic (Mah. 105).

AKKHAṀ, An organ of sense; the eye [अक्ष]. Ab. 149, 893. *Sahassakkho,* thousand-eyed. See *Akkho.*

AKKHAṆĀ (*f.*), Lightning [अ + क्षण]. Ab. 48.

AKKHĀNAṀ, Telling; recitation; telling tales or legends [आख्यान]. *Dosakkhánaṁ,* tale-bearing, accusation (Ab. 1175).

AKKHAṆO, Wrong moment or occcasion, unfavourable time [अ + क्षण]. Saṅgíti Sutta enumerates nine *Akkhaṇá asamayá brahmacariyavásáya,* "wrong times and seasons for leading a life of holiness": these are when a man is born in a hell, as an animal, etc. B. Lot. 835.

AKKHANTI (*f.*), Ill-will, grudge, envy [अ + क्षान्ति]. Pát. 73, 100; Dh. 94.

AKKHARAṀ, The Imperishable or Eternal, viz. Nirváṇa [अक्षर]. Ab. 7, 1063.

AKKHARAṀ, and **AKKHARO**, A letter of the alphabet [अक्षर]. Ab. 348, 1063; Dh. 63, 189; Kh. 21; Alw. I. xvii. *Akkharapadáni,* letters and words (Alw. I. xvi). *Akkharáni,* an epistle (Alw. I. 76).

AKKHARAPPABHEDO, Distinction of letters, etymological science [अक्षर + प्रभेद]. Explained to mean the Çikshá and Nirukti. Alw. I. lxix, lxx.

AKKHARASAMAYO, Letters, reading and writing [अक्षर + समय]. *So pana akkharasamayaṁ na jánáti,* now he was illiterate (Alw. I. 101). Khud. 21.

AKKHARASO (*adv.*), Letter by letter [अक्षर + शस्]. Khud. 29.

AKKHĀTĀ (*m.*), One who tells, repeats, or relates; one who proclaims or preaches, a teacher [आख्यातृ]. Dh. 49.

AKKHATAM̆, Fried grain [अक्षत = क्षण्]. Ab. 463.

AKKHĀTI, To tell, to relate, to announce, to proclaim, to teach, to preach [आ + ख्या]. *Dhammam akkhási bhagavá*, Buddha preached his Law to men.

AKKHĀTO (*p.p.p. last*), Told, related, announced, reported, proclaimed, preached; called, named, denominated [आख्यात = ख्या]. Dh. 49, 156; Alw. I. iv.; Pát. 1. See also *Ākhyáto*.

AKKHAYATĀ (*f.*), Imperishableness, endlessness [अ + क्षय + ता]. Dh. 141.

AKKHĀYATI (*pass. akkháti*), To be proclaimed, to be reported [आख्यायते = ख्या]. The phrase *Aggam akkháyati* occurs frequently, with the meaning "to be deemed chief or superior," "to excel." *Appamádo tesaṁ dhammánaṁ aggam akkháyati*, diligence is the greatest of these qualities (Dh. 179). *Yávatá bhikkhave dhammá saṅkhatá vá asaṅkhatá vá virágo tesaṁ dhammánaṁ aggam akkháyati*, priests, whatever things there be, material or abstract, the chief of them is Nirváṇa (Dh. 382).

AKKHĀYĪ (*adj.*), Telling, relating, announcing [आख्यायिन्].

AKKHĀYIKĀ (*f.*), A tale, story [आख्यायिका]. See also *Ākhyáyiká*.

AKKHAYO (*adj.*), Undecaying, unfailing, endless [अ + क्षय].

AKKHI (*n.*), The eye [अक्षि]. Ab. 149. Pl. *akkhí*, *akkhíni* (Dh. 82, 89; Mah. 230). *Akkhirogo*, eye-disease, ophthalmia (Dh. 81). See also *Acchi*.

AKKHIGAM̆, The eyelashes [अक्षि + ग]. Ab. 259.

AKKHIKO, A dice-player [अक्ष + इक]. Cl. Gr. 92.

AKKHO, A die; the plant Terminalia Bellerica; a weight equal to two and a half Másakas; the axle of a wheel [अक्ष]. Ab. 375, 479, 532, 893; Dh. 249.

AKKHOHIṆĪ (*f.*), A complete army; one of the high numerals = 10,000,000^6, or 1 followed by forty-two ciphers [अक्षौहिणी]. Ab. 384, 475; Mah. 157, 158.

ĀKKHY-, This spelling is frequent in the Siṁhalese MSS., but is incorrect; for words beginning thus see ĀKHY-.

AKKO, The sun; the plant swallow-wort, or Asclepias Gigantea [अर्क]. Ab. 63, 581, 1102.

AKKOCCHI, see *Akkosati*.

AKKODHANO (*adj.*), Not angry, not passionate, mild [अ + क्रोधन]. Dh. 71, 186.

AKKODHO, Freedom from wrath, mildness, conciliation [अ + क्रोध]. Dh. 40.

AKKOSANAM̆, Reviling, abusing; curse, imprecation [आक्रोशन]. Ab. 759; Dh. 218.

AKKOSATI, To abuse, to revile [आ + क्रुश्]. Dh. 340. P.pr. *akkosaṁ* (F. Ját. 13). Aor. *akkocchi* (Dh. 1), *akkosi* (Dh. 100; Mah. 156). Caus. aor. *akkosesi* (Mah. 246).

AKKOSO, Abuse, reviling [आक्रोश]. Pát. 83; Ab. 899, 1093. *Akkosavacanehi*, with abusive words (Mah. 246). *Akkosam titikkhati*, endureth reproach (Dh. 71).

ĀKOṬĀPETI (*caus.*). See Pát. 8, where *cívaraṁ ákoṭápeti* appears to mean to smooth a robe by beating. Gogerly translates "to cause to be smoothed" [आ + कुट्].

ĀKOṬETI (*caus.*), To beat, to beat down [आ + कोटयति = कुट्].

ĀKULO (*adj.*), Crowded, confused; troubled, perplexed, distressed [आकुल]. *Dhajákulo*, crowded with banners (Mah. 162). *Migákulo*, infested with wild beasts (Ras. 19). Ras. 7, 25.

ĀKUÑCITO (*p.p.p.*), Bent, curved [आकुञ्चित = कुञ्च्]. B. Lot. 612 (drooping eyelashes).

AKUPPO (*adj.*), Fixed, immovable, sure, certain [अ + कोप्य = कुप्]. Dh. 365.

AKUSALADHĀTU (*f.*), Element of sin, sinful principle [अकुशल + धातु]. There are three: *kámadhátu*, *vyápádadhátu*, *vihiṁsádhátu*, "lust, malice, cruelty."

AKUSALAKAMMAM̆, Evil action, bad works, demerit, sin [अकुशल + कर्मन्]. Dh. 272. See *Kammaṁ*.

AKUSALAKAMMAPATHO, Course or path of sinful action, sinful course [अकुशल + कर्मन् + पथ]. There are ten: *páṇátipáto, adinnádánaṁ, kámesu micchácáro, musávádo, pisuṇá vácá, pharusá vácá, samphappalápo, abhijjhá, vyápádo, micchádiṭṭhi*, "killing, stealing, impurity, lying, slander, harsh language, frivolous talk, covetousness, malice, false doctrine." Dh. 91, 204.

AKUSALAMŪLAM̆, Root or principle of sin, evil principle [अकुशल + मूल]. There are three: *lobho, doso, moho*, "desire, hate, ignorance." B. Lot. 336.

AKUSALASAṄKAPPO, Sinful resolve [अकुशल + संकल्प]. There are three: *kámasaṅkappo, vyá-*

pádasaṅkappo, vihiṁsásaṅkappo, "lustful resolve, malevolent resolve, cruel resolve."

AKUSALASAÑÑĀ (*f.*), Sinful idea [अकुशल + संज्ञा]. There are three: *kámasaññá, vyápádasaññá, vihiṁsásaññá,* "lustful idea, malevolent idea, cruel idea."

AKUSALAVITAKKO, Sinful thought [अकुशल + वितर्क]. There are three: *kámavitakko, vyápádavitakko, vihiṁsávitakko,* "lustful thought, malevolent thought, cruel thought."

AKUSALO (*adj.*), Unskilled, unable; bad, evil, sinful, unhealthful [अ + कुशल]. *Sotuṁ akusalo,* unable to hear (Ab. 734). Neut. *akusalaṁ,* sin, evil, demerit (Ab. 84; Dh. 50). *Akusalapatho,* path of sin, sinful course (Mah. 144). *Akusalakammaṁ,* evil Karma, demerit. *Akusalá dhammá,* evil things or conditions, explained to mean *kilesakamma* (Kuhn K. S. 26; Alw. I. 107). Man. B. 445.

AKUTOBHAYO (*adj.*), Having nothing to fear from any quarter, quite safe [अकुतोभय]. Dh. 35; Ras. 29.

ALĀBHO, Not getting; loss, detriment, injury [अ + लाभ]. F. Ját. 11; Pát. 18, 61.

ALĀBU, and **LĀBU** (*f.*), A long gourd, a pumpkin [अलाबु]. Both forms are given at Ab. 596; Pát. 87 has *alábu. Láburási,* a heap of pumpkins (Mah. 64). The Siṁhalese for pumpkin is Labu. There is another form *Alápu* (neut.), which see.

ALADDHĀ, see *Labhati.*

ALAGADDO, A snake, serpent [अलगर्द]. Ab. 653. See Böhtlingk and Roth, and Clough's Dict., where it is said to be "a water-snake."

ALAGGATĀ (*f.*), Detachment, freedom from attachment to the world, freedom from human passion [अलग्न + ता]. Dh. 433.

ĀḶĀHANAṀ, A place where the dead are burned, a cemetery [आ + दाहन]. Ab. 405; Dh. 94, 359.

ALAHUKO (*adj.*), Heavy [अ + लघु + क]. Ab. 840.

ALAJJĪ (*adj.*), Shameless, bold, rebellious [अ + लज्ज् + इन्]. Mah. 17, 235.

ĀLAKĀ (*f.*), The city of Kuvera [अलका]. Ab. 32.

ĀLAKAMANDĀ (*f.*), The city of Kuvera [अलक + मन्द]. Ab. 32.

ALAKKHĪ (*f.*), Bad luck, misfortune [अ + लक्ष्मी]. Ab. 82.

ALAKKO, A mad dog; name of a tree [अलर्क]. Ab. 519.

ALAṀ (*adv.*), Fit, able, adequate, sufficient; hold! enough! [अलम्]. Ab. 1147, 1190; Dh. 104. *Alaṁ devate má cintayi,* nay, devatá, do not repine (Dh. 364). *Alaṁ bho nisídatha,* nay, my friends, be seated. With dat. *Alaṁ mallo mallassa,* a warrior is a match for a warrior (Cl. Gr. 136). *Alaṁ me buddho,* Buddha sufficeth me (Kuhn K. S. 29). *Alaṁ antaráyáya,* adequate to prevent (Pát. 16; Kamm. 31). With dat. and instr. *Alaṁ te idhavásena,* you have dwelt here long enough (Pát. 6; Cl. Gr. 133). *Alaṁ me suvaṇṇena,* I have gold enough (Cl. Gr. 136; Kuhn K. S. 29). With inf. *Alaṁ upagantuṁ,* able to approach (Dh. 214). *Alamariyañáṇadassanaṁ,* full knowledge of sublime wisdom (Pát. 3, 68).

ĀLAMBANAṀ, and **-ṆAṀ,** Support; an object of sense [आलम्बन]. Ab. 94, 443; B. Intr. 449; Lot. 513. For the technical use of this word see the more usual form *Ārammaṇaṁ.*

ĀḶAMBARO, A drum; pride, arrogance [आडम्बर]. Ab. 144, 854.

ĀLAMBATI, To lean upon; to take hold of [आ + लम्ब्]. *Ālambitvá karaṁ rañño,* leaning on the king's arm (Mah. 25, 41).

ĀLAMBO, Support; object of sense [आलम्ब]. Ab. 94. See *Ālambanaṁ.*

ALAMBUSĀ (*f.*), Name of a certain Apsaras or goddess [अलम्बुषा]. Ab. 24.

ĀLĀNAṀ, A stake or post to which an elephant is tied [आलान]. Ab. 364.

ALANKARAṆAṀ, Decoration [अलंकरण].

ALANKĀRO, Ornament, decoration; trinkets, ornaments; rhetorical figures, rhetoric [अलंकार]. Ab. 283, 1195; Ras. 38.

ALAṄKAROTI, To adorn, to embellish, to decorate [अलम् + कृ]. Aor. *alaṅkari* (Alw. I. xxxiv). Ger. *alaṅkaritvá* (Dh. 78; Mah. 83), *alaṅkatvá* (Mah. 249). Caus. *alaṅkáreti* and *alaṅkárápeti.*

ALAṄKATO (*p.p.p. last*), Adorned, decorated, embellished [अलंकृत = कृ]. Dh. 26, 95, 247; Ras. 17.

ĀLAPANAṀ, Speaking to, addressing; the vocative case [आ + लपन]. Cl. Gr. 17.

ĀLAPATI, To speak to, to address [आ + लप्]. Kuhn K. S. 33; Mah. 233. Ger. *álapiya* (Mah. 23).

ĀLĀPO, Speaking to, addressing; speech [आलाप]. Ab. 123; Alw. I. cvi.

ALĀPU and **LĀPU** (*neut.*), A gourd, a pumpkin [अलाबु]. Dh. 27, 313; Cl. Gr. 16. Comp. *Alábu.*

ĀḶĀRIKO, A cook [आरालिक]. Ab. 464.

AḶĀRO (*adj.*), Crooked [अराल]. Ab. 709.

ALASANDĀ (*f.*), Alexandria, a city in the Yona country. Mah. 171; E. Mon. 300; Man. B. 516.

ĀLASIYAṀ, ĀLASYAṀ, and **ĀLASSAṀ,** Idleness, sloth [आलस्य]. Dh. 49.

ALASO (*adj.*), Idle, lazy, slothful, languid [अलस]. Dh. 49, 233.

ALĀTAṀ, A firebrand [अलात]. Ab. 36.

ALATTAKO, Lac, a red animal dye [अलक्तक]. Ab. 305.

ALATTHA, see *Labhati.*

ALATTO, Lac [अलक्त].

ĀLAVĀLAKAṀ, A basin or trench round a tree to retain water [आलवाल + क]. Ab. 1011. The reading should, perhaps, be Al-; both forms occur in Sanskrit.

ĀḶAVĪ (*f.*), Name of a city in India [आटवी]. Ab. 199; Ras. 83; Dh. 354.

ĀḶAVIKO (*adj.*), Dwelling in forests [आटविक]. Dh. 363.

ĀLAYO, Dwelling, house, abode; longing, desire, attachment, lust [आलय]. Ab. 163, 205, 1097; Dh. verse 411. *Deválayo,* a Hindu temple (Ab. 955). *Jinálayo,* a Buddhist temple (Mah. 259). Mah. 242.

ĀLEKHO, A drawing, painting, picture [आ + लेख]. Mah. 163. *Tadálekhaṁ lekhayitvá,* having drawn a plan of it (Mah. 162).

ĀḶHAKO, and **-KAṀ,** A certain measure of capacity; the stake or post to which an elephant is tied [आढक]. Ab. 364, 482, 484; Mah. 120.

ALI (*m.*), A bee [अलि]. Ab. 636; Ras. 27.

ĀLI (*f.*), A woman's female friend; a line; a dike, an embankment [आलि]. Ab. 189, 238, 1100.

ĀLI (*m.*), A scorpion [आलि]. Ab. 621.

ĀLIKHATI, To draw, delineate [आ + लिख्]. F. Ját. 58.

ALIKO (*adj.*), Disagreeable, unpleasant; untrue, false [अलीक]. Ab. 127, 1070. Neut. *Alikaṁ,* falsehood (Dh. 47).

ĀLIMPĀPETI (*caus.*), To cause to be anointed [आ + caus. लिप्]. Pát. 108. Also *álimpeti* (Dh. 177).

ĀLINDO, A terrace or verandah outside a house [अलिन्द]. Ab. 218, 997; Dh. 94; Mah. 215.

ĀLIṄGANAṀ, An embrace [आलिङ्गन]. Ab. 774.

ĀLIṄGATI, To embrace, to enfold [आ + लिङ्ग्]. Dh. 403. P.p.p. *áliṅgita. Latáliṅgitasákháhi,* with branches entwined with creepers (Ras. 27).

ĀLIṄGO, A small drum [आलिङ्ग]. Ab. 143, 263.

ALĪNO (*adj.*), Free from attachment or desire [अ + लीन = ली]. Dh. 44.

ALLĀPO, Speaking to, talking [आलाप]. See also *Álápo.*

ALLĪNO (*p.p.p.*), Attached, adhering [आ + लीन = ली]. *Cívaraṁ káyasmiṁ allínaṁ,* robe adhering to the body.

ALLIYATI, To be attached, to adhere, to be bent upon [आ + लीयते = ली]. B. Lot. 864; Pát. xxviii. I have also found *allíyati.*

ALLO (*adj.*), Wet, moist. Ab. 753. *Allacívaro,* with wet robes (Dh. 329).

ALOBHO, Absence of covetousness or desire [अ + लोभ]. Man. B. 413.

ĀLOKANAṀ, Seeing, looking [आलोकन]. Ab. 775.

ĀLOKASANDHI (*m.*), A window [आलोक + सन्धि]. Ab. 217; Pát. 13, 87.

ĀLOKITAṀ, Looking at, regarding, seeing [आ-लोकित = लोक्].

ĀLOKO, Sight, look; light [आलोक]. Ab. 37, 1043; Dh. 183, 224. *Ālokaṁ paṭidassayi,* again called forth the light of day (Mah. 6). *Suriyáloko,* the sun's light (Pát. 1).

ĀLOḶĀPETI (*caus.*), To cause to be mixed or jumbled up together [आ + caus. लुड्]. Alw. I. 103.

ĀLOḶETI (*caus.*), To mix; to shake or stir together; to jumble, to confuse [आ + लोडयति = लुड्]. Dh. 434; Pát. xvi. P.p.p. *áloḷito* (Ab. 1022).

ĀLOPO, A fragment, a bit, a morsel; a mouthful of rice or other food taken up with the hand, a lump or ball of food; plundering or harrying [आ + लोप]. Ab. 466; Pát. 22.

ĀLULATI, To agitate, disturb, confuse [आ + लुड्]. Pát. xvi.

AMĀ (*adv.*), With, present with, near [अमा]. Ab. 1136, 1199.

ĀMA (*interj.*), Indeed, truly, yes [आम्]. Ab. 1144. *Āma mahárája atimukhará náma,* verily, great king, the garrulous (F. Ját. 18). *Dhammiko ti áma deva dhammiko,* is he religious? Yes, your majesty, he is (Alw. I. 73). *Kiṁ pan' ettha ápattibhávaṁ na jánásíti áma na jánámi,* what, do you not know that this is sinful? no, I was not aware of it (Dh. 103). Kamm. 3; Dh. 154.

AMACCO, A companion; a king's minister, a privy councillor [अमात्य]. Ab. 340; F. Ját. 16. *Mittámaccá,* friends and companions.

AMADHURO (*adj.*), Sour, bitter [अ + मधुर]. F. Ját. 2, 8.

AMAGGO, Wrong way, wrong path [अ + मार्ग]. Dh. 72.

AMAJJAPO (*adi.*), Not drinking strong drink, total abstinence [अ + मद्य + प]. Dh. 97.

ĀMAKO (*adj.*), Raw, uncooked [आम + क]. Dh. 146.

ĀMALAKO, and **-KĪ** (*fem.*), and **-KAṀ**, Emblic myrobalan [आमलक]. Ab. 569; Mah. 22.

AMALO (*adj.*), Pure, clean, spotless, white [अ + मल]. Alw. I. xvi. Neut. *Amalaṁ*, talc (Ab. 492).

AMANASIKĀRO, see *Manasikáro*.

ĀMAṆḌO, The castor-oil plant [आमण्ड].

AMANĀPO (*adj.*), Unpleasant, disagreeable [अ + मनआप]. Dh. 172.

ĀMANTĀ (*interj.*), Yes, certainly. Cl. Gr. 75.

ĀMANTAṆAṀ, Calling, speaking to, addressing आमन्त्रण]. Dh. 428.

ĀMANTETI, To address, to speak to; to call [आ + मन्त्र्]. *Bodhisattaṁ ámantetvá*, addressing the Bodhisatta (F. Ját. 7). Mah. 57; Dh. 98; Kuhn K. S. 28.

AMĀNUSO (*adj.*), Not human, inhuman, demoniacal; more than human, superhuman, celestial, spiritual [अ + मानुष]. Fem. *amánusí.* Mah. 52; Dh. 67, 482.

AMANUSSO, Not a human being, a demon or evil spirit, a Yakkha [अ + मनुष्य]. *Amanussaparigahítá aṭaví*, a wood infested with evil spirits (Dh. 84, 264), Mah. 52.

AMARĀVATĪ (*f.*), Name of Indra's city [अमरावती]. Ab. 21.

AMARO, A deva or god [अमर]. Ab. 11.

ĀMASANAṀ, Touching, handling [आ + मृश् + अन]. Ab. 1164.

AMATĀ (*f.*), Emblic myrobalan [अ + मृत = मृ]. Ab. 569.

AMATAṀ, The drink of the gods, nectar or ambrosia; Nirváṇa; water [अमृत]. Ab. 7, 25, 975. *Amatavassaṁ*, a shower of nectar (Dh. 244). *Amatenábhisitto 'va ahu haṭṭho*, he was filled with joy as if he had been sprinkled with nectar (Mah. 106). *Amatábhiseka sadiso*, like a rain of nectar (B. Lot. 566; said of something that causes great pleasure). *Dhammámatarasena taṁ abhisiñcitvá*, having sprinkled him with the nectar essence of the Law (Ras. 19).—As a name for Nirváṇa *amataṁ* probably means "the Eternal," or "the Everlasting;" comp. Dhuvaṁ, Anantaṁ, Akkharaṁ, Accutaṁ, all epithets of Nirváṇa. Buddhaghosa says that Nirváṇa is called *amata*, because not being born it does not decay or die (Dh. 179, 290). *Appamádo amatapadaṁ*, diligence in the way to Nirváṇa (Dh. 5). E. Mon. 292; Khud. 7; Dh. 67, 73, 407, 422, 431. See *Nibbánaṁ*.

AMATAPO, One who drinks nectar, a deva or god [अमृत + प]. Ab. 11.

AMATI, To go [अम्]. Cl. P. Verbs, 9.

AMATI (*adj.*), Foolish, mad [अ + मति]. Mah. 10.

AMATO (*adj.*), Eternal, everlasting [अमृत]. Khud. 7. *Amataṁ padaṁ*, the eternal lot (Dh. 21).

AMATTAṀ, A pitcher, vessel [अमत्र]. Ab. 457.

AMATTAÑÑŪ (*adj.*), Immoderate, intemperate [अ + मात्रा + ज्ञ]. Dh. 2.

ĀMAṬṬHO (*p.p.p.*), Touched, handled [आमृष्ट = मृश्]. Dh. 248; Mah. 203.

AMĀVĀSĪ, and **AMĀVASĪ** (*f.*), The day of the new moon [अमावासी]. Ab. 73.

ĀMAYO, Sickness, ill-health [आमय]. Ab. 323.

AMBĀ (*f.*), A mother [अम्बा]. Ab. 244. See also *Ammá*.

AMBARAṀ, The sky; cloth [अम्बर]. Ab. 45, 290, 1061; Mah. 246.

AMBĀṬAKO, The hog-plum, Spondias Mangifera [आम्रातक]. Ab. 554; Dh. 262.

AMBATI, To go [अम्ब्]. Cl. P. Verbs, 8.

AMBAṬṬHĀ (*f.*), The plant Clypea Hernandifolia [अम्बष्ठा]. Ab. 582.

AMBHO, A stone, a pebble. Ab. 605.

AMBHO (*interj.*), Oh! I say! Ab. 1139; Dh. 176.

AMBHOJAṀ, A lotus flower [अम्भोज]. Alw. I. 111.

AMBILO (*adj.*), Sour, acid [अम्ल]. Mah. 195; Dh. 260. Masc. *ambilo*, sourness, acidity (Ab. 148, one of the six Rasas).

AMBO, The mango tree, Mangifera Indica [आम्र]. Ab. 557. *Ambarukkho*, a mango tree (F. Ját. 2). *Ambapakkaṁ*, a mango (F. Ját. 5). *Ambavanaṁ*, a mango orchard.

AMBU (*n.*), Water [अम्बु]. Ab. 524, 661.

AMBUDHARO, A cloud [अम्बु + धर]. Ab. 47.

AMBUDO, A cloud [अम्बुद]. Ab. 47.

AMBUJĀKARO, A pond or tank [अम्बुज + आकर]. Ab. 678.

AMBUJINĪ (*f.*), A lotus-lake [अम्बुज + इन् fem.]. Ab. 689.

AMBUJAṀ, A lotus [अम्बुज]. Cl. Gr. 45.

AMBUJO, A fish [अम्बुज]. Ab. 671.

AMBUNIDHI (*m.*), Sea, ocean [अम्बुनिधि]. Alw. I. vii.

ĀMENDITAM, Repetition [आम्रेडित = म्रेड]. Ab. 1[illegible].

AMHA, see *Atthi*.

AMHĀDISO (*adj.*), Like us [अस्मद् + दृश + अ]. Mah. 30.

AMHAM, AMHĀKAM, AMHE, etc., see *Aham*.

AMHAMAYO (*adj.*), Made of stone, stony [अश्ममय]. *Vajiram v' amhamayam maṇim*, as the diamond pulverizes the flinty jewel (Dh. 29, a real or hard gem, such as only the diamond will cut).

AMHI, see *Atthi*.

AMILĀTO, The plant Globe Amaranth, or Gomphræna Globosa [अ + म्लान = म्लै]. Ab. 57[illegible].

ĀMISAM, and -SO, Flesh, meat; food; object of enjoyment, bait, temptation, lust, desire [आमिष]. Ab. 25[illegible], 1104. *Āmisadānam*, material gifts (as food, clothing, etc.), opposed to *dhammadānam*, religious gifts (Mah. 196). *Vantalokāmiso*, one who has rejected the lusts or temptations of the world (Dh. 68). *Āmisahetu*, from interested motives (Pát. 13), explained to mean "with a view to obtain clothes, food, bedding, honour, worship, etc." (Pát. 88).

AMITO (*adj.*), Boundless, immense [अ + मित = मा]. Dh. 231; Ras. 25.

AMITTO, An enemy [अ + मित्त्र]. Ab. 344; Dh. 12, 37, 158.

AMMA (*voc. next*), Mother! Daughter! Lady! Madam! Used by a son or daughter to a mother (Mah. 111; Dh. 300). By a father to his daughter (Dh. 159, 239). By a grandfather to his granddaughter (Dh. 231). By a brahmin to a young lady of rank (Dh. 233). By a merchant to a lady (Ras. 38). Dh. 175.

AMMĀ (*f.*), A mother [अम्बा]. Ab. 244. The usual vocative is *amma* (see last), but when accompanied by *bhoti* the form *ammá* appears to be used (see Kuhn's Náma Kappa, p, 12).

AMMAṆAM, A canoe, a measure of capacity equal to eleven Doṇas; a superficial measure equal to four Karisas. Ab. 197, 484, 668, 1032; Mah. 174, 175. I have not succeeded in tracing this word in Sanskrit, though I suspect it to represent a Sanskritic (Aryan) form ambana; and it is singular that Winslow, in his Tamil Dictionary, gives a word Ambaṇa, one of the meanings of which is "a corn measure." For the change of mb to mm compare [illegible] = Sansk. [illegible] and amma = Sansk. amba. The Sinhalese equivalent of *ammaṇa* is amuṇa, a word in constant use throughout the south [illegible] of Ceylon. The amuṇa is the standard measure of paddy and other grains: it varies in different parts of the Island, but in the Colombo district is equal to about six bushels. The amuṇa is also a superficial measure, containing as much ground as an amuṇa of grain will sow: its extent varies, but in the central province of Ceylon it is reckoned at about two acres.

ĀMO (*adj.*), Raw, uncooked [आम]. Ab. 146.

ĀMODANĀ (*f.*), Rejoicing [आ + मोदन].

ĀMODO, Pleasure, joy; a strong perfume, fragrance [आमोद]. Ab. 27, 145, 110[illegible].

AMOHO, Absence of ignorance or error, correct knowledge [अ + मोह]. Ab. 153; Alw. I. xvi.

AṀSO, A part, portion, share; a period of time [अंश]. Ab. 485, 933, 1102. *Catutthaṁso*, a quarter. *Atītaṁse*, in past time (B. Lot. 649, 654).

AṀSO, and **AṀSAM**, The shoulder [अंस]. Ab. 264; Dh. 235.

AṀSU (*m.* and *n.*), A thread; a bit of thread; a filament; a ray, a sunbeam [अंशु]. Ab. 64, 1121; Pát. 79.

AṀSUKAM, Cloth, fine cloth [अंशुक]. Ab. 290.

AṀSUMĀLĪ (*m.*), The sun [अंशु + मालिन्]. Ab. 63.

AMU, see *Asu*.

AMUKHYO (*adj.*), Not principal, secondary [अ + मुख्य].

AMUKO (*adj.*), This; that [अमुक]. Cl. Gr. 59. *Gaccha kuṭṭhino amukassa*, go to yonder leper (Mah. 246). *Amukasmiṁ okáse rukkho vivitto*, in that open space there is a solitary tree (Ras. 84). With foll. *náma* it appears to have the same meaning as *Asuko* (which see); *Amukasmiṁ náma kule*, in such and such a family (Pát. 75, 80). Dh. 364.

AMŪLAKO (*adj.*), Unreal, unfounded, false; unpaid [अ + मूल + क]. Pát. 4, 18, 72. *Amúlakaṁ kammaṁ*, unpaid labour (Mah. 163). Fem. *amúliká* (Pát. 63).

AMŪḶHAVINAYO, see *Vinayo*.

AMŪLO (*adj.*), Without payment, unpaid [अ + मूल]. *Amúlaṁ kammaṁ*, unpaid labour (Mah. 175).

AMUTO (*adj.*), see *Muto*.

AMUTRA (*adv.*), In that place, there; in another world, in another state of existence, hereafter [अमुत्र]. Ab. 1148. *Ito sutvá na amutra akkhátá*, not repeating in that place what he has heard in this.

AMUTTO (*adj.*), Not shot or darted [अ + मुक्त = मुच्]. Neut. *amuttaṁ*, a non-missile weapon, as a knife or sword (Ab. 387).

ĀMUTTO (*p.p.p.*), Dressed, accoutred for battle [आमुक्त = मुच्]. Ab. 378.

ĀṆĀ (*f.*), An order, a command; authority [आज्ञा]. Ab. 354, 992; Dh. 141, 142, 161; Mah. 22, 24; Alw. I. 79. *Āṇákhettaṁ* or *áṇakkhettaṁ*, field of authority, sphere over which authority extends.

ANABHIJJHĀ (*f.*), Absence of covetousness or desire [अ + अभिध्या].

ANABHIRADDHI (*f.*), Anger, wrath, rage [अ + अभि + राध्]. Ab. 164.

ANABHIRATI (*f.*), Dissatisfaction; affliction, sorrow [अ + अभिरति]. Pát. xxxi.

ANĀCARIYAKO (*adj.*), Without a master or teacher, self-taught [अ + आचार्य + क]. B. Lot. 337.

ANĀCĀRO, Bad conduct, bad manners [अ + आचार].

ANACCHARIYO (*adj.*), Not wonderful [अ + आश्चर्य]. Dh. 323.

ANACCHO (*adj.*), Not clear, turbid [अ + अच्छ]. Ab. 669.

ANĀDĀNO (*adj.*), Free from attachment or desire [अ + आ + दान]. Dh. 63, 71, 72, 74.

ANĀDARIYAṀ, Disregard, disrespect, unkindness [अ + आदर + य]. Pát. 15.

ANĀDARO, Disregard, disrespect, contempt, carelessness, indifference [अ + आदर]. Ab. 172; Kuhn K. S. 29, 33.

ANĀDARO (*adj.*), Disrespectful; careless, reckless, bold [अ + आदर]. Mah. 142; Pát. 95.

ANADHIKO (*adj.*), Without additions or superfluities, not redundant [अ + अधिक]. Alw. I. 65.

ANADHIVARO, Without a superior,—an epithet of a Buddha [अ + अधि + वर]. Ab. 2.

ANĀDIYANTO (*adj.*), Without minding, without attending (Ras. 83). See *Ādiyati*.

ANĀGAMANAṀ, Not returning [अ + आगमन]. *Kiṁ pana tesaṁ anágamanaṁ icchatha*, would you lik them not to come back? (Dh. 154).

ANĀGĀMĪ (*m.*), One who does not return [अ + आगामिन्]. This is the technical term for one who has entered the third of the four Maggas, or paths to Nirváṇa. He is so called because he cannot again be born in the world of men or of devas, but only in a Brahma world, from which he may attain Nirváṇa. B. Intr. 292, 293; E. Mon. 280, 281, 291. Fem. *anágáminí* (Dh. 175). Five Anágámís are enumerated in Saṅgíti Sutta, *antaráparinibbáyí*, *upahaccaparinibbáyí*, *asaṅkháraparinibbáyí*, *sasaṅkháraparinibbáyí*, *uddhaṁsoto akaniṭṭhagámí*.

ANĀGĀMIMAGGO, The path of one that does not return [अनागामिन् + गार्ग]. This is the third of the Cattáro Maggá, or four paths to Nirváṇa. E. Mon. 280, 281; Dh. 362, 426. See last.

ANĀGĀMIPHALAṀ, Fruition of the state of Anágámí [अनागामिन् + फल]. This is the second or perfect stage of the path of Anágámí. The whole path is called *anágámimaggo*, but it is subdivided into two stages, *anágámimaggo* and *anágámiphalaṁ*. It is not till he has reached the latter stage that the Anágámí enjoys fully and in perfection the blessings the path confers. E. Mon. 280; Dh. 162.

ANAGĀRIKO, One who does not live in a house, an ascetic, a Buddhist priest [अ + अगार + इक]. Dh. 181.

ANAGĀRIYĀ (*f.*), The houseless life of an ascetic, asceticism, the life of a Buddhist priest [compare अनगारिका, B. and R]. *Agárasmá anagáriyaṁ pabbajati*, to leave the household life for the ascetic life (B. Lot. 410, 581, 863; Alw. I. 92).

ANĀGĀRIYO (*adj.*), Not living in a house, houseless, homeless, recluse [अ + अगार + य]. Masc. an ascetic, a Buddhist priest. *Anágáriyabhávo*, asceticism (Ras. 62). *Anágáriyamuni*, a hermit sage (Dh. 228). Alw. I. 75, 76.

ANĀGĀRO (*adj.*), Houseless, homeless [अ + आगार]. Dh. 72, 73. *Anágáro*, an ascetic, a Buddhist priest.

ANĀGATO (*adj.*), Not come, not arrived; future [अनागत]. *Hatthísu anágatesu yeva*, before the elephants have come (Dh. 156). *Anágataṁ passaṁ*, foreseeing the future. Loc. *anágate*, in future, hereafter (Mah. 161, 247). Mah. 220.

ANAGGHAKO (*adj.*), Priceless, invaluable [अ + अर्घ + क]. Mah. 180. *Anagghiko* at Mah. 164.

ANAGHO (*adj.*), Priceless, invaluable, inestimable, precious, costly [अ + अर्घ]. Alw. I. 75.

ANAGHO (*adj.*), Sinless, blameless, pure [अ + अघ].

ANĀHĀRO (*adj.*), Without food, fasting [अ + आहार]. Mah. 211.

ANAKKHĀTO (*adj.*), Not described, ineffable [अ + आख्यात = ख्या]. An epithet of Nirváṇa (Dh. 39).

ANAKKHIKO (*adj.*), Without eyes, sightless [अ + अक्षि + क]. Dh. 82.

ANĀKULO (*adj.*), Untroubled, quiet, peaceful [अ + आकुल]. Mah. 18; Khud. 5.

ANALASO (*adj.*), Industrious, diligent [अ + अलस].

ANĀLAYO (*adj.*), Free from desire or attachment [अ + आलय]. Dh. 281. Neut. *análayaṁ*, Nirváṇa (Ab. 6).

ANALO, Fire [अनल]. Ab. 33.

ANAṀ, A cart [अनस्]. Ab. 373.

ĀNAṀ, Inhaled air, inhalation, inspired breath [आन]. Ab. 39.

ANAMATAGGO (*adj.*). This word is found in the frequently recurring phrase *Anamatagge saṁsáre saṁsaranto*. It probably represents the Sanskrit अ + अमृत + अग्र, so that the phrase would mean "revolving in a revolution of being (or metempsychosis) *which does not end in Nirváṇa.*" See Dh. 82, 175, 336; Ras. 22; Mah. 73, 98. Rogers, however, translates it, "in the countless existences that have no beginning" (Buddh. Par. p. 56, compared with Dh. 175). Turnour in the Index and Glossary to Mah. says "without beginning or end."

ANĀMAYO (*adj.*), Free from illness, healthy [अ + आमय]. Dh. 76. Neut. *anámayaṁ*, health (Ab. 331; Kuhn K. S. 29).

ANĀMIKĀ (*f.*). The ring finger [अनामिका]. Ab. 266.

ĀNANAṀ, The mouth [आनन]. Ab. 260.

ĀNAÑCAṀ, Infinity, immensity, boundlessness [आनन्त्य]. B. Lot. 811, 812.

ĀNANDANAṀ, Friendly greeting, welcome [आनन्दन]. Ab. 760.

ĀNANDO, Joy, delight, happiness; name of a famous disciple of Buddha; name of a fabulous sea-monster [आनन्द]. Ab. 87, 436, 673; Man. B. 13, 227; Mah. 134; Dh. 27, 107, 135, 139, 205, etc.

ANAṄGAṆO (*adj.*), Free from lust or impurity, pure [अ + अङ्गण]. B. Lot. 865; Dh. 23, 42, 63.

ANAÑÑO (*adj.*), Without another, alone [अ + अन्य]. *Dve gatiyo bhavanti anaññá*, two courses only are open to him (B. Lot. 581). Pát. 12.

ANAṆO (*adj.*), Free from debt [अ + ऋण]. Kamm. 3.

ANANTARAṀ (*adv.*), Immediately after, next [अनन्तरम्]. *Tass' uppattikálánantaraṁ eva*, immediately after his birth (Ras. 15). *Tadanantaraṁ*, forthwith (Mah. 233). With abl. *Tato anantaraṁ*, immediately afterwards.

ĀNANTARIKO (*adj.*), Uninterrupted [अनन्तर + इक]. Khud. 7.

ANANTARO (*adj.*), Immediately following, next; adjoining, next [अनन्तर]. F. Ját. 46; Mah. 233; Dh. 239, 402. *Manussánantare bhave devo ahosi*, he was a deva in a birth immediately following a birth as man (Mah. 5). *Tumhákaṁ anantarásane nisinno bhikkhu*, the priest sitting next you (Dh. 134).

ANANTO (*adj.*), Endless, eternal; boundless, infinite [अ + अन्त]. B. Lot. 515; Dh. 33 (and see *Gocara*); Man. B. 10. *Anantamati*, of infinite wisdom (Khud. 23). Masc. *Ananto*, name of the Nága king (Ab. 651). Neut. *Anantaṁ*, the Infinite, i.e. Nirváṇa (Ab. 7).

ANANUCCHAVIKO (*adj.*), Unsuitable, unworthy, improper [अ + अनु + छवि + क]. Dh. 86, 114, 416.

ANANUSSUTO (*adj.*), Unheard [अ + अनु + श्रुत = श्रु].

ĀNAṆYAṀ, Freedom from debt [आनृण्य].

ĀṆĀPANAṀ, Ordering, commanding. See *Āṇápeti.*

ĀNĀPĀNAṀ, Inhaled and exhaled breath, inspiration and respiration [आन + अपान]. Alw. I. 88; E. Mon. 268, 269; Man. B. 150.

ANĀPATTI (*adj.*), Free from guilt, innocent [अ + आपत्ति].

ANĀPATTIKO (*adj.*), Free from guilt [अ + आपत्ति + क]. Pát. 28.

ANAPĀYĪ (*adj.*), Not departing, lasting [अनपायिन्]. Dh. 1.

ANAPEKHĪ (*adj.*), Free from desire [अ + अपेक्षिन्]. Dh. 62, 412.

ĀNĀPETI (*caus. áneti*), To cause to be brought, to send for [नी]. *Ānápayitvá nánápásaṇḍike*, having caused men of various heretical creeds to be brought to him (Mah. 23). *Te attano samípaṁ ánápetvá*, having caused them to be brought into my presence (Alw. I. 76). Dh. 305; Mah. 223. Ger. *ánápiya* (Mah. 134). P.p.p. *ánápito* (Mah. 170).

ĀṆĀPETI (*caus. ájánáti*), To order, to command [आ + ज्ञापयति = ज्ञा]. Ras. 72; Dh. 176, 243, 291, 328; Alw. I. 79. With acc. *Āṇápesi samípaṭṭhaṁ purisaṁ*, ordered an attendant who stood by (Mah. 246). With following imper. *Āṇápesi ca bhúpati márehi pitaraṁ me ti*, and the king gave the order, Put my father to death (Mah. 261). P.p.p. *áṇatto.*

ANAPPAKO (*adj.*), Much, great, considerable [अ + अल्प + क]. Dh. 26; Khud. 12; Mah. 69, 127.

ANAPPO (*adj.*), Much, great; numerous, many [अ + अल्प]. Mah. 215; Ras. 21.

ANĀPUCCHĀ, Without asking leave, without permission. Pát. xxi. 105. As this word governs an acc. I am inclined to think that it may represent अ + आ + पृष्ट्वा, comp. *anápucchitvá* at Pát. 90. *Anápuccham̐* (Pát. 12, 87), if the reading be correct, is, no doubt, the part. pres. = अ + आ + पृच्छत्.

ANĀRATO (*adj.*), Continual [अ + आरत = रम्]. Adv. *anáratam̐*, continually (Ab. 41).

ANARIYAVOHĀRO, Unworthy practice [अ + आर्य + व्यवहार]. Eight are alluded to at Ab. 122. The four Anariyavoháras are *musávádo, pisuṇavácá, samphappalápo, pharusavácá*, "lying, slander, frivolous talk, harsh language." There are also two other sets of four each, "saying you have seen a thing when you have not seen it," etc.

ANARIYO, Not noble, not venerable; mean, dishonourable, low [अ + आर्य]. B. Lot. 497. Masc. *anariyo*, one who is not an Ariya, a Puthujjana (Ab. 435).

ANARO, Not a man, other than human [अ + नर]. Alw. I. vii.

ANĀSAKĀ (*f.*), Fasting [अनाशक]. Dh. 25, 305.

ANASANAṀ, Fasting [अ + अशन]. Ab. 1185.

ANĀSAVO (*adj.*), Free from human passion [see *Āsavo*]. Masc. *anásavo*, an Arahá (Mah. 167; Dh. 23). Neut. *anásavaṁ*, Nirváṇa (Ab. 7). Fem. *anásavá* (Mah. 17). Dh. 17, 69.

ANASSAVO (*adj.*), Disobedient [अ + आश्रव]. Dh. 80.

ANĀTHAPIṆḌIKO, Feeder of the poor, surname of an eminent lay disciple of Buddha; his name was Sudatta. B. Intr. 24; Ab. 437; Dh. 78, 107, 165, etc.; Man. B. 216.

ANĀTHO, Helpless, forlorn, destitute [अ + नाथ]. Mah. 104; Dh. 222.

ANATI, To breathe, to live [अन्]. Cl. P. Verbs, 4.

ANATTĀ (*m.*), Not a self, not a soul [अ + आत्मन्]. Gog. Ev. 45.

ANATTĀDHĪNO (*adj.*), Not one's own master, dependent [अ + आत्मन् + अधीन].

ANATTAMANO (*adj.*), Displeased, discontented. See *Attamano.* B. Lot. 367; Ras. 17.

ANATTHAKO (*adj.*), Unmeaning, senseless, foolish [अनर्थक]. Dh. 285. Fem. *anatthiká* (Ab. 123).

ANATTHO (*adj.*), Foolish, vain [अनर्थ]. Dh. 19.

ANATTHO, Disadvantage, evil, misfortune; injury [अनर्थ]. *Anatthakárako, anatthakaro*, injurious (F. Ját. 1). *Anatthasaṁhito*, mischievous, pernicious (Pát. 116). *Anatthakaraṇaṁ*, hurtfulness (F. Ját. 1). *Anatthaṁ karoti* or *Anatthaṁ carati*, to injure. *Atthaṁ karissámīti anatthaṁ kari*, saying, I will do good, he has done harm (Dh. 88). With dat. *Ayaṁ me puttánaṁ anattham pi kareyya*, this woman might do my sons a mischief (Dh. 303, and see 262). Dat. *anattháya*, to the prejudice of (Dh. 13, 262). Dh. 46; Alw. I. 112.

ĀṆATTI (*f.*), Command, injunction, ordinance [आज्ञाप्ति]. Alw. I. 106.

ANATTO (*adj.*), Without individuality, unreal [अ + आत्मन्]. Dh. 49, where the comment explains it by "powerless." Man. B. 495; B. Intr. 462, 508.

ĀṆATTO (*p.p.p. áṇápeti*), Commanded, enjoined [आ + ज्ञप = ज्ञा]. Mah. 76.

ANĀTURO (*adj.*), Healthy [अ + आतुर]. Dh. 36.

ANAVAJJATĀ (*f.*), Blamelessness [अनवद्यता].

ANAVAJJO (*adj.*), Blameless, harmless, not sinful [अ + अवद्य]. Khud. 5; Dh. 259.

ANAVARATAṀ (*adv.*), Incessantly [अनवरतम् = रम्]. Ab. 41.

ANAVASESO (*adj.*), Without any remaining, all, every one, the whole [अ + अवशेष]. Khud. 15; Ab. 786.

ANAVASSAVO, Not flowing in, non-influx [अ + अव + स्रव].

ANAVASSUTO, see *Avassuto.*

ANĀVAṬADVĀRATĀ (*f.*), Not closing the door against another, accessibility, openhandedness [अ + आवृत + द्वार = ता].

ANAVATATTO, see *Anotatto.*

ANAVAṬṬHITI (*f.*), Unsteadiness [अ + अवस्थिति]. Ab. 1172.

ANAVAYO (*adj.*), Perfectly acquainted with, versed in [अ + अवया]. With loc. (Alw. I. lxx).

ANĀVILO (*adj.*), Clear, pure; untroubled, serene [अ + आविल]. Dh. 15, 73.

ĀNAYANAṀ, Bringing near; escorting [आनयन]. Dh. 145.

ANAYO, Sin, wrong; distress, misfortune [अनय]. Ab. 979.

ĀNĀYO, A net, a fish-net [आनाय]. Ab. 521; the reading is Ānayo, but a MS. of Pali Akárádi has Ānáyo.

AÑCATI, To honour [अञ्च]. Cl. P. Verbs, 2.

ANḌAJO (*adj.*), Oviparous [अण्डज]. Ab. 741. Masc. *aṇḍajo*, a bird; a fish (Ab. 624, 1073).

ANḌAKAṀ, A bird's egg [अण्डक]. F. Ját. 49; Dh. 107, 325.

ANḌAṀ, An egg; a testicle [अण्ड]. Ab. 273, 627, 1092.

ANDHABĀLO (*adj.*), Silly, stupid, doting [अन्ध + बाल]. Dh. 95; Alw. I. 102.

ANDHABHŪTO (*adj.*), Blind, in darkness, unenlightened [अन्ध + भूत = भू]. Dh. 32, 256, 337.

ANDHAKĀRO, Darkness [अन्धकार]. Ab. 70; Dh. 27; Mah. 14.

ANDHAKIYO (*adj.*), Belonging to the Andhra country. Cl. Gr. 93.

ANDHAKO (*adj.*), Belonging to the Andhra country [अन्ध्र + क]. Alw. I. cvii, cviii; Pát. viii.

ANDHANTAMAṀ, and **-MO**, Thick darkness [अन्ध + तमस्]. Ab. 72; Alw. I. 107.

ANDHO (*adj.*), Blind [अन्ध]. Ab. 321; Dh. 86, 300.

ANDU (*m.*), A chain [अन्दु]. Dh. 411.

ANDUKO, An elephant's foot chain [अन्दुक]. Ab. 364.

ANḌŪPAKAṀ, A roll of cloth to serve as a stand for a vessel. Ab. 458.

ĀNEJJAṀ, Immovability, impassibility. The Buddhist Sanskrit equivalent is Āniñjya, viz. अ + इङ्ग् + य (B. Lot. 306). *Ānejjappatto*, "immovable," "impassible," I find thus explained in a commentary, *Ānejjappatto ti acale niriñjane ti vuttaṁ hoti*, where ánejja is distinctly referred to the Páli root IÑJ = Sanskrit IṄG. The latter part of the compound *ánejjappatto* represents the S. prápta. A Ṭíká says, *Niccalabhávena avatthánaṁ ánejjappatti;* here *patti* is the S. prápti.

ANEJO (*adj.*), Free from desire. Dh. 73, 74. See *Ejá.*

ANEKADHĀ (*adv.*), In many ways [अनेकधा]. Mah. 27, 195.

ANEKASO (*adv.*), In many ways [अनेक + शस्]. Mah. lxxxix.

ANEKAVIDHO (*adj.*), Of many sorts, various [अनेक + विधा]. Ras. 25.

ANEKO (*adj.*), Several, many; manifold, various [अनेक]. Mah. 1, 170.

ANELAMŪGO (*adj.*), Not deaf and dumb [अ + एडमूक].

ANENA, see *Ayaṁ*.

ANESANĀ (*f.*), Impropriety [अ + एषणा]. Dh. 272, 371.

ANESANO (*adj.*), That should not be sought or desired, improper [अ + एषण]. Dh. 335.

ĀNETI, To bring, to bring home; to fetch, to procure; to carry, to convey [आ + नी]. *Kumárikaṁ ánema*, let us engage a maidservant (Dh. 300). *Sace vejjaṁ ánessámi*, if I send for the doctor (Dh. 93). *Pajápatiṁ ánessámi*, I shall take to myself a wife (Dh. 199). *Mukhapáṭhena ánesuṁ*, handed down by word of mouth (Mah. 207). Aor. *ánayi* Mah. 39, *ánesi* Mah. 40. Ger. *ánīya* (Mah. 4; Alw. K. viii). P.p.p. *ánīto*.

ANGA (*interj.*), Indeed! Oh! [अङ्ग]. Ab. 1139.

ANGADAṀ, A bracelet [अङ्गद]. Ab. 287.

ANGAHĀRO, Gesticulation [अङ्ग + हार]. Ab. 101.

ANGAJĀTAṀ, Membrum virile [अङ्ग + जात = जन्]. Ab. 273.

ANGAṀ, A limb, a member; the body; a portion, division; a means, a cause; a requisite; a quality, attribute [अङ्ग]. Ab. 278, 955; Ras. 16. *Sabbaṅgasamupágato*, possessed of every qualification (Mah. 11). *Aṭṭhaṅgasamannágato*, possessed of eight good qualities (B. Lot. 566). *Iminá aṅgena samannágato*, endowed with this attribute (B. Lot. 654, comp. Khud. 4). There are nine Aṅgas (*navaṅgaṁ*), or divisions of the Buddhist scriptures according to subject matter; they are *suttaṁ, geyyaṁ, veyyákaraṇaṁ, gáthá, udánaṁ, itivuttakaṁ, játakaṁ, abbhutadhammaṁ, vedallaṁ* (see each separately). There is an art or science named Aṅgaṁ, mentioned in Brahma Jála Sutta, which consists in predicting a person's career from the examination of his limbs.

AṄGANĀ (*f.*), A woman [अङ्गना]. Ab. 230.

AṄGAṆAṀ, A court, a yard; lust, impurity, sin [अङ्गण]. Ab. 218, 859; Mah. 151, 212. *Rájaṅgaṇaṁ*, palace court. *Ākásaṅgaṇaṁ*, an open courtyard (F. Ját. 17).

AṄGĀNUSĀRĪ (*adj.*), Pervading the limbs [अङ्ग + अनुसारिन्]. This is the name of one of the Váyus or airs contained in the human body (Ab. 39). Hardy (who calls it *aṅgamaṅgánusárí*) states that it means a wind "that pervades the whole body, being conveyed in vessels like veins, and imparts the power by which the hand or foot or any other member is moved" (Man. B. 400).

AṄGĀRO, Charcoal; live coals, embers [अङ्गार]. Ab. 36; F. Ját. 56; Dh. 301, 325. *Aṅgáramaṁsaṁ*, roast meat (Mah. 60).

AṄGATI, To go [अङ्ग्]. Cl. P. Verbs, 1.

AṄGAVIJJĀ (*f.*), One of the low arts enumerated in Brahma Jála Sutta, prognostication of a person's future from the appearance of his body [अङ्ग + विद्या].

AṄGAVIKKHEPO, Gesticulation [अङ्ग + विक्षेप]. Ab. 101.

AṄGĪ (*adj.*), Having limbs; having parts or divisions [अङ्गिन्]. Kuhn K. S. 32.

AṄGĪRASO, A name of Buddha; name of a Ṛishi [अङ्गिरस्]. Ab. 1, 109.

AṄGO, The name of a country, Bengal [अङ्ग]. Ab. 185.

AṄGULAṀ, A finger's breadth, an inch [अङ्गुल]. Ab. 195; Dh. 319; Pát. 76. *Aṭṭhaṅgulo sajjhupaṭṭo*, a silver plate eight inches thick (Mah. 169).

AṄGULĪ (*f.*), A finger [अङ्गुली]. Ab. 266; Alw. I. 100; Dh. 111.

AṄGULIKO (*adj.*), Belonging to a finger; an inch in length [आङ्गुलिक]. Mah. 166.

AṄGULIMUDDĀ (*f.*), A signet ring [अङ्गुलि + मुद्रा]. Ab. 287.

AṄGULĪYAKAṀ, A finger ring [अङ्गुलीयक]. Ab. 286.

ANGULYĀBHARAṆAṀ, A finger ring [अङ्गुलि + आभरण]. Ab. 286.

AṄGUTTARANIKĀYO, Name of the fourth division of the Suttapiṭaka [अङ्ग + उत्तर + निकाय].

AṄGUṬṬHO, The thumb [अङ्गुष्ठ]. Ab. 266; Mah. 218.

-AṄHO, and **-AṆHO**, Day [अह्न]. A substitute for *ahaṁ*, "day," in the latter part of a few compounds,—*pubbanho*, forenoon; *majjhanho*, noon; *aparaṇho*, afternoon; *sáyanho*, evening. The usual spelling of the manuscripts is *-aṇha*, with the lingual ṇ, but the original spelling must have been -anha, for Pàyoga Siddhi gives *pubbanha* (Sanskrit *púrváhṇa*), as an instance of h joined to a dental n. The influence of the false analogy of words like taṇhá, kaṇha, etc., would easily account for the introduction of the ṇ in later MSS.

ĀṆI (*f.*), The pin of a wheel-axle, a linch-pin; a peg or pin [आणि]. Ab. 374; Pát. 86. *Ratháṇi*, linch-pin of a chariot (Mah. 217).

ANIBBIDDHO (*adj.*), Not traversed, not a thoroughfare [अ + निर्विद्ध = व्यध्]. Ab. 202, 1008; Pát. 112.

ANICCATĀ (*f.*), Impermanence, instability, mortality, death [अ + नित्य + ता]. Man. B. 400; Mah 10, 122, 126, 195, 262.

ANICCHITO (*adj*), Not desired, disliked, unpleasing. Dh. 396. See *Icchito*.

ANICCO (*adj.*), Not lasting, transitory, perishable [अ + नित्य]. Dh. 49; Ras. 24. Neut. *aniccaṁ*, impermanence (Man. B. 495; Ras. 24).

ANIDASSANAṀ, The Unseen, viz. Nirváṇa [अ + निदर्शन]. Ab. 7.

ANĪGHO (*adj.*), Free from suffering, uninjured, scatheless [अ + *nígha*, which see]. Dh. 52, 390.

ANĪKAṬṬHO, One of the king's body guard, a life-guardsman [अनीक + स्थ]. Ab. 342.

ANĪKO, and **-KAṀ**, An army, a host [अनीक]. Ab. 381. Four aníkas, or hosts, are mentioned as constituting an army—*hatthánikaṁ*, *hayánikaṁ*, *rathánikaṁ*, *pattánikaṁ*, the elephants, the cavalry, the chariots, the infantry (Ab. 383).

ANILO, Wind [अनिल]. Ab. 37. *Anilapatho*, the sky (Ab. 46).

ANIMISO (*adj.*), Not winking the eyes [अ + निमिष]. *Animisalocanaṁ*, an unblenching gaze (Man. B. 181). Masc. *animiso*, a god (Ab. 12), a fish (Ab. 1044).

ANIMITTO, see *Nimittaṁ*.

ANIPPHALO (*adj.*), Not fruitless, not without reward [अ + निस् + फल]. Dh. 175; Khud. 11.

ANISAMMAKĀRĪ (*adj.*), Acting inconsiderately or recklessly [अ + निशम्य + कारिन्]. Ab. 729, 738.

ĀNISAṀSO, Advantage, profit, good result, blessing, reward, merit [आ + नि + शंस्]. Ab. 767; Pát. 75; Dh. 79, 230, 256. *Appamáde ánisaṁso*, the blessings of diligence (Dh. 182). *Yágánisaṁso*, the merit of giving gruel in charity (Mah. 229). Saṅgíti Sutta enumerates five *Ānisaṁsá sílavato sílasampadáya*, or blessings which accrue to the virtuous man from the practice of virtue. These are wealth, good report, confidence in any company, an untroubled death, a happy state after death.

ANISSĀMANAKO (*adj.*), Not envious [अ + ईर्षा + मनस् + क].

ANISSAYO (*adj.*), Without supplies, barren, desolate [अ + *nissayo*, which see]. Ab. 886.

ANĪTIKO (*adj.*), Free from distress or calamity [अ + ईति + क]. Neut. *anītikaṁ*, The Secure, viz. Nirváṇa (Ab. 7).

ĀNĪTO (*p.p.p. áneti*), Brought, conveyed [आनीत = नी]. Ab. 749; Dh. 155, 193, 328.

ANIYAMO, Uncertainty [अ + नियम]. Ab. 949.

ANIYATO (*adj.*), Uncertain, doubtful [अ + नियत = यम्]. Dh. 254; Mah. 200. The Vinaya enumerates two priestly sins called *Aniyatá dhammá*, "undetermined offences," because it depends upon circumstances whether they are to be treated as Párájika, Saṅghádisesa, or Pácittiya. E. Mon. 9; Pát. 7, 75; B. Intr. 302.

AÑJALI (*m.*), The hollow of the joined hands; a respectful salutation performed by raising the joined hands to the forehead [अञ्जलि]. Ab. 268. *Añjaliṁ paggaṇháti*, or *paggaheti*, or *karoti*, to salute respectfully by raising the joined hands to the forehead (Alw. I. 97; Dh. 97, 133; Mah. 112). *Añjaliṁ paṇámeti*, to bend the joined hands towards a person in respectful salutation (Gog. Ev. 8). *Añjalikammaṁ* and *añjalikaraṇaṁ*, respectful salutation (Dh. 97, 362). *Añjalikaraṇīyo*, deserving of respectful salutation (Alw. I. 78).

AÑJANAṀ, A collyrium applied to the eyelashes to darken them [अञ्जन]. Ab. 306; Mah. 22.

AÑJASAṀ, A road [comp. अञ्जसा]. Ab. 190; Mah. 150. *Sivañjasaṁ*, the way of happiness (B. Lot. 332).

AÑJATI, To anoint, to smear [अञ्ज्]. *Imaṁ bhesajjaṁ añjáhi*, rub in this medicament (Dh. 89). Caus. *añjápeti* (ditto).

AṄKITO (*p.p.p.*), Marked; adorned, furnished, supplied with [अङ्क्]. Ab. 263; Khud. 31; Ras. 20.

AṄKO, A mark; the flank or side [अङ्क]. Ab. 55, 276, 1043. *Puttaṁ aṅken' ádáya*, taking her child on to her hip (Dh. 383).

AṄKOLO, The plant Alangium Hexapetalum [अङ्कोल]. Ab. 557.

AṄKURO, A shoot, a sprout [अङ्कुर]. Ab. 543; Mah. 87; F. Ját. 6. *Buddhaṅkuro*, a nascent Buddha, one who will some day be a Buddha (Dh. 117).

AṄKUSO, A hook to guide an elephant with [अङ्कुश]. Ab. 367. *Aṅkusaggaho*, an elephant driver, mahout (Dh. 58).

AṄKYO, A sort of tambourine [अङ्क्य]. Ab. 143.

ANNĀ *f.*, A mother.

AÑÑĀ *f.*, Knowledge; perfect knowledge, Arahattaphala [आज्ञा]. Ab. 436; Dh. 11.

AÑÑADĀ *adv.*, At another time [अन्यदा].

AÑÑADATTHU *adv.*, Surely, certainly, truly [अन्यद् + अस्तु]. Ab. 1140; Cl. Gr. 75; Mah. 72. *Aññadatthu garahaṁ labhati*, assuredly he will be blamed (Dh. 234). *Aññadatthuhāro*, rapacious, viz., "sure to carry something away with him." *Aññadatthudaso*, penetrating, viz. "sure to see everything."

AÑÑĀDISO *adj.*, Different [अन्यादृश].

ANNAṀ, Food; boiled rice [अन्न]. Ab. 465, 1103, 1104. *Annapánaṁ*, meat and drink (Khud. 11). *Annáni madhuráni*, sweetmeats (Mah. 170).

AÑÑAMAÑÑAṀ (*adv.*), Mutually, towards each other. *Aññamaññaṁ piyá*, kind to each other (Dh. 76). *Aññamaññaṁ sagáravá viharantá*, living full of respect towards each other. *Aññamaññaṁ mukháni oloketvá*, looking in each other's faces (Dh. 390). *Aññamaññaṁ ábhogapaccavekkhanarahitá*, void of mutual reflection and consideration. *Aññamaññaṁ kathayiṁsu*, they said among themselves (Dh. 233). See next.

AÑÑAMAÑÑO, Each other, one another [अन्य + अन्य, with euphonic म्, the S. equivalent is अन्योन्य]. Fem. *aññamaññí*. Acc. *Aññamaññaṁ apekkhitvá*, looking at each other (Mah. 230); *Aññamaññaṁ accayaṁ desetvá khamápetvá*, having confessed their fault and become reconciled to each other (Dh. 105; comp. Mah. 205). *Aññamaññissá* (*gen. fem.*) *vajjapaṭicchádiká*, concealing each other's faults (Pát. 100). *Ahaṅkáro 'ññamaññassa*, mutual arrogance (Ab. 397). *Aññamaññakalaho*, mutual strife (Dh. 103); *Aññamaññahitesino*, seeking each other's good (Mah. 68). B. Lot. 532; Mah. 136, 261; Khud. 16. Comp. *Aññoñño*.

AÑÑĀṆAṀ, Ignorance [अ + ज्ञान]. Ab. 168; B. Lot. 649. With loc. *Dukkhasamudaye aññáṇaṁ*, ignorance of the origin of suffering (Gog. Ev. 67).

AÑÑASATTHUUDDESO, Adopting another

teacher [अन्य + शास्तृ + उद्देश]. This is one of the Abhiṭháṇas, and means leaving the religion of Buddha to join a heretical sect. Khud. 27; E. Mon. 37. It should, perhaps, be written as two words, *aññasatthu uddeso*, as *satthu* may be either the genitive sing. or the crude base.

AÑÑĀSI, see *Ājánáti*.

AÑÑĀTABBO (*p.f.p. ájánáti*), That ought to be known or learnt [आ + ज्ञातव्य = ज्ञा]. Pát. 17, 92.

AÑÑĀTAKO (*adj.*), Unknown, unrecognizable [अ + ज्ञात = ज्ञा + क]. *Aññátakavesena*, in disguise (Dh. 104, 255).

AÑÑĀTAKO (*adj.*), Not related, not a kinsman [अ + जन्]. Dh. 176; Pát. 8; Mah. 79. Fem. *aññátiká* (Pát. 8, 77).

AÑÑATAMO (*adj.*), One of several, a certain [अन्यतम]. Declined like *Sabbo* (Cl. Gr. 52). *Tesam aññatamo kuṭumbiko*, of these a certain landed proprietor (Mah. 254).

AÑÑATARO (*adj.*), One, a certain, some; some other, another [अन्यतर]. Ab. 717. Declined like *Sabbo* (Cl. Gr. 52). *Tiṇṇaṁ aññataraṁ*, one of three (Dh. 29). *Dasannaṁ aññataraṁ*, one of ten (Dh. 25). *Aññatarasmiṁ bráhmaṇakule nibbattitvá*, having been born in a Brahman family (F. Ját. 9). *Aññataro puriso*, a certain person (Alw. I. 72). *Aññataro vá aññataro vá*, one or other, any one of several (Pát. 3). *Aññatarasmiṁ kule*, some family or other (B. Lot. 463). B. Lot. 378.

AÑÑĀTAVESAVĀ (*adj.*), In disguise [अज्ञात + वेश + वन्त्]. Mah. 208.

AÑÑATHĀ (*adv.*), In another way, differently, otherwise [अन्यथा]. F. Ját. 18. *Aññathábhávo*, difference, contrariety (Ab. 776).

AÑÑATHATTĀ (*adv.*), Differently. Cl. Gr. 98.

AÑÑĀTI (*m.*), Not a relative [अज्ञाति]. Mah. 79.

AÑÑĀTO (*p.p.p. ájánáti*), Known, understood [आ + ज्ञात = ज्ञा].

AÑÑĀTO (*adj.*), Unknown, unrecognized, in disguise [अ + ज्ञात = ज्ञा]. Mah. 43, 208.

AÑÑĀTO (*adj.*), Not related, not a kinsman [अ + जन्]. Mah. 79. Comp. *Aññátako*.

AÑÑATRA (*adv.*), Without, except, besides [अन्यत्र]. With instr. *Aññatra tena bhagavatá*, except this Blessed one (B. Lot. 654). *Aññatra saṅghasammutiyá*, except with the consent of the saṅgha (Kuhn K. S. 29). *Na me sokaṁ añño nibbápetuṁ sakkhissati aññatra tathágatena*, none but Buddha can quench my sorrow (Dh. 308). With ablative: *Aññatra pubbegihisamárambhá*, except when previously prepared by a layman. See next.

AÑÑATTHA (*adv.*), Elsewhere; in another case [अन्यत्र]. *Aññattha gacchati*, to go elsewhere (Mah. 17). *Aññattha vasi*, dwelt in another part of the country (Mah. 131). *Aññattha dhávimsu*, they ran away (Mah. 43). *Aññattha saṅgahítaṁ suttaṁ aññattha akarimsu*, they put in one place a sútra that belonged to another place (Alw. I. 63). Dh. 170, 393.

AÑÑĀTUṀ, see *Ājánáti*.

AÑÑAVĀDAKO (*adj.*), Talking irrelevantly, prevaricating [अन्य + वाद + क]. Pát. 12, 86.

AṆṆAVO, The sea, the ocean [अर्णव]. Ab. 659; Mah. 25, 116.

AÑÑĀYA, see *Ājánáti*, and *Añño*.

AÑÑĀYAMĀNO (*adj.*), Unrecognized [अ + ज्ञायमान = ज्ञा]. Mah. 131.

AṆṆO, Water [अर्ण]. Ab. 661.

AÑÑO (*adj.*), Other; other than, different from [अन्य]. Ab. 717. Declined like *Sabbo* (Cl. Gr. 52). Pl. *aññe* (Alw. I. xvii), Gen. and dat. pl. *aññesaṁ* (F. Ját. 6). Inst. fem. *aññáya* (Alw. I. cviii). Gen. and dat. fem. *aññissá* (Dh. 251). *Añño koci*, any one else. *Ko añño*, who else? (B. Lot. 364). *Añño vá yo koci*, or any one else whatsoever (F. Ját. 19). *Aññam abhásamáno*, without speaking of anything else (B. Lot. 314). *Añño — añño*, one — another. *Aññasmiṁ vattabbe aññam eva vadati*, when one thing is to be said he says quite a different one (Dh. 318, compare F. Ját. 8, and Dh. 14, 217). With abl. *Aññaṁ na sakká dátum me*, I can give thee nothing but myself (Mah. 230). *Tato aññe*, different from them (Dh. 110, 170). *Jaṅgamá añño*, not movable (Ab. 712). Ab. 986.

AÑÑOÑÑO (*adj.*), Mutual [अन्योन्य]. Ab. 1200. See *Aññamañño*.

ANOKAṀ, Being houseless; freedom from attachment to the world [अ + ओक]. Dh. 16.

ANOMO (*adj.*), High, illustrious, lofty [अ + अवम]. Man. B. 160. *Anomapañño*, of lofty wisdom (Dh. 97). *Anomadassí*, name of one of the twenty-four Buddhas (Man. B. 96; Dh. 117, 131).

ANOTATTO, and **ANAVATATTO**, Name of one of the seven great lakes [अ + अवतप्त = तप्]. Man. B. 16, 17; B. Intr. 171; Kuhn K. S. 23; Ab.

679; Mah. 27. *Anotattadaho*, lake An. (Mah. 2). See *Mahásaro*.

ANOTTAPPAṀ, Absence of fear of sinning, recklessness, hardness of heart (see *Ottappaṁ*). Man.B. 418; B. Lot. 444.

ANOTTAPPĪ (*adj.*), Reckless, fearless of sinning [*anottappa* + इन्].

ANTAGGATO (*p.p.p.*), Gone into, being in, contained in [अन्तर्गत = गम]. Ab. 742.

ANTAGUṆAṀ, The mesentery [अन्त्र + गुण]. Khud. 18.

ANTAKIRIYĀ (*f.*), Bringing to an end, putting an end to [अन्त + क्रिया]. Alw. I. 72; Dh. 124.

ANTAKO, Death, Mára [अन्तक]. Ab. 43; Dh. 9, 51, 227.

ANTALIKKHAṀ, The sky, the air [अन्तरीक्ष]. Ab. 45; Dh. 23, 295; Khud. 6.

ANTAṀ, An intestine; the bowels [अन्त्र]. Khud. 3. Pl. *antáni*, entrails (Dh. 114).

ANTAṀ, see *Anto*.

ANTAMASO (*adv.*), Even [अन्तम + ग्रस्]. *Yaṁ kiñci kaṭipilandhanaṁ antamaso suttatantumattaṁ*, any sort of waistband, be it merely a string or thread. *Antamaso attano sarîram pi sabbaṁ paháya gantabbaṁ*, we must go, leaving everything behind us, even our very bodies (Dh. 153). *Antamaso thanapáyino dárake*, nay, the very babes at the breast (Dh. 165). *Antamaso tiṇasalákaṁ*, even a blade of grass (Kamm. 10). Dh. 264; Pát. 1071.

ANTARA (*adv.* and *prep.*), Within, between, among, in [अन्तर्]. As the first part of a comp. *Antaravíthi* (*f.*), the middle of the street (Dh. 206, 212, 338). *Antavarassaṁ*, during the rains. *Antaragharaṁ paviṭṭho*, gone indoors (Dh. 122). *Antaraghare*, indoors (Pát. 11). See *Anto* (2). Comp. *antaradháyati*, *antararásako*, etc.

ANTARĀ (*adv.* and *prep.*), Between; on the way [अन्तरा]. Ab. 1150. *Váso pi ca te n' atthi antará*, and thou canst not stop by the way (Dh. 43). With acc. *Antará ca Rájagahaṁ antará ca Nálandaṁ*, between Ráj. and Nálanda. With gen. *Tassa pácínapacchimadváránaṁ antará*, between its east and west gates (Dh. 190). *Antarámagge*, on the road, by the way (Dh. 369, 414; Ras. 40). *Maṇimuttantará*, between the gems and pearls (Mah. 164). Dh. 201.

ANTARABHOGIKO, This word appears to mean a village headman, or a subordinate chieftain under a king and within the sphere of his authority (see Alw. I. 79 and Pát. 66). Alwis's explanation (Intr. 90) would point to the meaning "border chief."

ANTARĀDHĀNAṀ, Disappearance; covering [अन्तर्धान]. Ab. 51; Ras. 15. There are five Antaradhánas or declensions of religion: *Paṭivedha-ant.*, *paṭipatti-ant.*, *liṅga-ant.*, *dhátu-ant.*, *pariyatti-ant.* E. Mon. 427).

ANTARADHĀPETI (*caus.*), To cause to disappear; to render invisible [अन्तर् + caus. धा]. Mah. 137.

ANTARADHĀYATI (*pass.*), To vanish; to hide oneself [अन्तर् + धा]. With abl. *Upajjháyá antaradháyati sisso*, the pupil hides himself from his master (Kuhn K. S. 24). Aor. *antaradháyatha* (Dh. 238), *antaradháyi* (Dh. 98, 134; Mah. 78), *antaradháyisi* (Mah. 112).

ANTARAHITO (*p.p.p.*), Vanished, disappearing, hidden [अन्तर्हित = धा]. Mah. 166. *Atha kho antarahitá devatá bhagavato árocesi*, then a heaven descended deity said to Buddha (Gog. Ev. 12). With loc. *Brahmaloke antarahito*, quitting the Brahma world (Gog. Ev. 8, comp. Kuhn K. S. 24).

ANTARAKAPPO, see *Kappo*.

ANTARAṀ, Interior, included space, midst; interval; opportunity; instant; difference, other; peculiarity; a hole; an inner garment; the heart or mind [अन्तर्]. Ab. 292, 771, 802. *Vanantarasmiṁ*, in the midst of the wood (Ras. 20). *Yojanasímáya antaramhi*, on the middle of a boundary line of a yojana long (Mah. 41). *Bhikkhúnaṁ antaraṁ pavisitvá*, having gone into the midst of the priests (F. Ját. 45). *Dantantaragato*, having got between my teeth (F. Ját. 13). *Purisantaragato*, gone among men (Pát. 117). *Me lomantaresu*, among my hairs (F. Ját. 57). *Dutiye vassasatantare*, in the second century, lit. in the second interval of a hundred years (Alw. I. 66). *Etasmiṁ antare*, in that brief interval. *Tadantaraṁ*, at that instant, immediately (Mah. 90). *Bhavantaraṁ*, another birth, a former existence (Mah. 245). *Desantaraṁ*, a foreign country. *Samayantaraṁ*, foreign religious usages. *Abhidhánantarárambhe*, at the commencement of a different set of words (Alw. I. viii). *Najjantaraṁ*, a certain river (Ab. 1052). *Bhantaraṁ*, a particular star (Ab. 931). *Vedantaraṁ*, one of the Vedas (Ab. 839). *Guṇoghena nirantarantaro gaṇo*, the priesthood whose heart is filled with a multitude of virtues (Alw.

I. vii). Ab. 802 attributes to antaraṁ the meaning of *hetu*, "cause"; of this I have found no example. Dh. 217, 218; Pát. xvi. See *Anto*, *Antare*, *Antara*.

ANTARANTARĀ (*adv.*), From time to time, at intervals [अन्तर + अन्तर abl.]. F. Ját. 2; Mah. 219; Dh. 191, 202.

ANTARANTARE (*adv.*), From time to time, at intervals [अन्तर + अन्तर loc.]. Mah. 229.

ANTARANTARENA (*adv.*), In the intervals of, among, between [अन्तर + अन्तर instr.]. With gen. Dh. 106, 108, perhaps 223.

ANTARĀPARINIBBĀYĪ (*m.*), Technical name for one of the five sorts of Anágámí (which see). Explained to mean one who dies and attains Nirváṇa before half the age he should have lived in a Brahma world is expired [अन्तरा + *parinibbáyi*, which see].

ANTARĀRATI, To run into danger [denom. अन्तराय]. Alw. I. 17.

ANTARAVĀSAKO, An under-garment [अन्तर् + वासस् + क]. Ab. 292. Ant. is one of the three cívaras or garments worn by a Buddhist priest. Eitel says, "a sort of waistcoat worn in place of a shirt by priests." E. Mon. 114; Kamm. 3.

ANTARAVASSAṀ, ANTARAVĪTHĪ, see *Anto* (2).

ANTARĀYIKO (*adj.*), Causing an obstacle, impeding, injurious [अन्तराय + इक]. *Tass antaráyike Lambakaṇṇe saritvána*, remembering the Lambakaṇṇas who had stood in the way of his prosperity (Mah. 218). Circumstances which disqualify a man for becoming a Buddhist priest (as disease, debt, etc.) are called *Antaráyiká dhammá*, "impediments" or "disqualifications" (Kamm. 5). The term is also applied to those sins which prevent the attainment of heaven or of final sanctification (B. Lot. 403; Kamm. 31; Pát. 16, 29, 92).

ANTARĀYO, Obstacle, prevention, hindrance; danger, accident; end [अन्तराय]. Ab. 765; B. Lot. 403; Dh. 403. Dat. *antaráyáya*. *Nálaṁ antaráyáya*, not sufficient to prevent (Pát. 16). *Saggamaggantaráyo*, an obstacle or barrier in the way to heaven (Mah. 158). With gen. *Brahmacariyassa antaráyo*, a hindrance to a life of holiness (Pát. xxxi). *Antaráyena bhavitabbaṁ*, an accident must have happened (Dh. 304). *Antaráyavimocanaṁ*, release from the dangers that threaten life (Mah. 220, comp. 222). *Jívitantaráyo*, death (Dh. 387). *Antaráyaṁ karoti*, to put an impediment in the way of. *Gaṇassa cívaralábhaṁ antaráyaṁ kar.*, prevent the sisterhood's receiving presents of robes (Pát. 106). *Saggamokkhánaṁ ant. kar.*, prevent the attainment of heaven and Nirváṇa (Pát. 92).

ANTARE (*prep.*), Between; among; during, while; within, in [loc. अन्तर]. With gen. *Yamakasálánaṁ ant.*, between two Sal trees (B. Lot. 342). *Dvinnaṁ tiṇṇaṁ janánaṁ ant.*, in the company of two or three persons (F. Ját. 8). *Devamanussánaṁ ant.*, among gods and men. *Paṇḍukábhayarañño ca Abhayassa ca antare*, between the reigns of Paṇḍukábhaya and Abhaya (Mah. 67; comp. Ras. 36). *Tadantare*, meantime (Mah. 82). *Yojanantare*, within the distance of a yojana (Mah. 214). *Sákhantare nilíno*, perched among the branches (Ras. 32). *Bhamukantare*, between the eyebrows (B. Lot. 563). *Dvárantare*, in the gateway (Dh. 307). *Viṭapa-antare*, in the fork of a tree (Dh. 155). Dh. 250, 256.

ANTARENA (*prep.*), Between; except [अन्तरेण]. Ab. 1137, 1150.

ANTARĪPAṀ, An island [अन्तरीप]. Ab. 664, 999.

ANTARITO (*p.p.p.*), Hidden [अन्तरित = इ].

ANTARĪYAṀ, An under garment [अन्तरीय]. Ab. 292.

ANTAVAṆṆO, A Çúdra [अन्त + वर्ण]. Ab. 503.

ANTEPURAṀ, Royal precincts, royal citadel or palace; that part of the palace set apart for the royal ladies, harem, gyneceum [अन्तःपुर]. Ab. 215, 538; Alw. 1. 72; Mah. 82; Dh. 175. At Dh. 162 and 291 *antopuraṁ*.

ANTEPURIKO (*adj.*), Belonging to a royal gyneceum [अन्तःपर + इक]. Mah. 110.

ANTEVĀSĪ, A pupil [अन्तेवासिन्]. Ab. 408; Alw. I. lxix. *Nahápakantevásí*, a bather's apprentice.

ANTFVĀSIKO, A pupil [अन्तेवासिन् + क]. Cl. Gr. 80; Dh. 271. *Antevásikavattaṁ*, duties of a pupil to his ácariya.

ANTIKAṀ, Vicinity [अन्तिक]. Ab. 706. After verbs of motion the accusative is used prepositionally in the sense of "near to," "to" (with foll. gen.): *Tassa tassa bhikkhuno antikaṁ gantvá*, going to this priest and that (Pát. 91). *Patto áyukkhayantikaṁ*, brought to death's door (Mah. 38). *Sakaṁ yánam apesayi tadantikaṁ*, got his carriage driven to her side (Mah. 61). Similarly the locative is used in the sense of "near," "with":

Tadantike nisiditvá, sitting down at his side (Mah. 29, comp. 74). *Vasañ ácariyantike*, living with his teacher (Mah. 28). *Purantike*, near the town (Mah. lxxxvi). Abl. *antiká*, from (Mah. 14; Pát. 76). K[illegible] K. S. 7.

ANTIMAKO (*adj.*), Final, last. Mah. 53.

ANTIMO (*adj.*), Final, last [अन्तिम]. Ab. 714; Dh. 63; E. Mon. 2. *Tadantimo*, the last of these (Mah. 9). *Sakkáraṁ antimam aká*, paid the last honours to the dead (Mah. 125). *Abhayass' antimo putto*, the youngest son of Abhaya (Mah. 142). *Antimadeho*, last body or existence before annihilation (B. Lot. 350). *Antimasáriro*, one who has been re-born for the last time, an Arahá (Dh. 63, 71).

ANTIYO (*adj.*), Final, last [अन्त्य]. Cl. Gr. 93.

ANTO, and **ANTAṀ**, End; limit, boundary; proximity, side; destruction, death; lowest, inferior; interior [अन्त]. Ab. 404, 714, 791. *Dukkhass' antaṁ karissatha*, ye will put an end to sorrow (Dh. 49, 67). *Dhátvanto*, the final letter of a verbal root. *Nettanto*, the corner of the eye (Ab. 1116). *Paṭanto*, the border of a garment (Ab. 1127). *Kadá kammantánam anto paññáyissati*, when will the end of our agricultural labours be (Dh. 141). *Tv-anto*, ending in tu (Alw. K. viii). *M-anto*, ending with m (Alw. I. xvii). *O-d-antá sará aṭṭha*, the eight of which o is the last are vowels (Ditto). *Ayaṁ eko anto*, this is one extreme of doctrine (Gog. Ev. 38). *Aparanto*, the future. *Pubbanto*, the past. *Ekamantaṁ*, on one side (Khud. 4). *Sákhanto*, having the branches for its limit (Ab. 548). *Gaṅgante*, by the riverside (Mah. 219). *Ṭhitá ante*, standing near (Mah. 3). *Chattantalambiká*, hanging from the edges of the parasol (Mah. 164). *Gámanto*, the outskirts of a village. *Vanante*, in the forest (Dh. 54). *Ante*, at the last, at the end (Dh. 414, Mah. 160). *Maccum accetum ante no sakkhiṁsu*, in the end were unable to overcome death (Mah. 253). *Antakkharáni*, the final letters (Dh. 414). *Antaṁ idaṁ bhikkhave jívikánaṁ*, this, priests, is the lowest of vocations. For the three Antas see *Sakkáyo*.

ANTO, and **ANTARA** (*adv.* and *prep.*), Within, in, inside [अन्तर्]. Ab. 1150. *Anto dussabhaṇḍaṁ atthi*, there is cloth inside (Alw. I. 75). *Anto yeva nivásetvá*, having confined him indoors (Mah. 254). *Anto yeva jhápetvá*, consuming inwardly (Dh. 354). *Anto ṭhapesuṁ ekaṁ dásiṁ*, they placed inside one slave-girl (Mah. 56). *Katvá puraṁ anto*, placing the city inside, i.e. including the city within the boundary (Mah. 95). *Anto nipanno*, lying down inside (Dh. 224). *Anto uppanno kilesamáro*, the evil passions that arise within (Dh. 111). *Bahiaggi anto na pavesetabbo*, the fire from outside is not to be brought indoors (Dh. 239). *Anto pavisati*, to enter (Dh. 250, 372). *Anto visanto*, entering (Mah. 52).—With gen. *Anto narindavatthussa*, within the palace (Mah. 66). *Anto 'va rájavatthussa*, within the royal precincts (Mah. 82). *Anto bahi ca nagarassa*, inside and outside the city (Mah. 253). *Pokkharaṇiyá anto ca bahi ca*, inside and outside the tank (Dh. 219). *Anto samápattiyá*, during the exercise of samápatti (Dh. 177). *Phaṇam attano bilass' anto pavesetvá*, having introduced his head into the hole (Mah. 243). *Chabbaṇṇánaṁ buddharasmínaṁ anto pavisitvá*, having come within the six-coloured rays of Buddha (Dh. 266). *Sambuddháṇáya anto 'haṁ vasissámi*, I will dwell in the commandment of Buddha (Mah. 98).—With loc. *Anto bandhiya bhittiyaṁ*, having embedded him in the wall (Mah. 261). *Anto parikkhepe rájuyyánassa*, within the boundary of the royal garden (Mah 88). *Anto nadiyaṁ*, on the river's bed (Dh. 224). *Anto gandhakuṭiyaṁ*, within the scented chamber (Dh. 291). *Anto viháre disvá*, seeing her in the convent (Dh. 247). *Anto viháre vicari*, walked up and down in the convent (Ditto). *Anto sáṇiyaṁ*, behind the curtain (Dh. 159, 328).—Anto is much used as the first part of a compound noun or adjective; the following are examples: *Anto-aggi*, indoor or household fire (Dh. 239); *Anto-avícimhi nibbatti*, was born in the Avíci hell (Dh. 148); *Antobhágo*, interior (Ab. 1166); *Antobhávo*, inclusion (Ab. 1163, 1182); *Antodevatá*, penates (Dh. 239); *Antaradípakaṁ pavisiṁsu*, they landed on an island (Dh. 325); *Antogahe*, indoors (Dh. 94); *Antogahato níharitvá*, having carried it out of the house (Pát. 93); *Antogámaṁ pávisi*, entered the village (Dh. 82); *Antogámato yágubhattádíni áharitvá*, having brought broth, rice, etc., from the village (Dh. 88); *Antogehá níharitvá*, having carried him out of the house (Dh. 94); *Antogharaṁ*, interior of a house, indoors (Ab. 862); *Antaragharaṁ paviṭṭho*, having gone indoors (Dh. 122); *Antaraghare nikkhipeyya*, should put away in the house (Pát. 11); *Anto-*

jálaṁ pavisanti, go into the net (Dh. 337); *Antojáto*, a slave born in the house (Ab. 515); *Antojetavanaṁ pavisitvá*, having entered J. (Dh. 148); *Antokucchi* (*f.*), the belly (Ab. 862); *Hatthino antokucchiyaṁ caṅkamanti*, they walk up and down inside the elephant's belly (Dh. 158, comp. 307); *Antolitto*, plastered inside (Pát. 70); *Antomajjhantiko*, the forenoon; *Antonagaraṁ sambádhaṁ*, the interior of the town is crowded (Dh. 232); *Antonagaraṁ pavisitvá*, having gone into the town (Dh. 169); *Antonivesanaṁ pávisi*, went indoors (Dh. 154); *Antonivesane*, indoors (Dh. 231); *Antopavattakilesá*, evil passions arisen within the heart; *Antopaviṭṭho*, having entered (Dh. 385); *Antopokkhariṇiyaṁ bhariyaṁ nahápetvá*, having made his wife bathe in the tank (Dh. 219); *Antoraṭṭhe*, in the interior of the country (Pát. 107); *Antoṭhitá manussá*, the men inside (Dh. 158); *Ratanáni antoṭhitáni*, gems buried in the earth (Mah. 68); *Imaṁ antovassaṁ*, during this rainy season (Dh. 82); *Dukkhena taṁ antovassaṁ vítinámesuṁ*, passed that rainy season in sorrow (Dh. 105); *Antovassaṁ* (*adv.*), during the rains (Pát. 107); *Ten' ev' antaravassena*, during this very rainy season (Dh. 142); *Antovatthumhi*, within the royal precincts (Mah. 253); *Antaravíthiṁ olokayamáno*, looking down into the street (Dh. 206, 212); *Antaravíthiyaṁ ṭhatvá*, standing in the street (Dh. 338). Compounds of this sort are sometimes again compounded with another word: *Antogahábhimukho*, with his face towards the interior of the house (Dh. 95); *Antovassekadivasaṁ*, one day during the rains (Mah. 110); *Antovassabhávena*, because it was the rainy season (Dh. 105); *Attano puttassa antonisídanayoggaṁ*, fit for his wife and child to sit in (Dh. 324). See *Antara*.

ANTOBHĀVO, ANTOGHARAṀ, ANTOJĀTO, ANTOṬHITO, etc.; see last.

ANTOGADHO (*adj.*), Contained in, being among [see *Ogadha*]. Ab. 742. *Mahávihárıyánaṁ theránaṁ antogadho aññataro sakkataññú koci maháthero*, some eminent thera acquainted with Sanskrit, belonging to the priests of the Mahávihára (Bál. i). *Sásanapaṇṇe taṁ antogadhaṁ karoti*, encloses it in the letter. *Dve aggasávaká mahásávakesu antogadhá*, the two chief disciples are included among the Mahásávakas.

ANTOKAPPO, see *Kappo*.

ANU (*adv.* and *prep.*), After; under; less than; for; according to; along; again; in consequence of [अनु]. Ab. 1174. *Yad ettha maṁ anu siyá*, whatever there be here for me (Cl. Gr. 131). *Sádhu Devadatto mataram anu*, Devadatta is kind to his mother (Ditto). *Anu Sáriputtaṁ paññavá bhikkhu*, a priest inferior to S. in learning (Ditto). *Saccakiriyam anu pávassi*, it rained according to his pious wish. *Anu* is much used in composition with nouns and verbs, e.g. *Anunáyako*, sub-chief; *Anudisá*, inferior direction, intermediate point of the compass; *Anuvassaṁ* (*adv.*), yearly; *Saṅgítá anusaṅgítá ca*, rehearsed and re-rehearsed; *Pabbajitam anupabbajiṁsu*, they embraced asceticism in imitation of (or after) the ascetic. *Rukkhaṁ rukkham anuvijjotate cando*, the moon lights up tree after tree (Cl. Gr. 131). *Nadiṁ anvavasitá Báráṇasí*, Benares is situated on a river's bank (Ditto). *Anupaṭipáṭiyá*, according to succession, by degrees (Dh. 369).

AṆU (*adj.*), Small, minute; subtle [अणु]. Ab. 705; Dh. 481. *Aṇu* (*m.*), a measure equal to thirty-six Paramáṇus, an atom (Ab. 194).

ANUBANDHATI, To follow, to pursue; to wait upon, minister to [अनु + बन्ध्]. Mah. 154, 166; Dh. 89, 158. Ger. *anubandhitvá*, *anubandhiya* (Mah. 141, 228). P.p.p. *anubaddho*, following. P.p.p. caus. *anubandhito*, pursued (Ras. 40).

ANUBANDHO, Uninterrupted succession; consequence [अनुबन्ध]. Ab. 980; Alw. I. 1.

ANUBHAVANAṀ, Partaking of, enjoyment (see next). Ras. 15.

ANUBHAVATI, and ANUBHOTI, To feel; to enjoy; to partake of; to obtain, receive [अनु + भू]. *Sukhaṁ dukkhaṁ an.*, to feel happiness, to feel sorrow (Dh. 293; F. Ját. 49). *Mahantaṁ yasaṁ anubhavanto*, enjoying great fame (Dh. 191). *Anubhoti* (Dh. 149, 222; Pát. 9; B. Lot. 836, 837). P.pr. *anubhavanto*, *anubhavamáno*, *anubhonto* (Dh. 138, 293; Ras. 26). Aor. *anubhosi* (Mah. 67). Ger. *anubhutvá* (Ras. 28; Mah. lxxxvi), *anubhavitvá* (Dh. 141).

ĀNUBHĀVAVĀ (*adj.*), Possessing power, gifted with supernatural power [अनुभाव + वन्त्]. Dh. 278.

ĀNUBHĀVO, Dignity, authority; power, might, supernatural power, efficacy [अनुभाव]. *Ānubhávasampanno*, possessed of supernatural power

(F. Ját. 3). Alw. I. 79; F. Jat. 4, 5, 57. Rarely written *ánubhávo* (F. Ját. 23; B. Lot. 340).

ANUBRŪHETI (*caus.*), To cause to grow or increase; to make much of, devote oneself to [अनु + बृंह् caus.]. The exact meaning of the expression *vivekam anubrúheti* is difficult to determine. At Dham. p. 270 the comment explains it *vivekaṁ brúheyya vaḍḍheyya upasampajja vihareyya*, "should increase, augment seclusion, should live in the practise of it," whence the phrase would seem to mean "devote oneself to solitude." At Dham. verse 75, Fausboll translates "secessum auget," but Max Muller, "will strive after separation from the world"; and the latter rendering seems to accord with the use of the phrase at Ras. 25, *ekasmiṁ samaye vivekam anubrúhento araññáyatanaṁ pávisi*, which we might expect to mean "on one occasion yearning for solitude he entered the forest." But at Mah. 39 we have *eko 'va Ahogaṅgamhi pabbate vihási sattavassáni vivekam anubrúhayaṁ*, "he dwelt alone for seven years at the Ahogaṅga mountain, devoting himself to seclusion": here Turnour translates "indulging in pious meditation." See *Brúheti.*

ANUBODHO, Knowledge, understanding [अनुबोध]. Kuhn K. S. 32.

ANUBUDDHO, Under-Buddha, lesser Buddha, apostle [अनु + बुद्ध]. This term is applied to Arahá followers of Buddha, such as Kassapa, Ānanda, etc. (Dh. 345).

ANUCARATI, To wander about in, to haunt [अनु + चर्]. *Vyagghánucarito*, infested with tigers (Dh. 390).

ANUCARO, An attendant, companion [अनुचर]. Ab. 380. *Raṭṭhaṁ sánucaraṁ*, a country with its inhabitants (Dh. 52).

ANUCCHAVIKO (*adj.*), Suitable, fit, proper, appropriate, worthy, conformable, proportionate [अनु + छवि + क]. Ab. 715. *Tadanucchaviko*, appropriate thereto (Dh. 277). *Rañño an.*, he will suit the king (Dh. 158). *Kulánucchaviká*, worthy of their illustrious descent (Mah. 68). Mah. 142, 157. A form *anucchaviyo* also occurs; and at Dh. 133 *anucchavo*.

ANUDDAYĀ (*f.*). Compassion, mercy [अनु + दया]. Ab. 160; Dh. 178.

ANUDDHAṀSETI (*caus.*), To vex, to harass [अनुध्वंसयति = ध्वंस्]. Pát. 4, 5, 18, 68, 72.

ANUDDHATO (*adj.*), Not puffed up, calm, subdued [अ + उद्धत = हन्]. Dh. 65.

ANUDHAMMO [अनु + धर्म]. This word seems to mean "lesser or inferior dhamma." In the phrase *dhammassa anudhammo* or *dhammánudhammo*, it is explained to be the catupárisuddhisíla, the dhutaṅgas, and other duties to be practised previous to the attainment of the nine lokuttara dhammas: *navalokuttaradhammassa anurúpadhammaṁ pubbabhágapaṭipadásaṅkhátaṁ catupárisuddhisíladhutaṅga-asubhakammaṭṭhánádibhedaṁ* (Dh. 151, 378). *Dhammassa hoti anudhammacári*, he practises the lesser duties for the attainment of the highest state (Dh. 4). *Anudhammatá* is used in the same sense at Pát. 75. Anudhamma is also used in Pátimokkha in another sense, in the compound *akatánudhammo*, "one upon whom justice has not been executed," "one who has not been punished," where the comment explains anudhamma to mean "just punishment" (Pát. 17, 92).

ANUDHĀVATI, To run up to; to pursue [अनु + धाव्]. Dh. 16 (where it perhaps means to run up and down, see Buddh. Parables, lxxxi). Mah. 78.

ANUDISĀ (*f.*), An intermediate point of the compass [अनु + दिश्]. Ab. 29. The four *anudisá* are north-west, north-east, south-west, south-east (Dh. 203, 255). *Puratthimá anudisá*, the south-east (Ras. 69).

ANUDŪTO, A person sent with another, a travelling companion [अनु + दूत]. Mah. 16; Dh. 263.

ANUGACCHATI, To follow; to accompany [अनु + गम्]. Dh. 79, 89, 153, 266. Ger. *anugantvá* (Dh. 84, 239).

ANUGĀMIKO (*adj.*), Following, accompanying [अनुगामिन् + क]. *Anugámiko nidhi*, a treasure that accompanies a man to the next world (Khud. 14).

ANUGAṆHĀTI, To favour, to protect [अनु + ग्रह्].

ANUGATI (*f.*), Following [अनुगति].

ANUGATO (*p.p.p. anugacchati*), Conformable to, following; relating to, concerning [अनुगत = गम्]. Pát. 75; Ab. 1174. *Pubbenivásánugataṁ ñáṇaṁ*, knowledge of former residences (Alw. I. xxxiv; B. Lot. 821).

ANUGGAHĪTO (*p.p.p. anugaṇháti*), Favoured [अनुगृहीत = ग्रह्].

ANUGGAHO, Favour, patronage; help, assistance

अनुग्रह]. Ab. 925. *Tassa anuggahaṁ kátum,* to show kindness to him (Mah. 231). Mah. 11; Alw. I. x.

ANUGGATO (*adj.*), Not gone up, not gone out [अ + उद्गत = गम्].

ANUGIDDHO (*p.p.p.*), Greedy [अनुगृद्ध = गृध्]. Kh. 15.

ANUGIṆĀTI, To permit (?) [अनु + गॄ]. Kuhn K. S. 28; Cl. Gr. 136.

ANUGĪTI (*f.*), Parallel passage (?) [अनु + गीति]. Alw. I. 106.

ANUGO (*adj.*), Following; conforming to [अनुग]. Alw. I. xiv. *Anugo,* a follower, retainer. *Sattámaccasatánugo,* with a retinue of five hundred nobles (Mah. 47). *Theramatánugo,* following the directions of the thera (Mah. 107). *Therapadánugo,* followed in the thera's footsteps (Mah. 167).

ANUJĀNĀPETI (*caus.* next), To ask permission, to obtain the consent of.

ANUJĀNĀTI, To grant, to permit, to consent to [अनु + ज्ञा]. *Sace maṁ upajjháyo anujáneyya,* if my preceptor will allow me (Alw. I. 93). With acc. and dat. *parinibbánaṁ me anujánátha,* permit me to attain nirváṇa (Dh. 308). Aor. *anuññási* (Mah. 175). Ger. *anujánitvá* (Dh. 104). Dh. 305, 141, 221; Alw. I. 103.

ANUJĪVĪ (*m.*), A servant, retainer [अनुजीविन्]. Ab. 342.

ANUJO (*adj.*), Younger, junior [अनुज]. *Anujo,* a younger brother (Ab. 254).

ANUJU (*adj.*), Crooked, depraved, wicked [अ + [ऋजु]. Ab. 737.

ANUKAḌḌHANAṀ, Referring back [अनु + कर्षण]. *Vágahaṇaṁ anukaḍḍhanatthaṁ,* vá is introduced to refer you back to a former rule (Kuhn K. S. 30).

ANUKAMPĀ (*f.*), Compassion, kindness [अनुकम्पा]. Ab. 160. Dat. *Lokánukampáya,* out of pity to the world (Kuhn K. S. 29). *Anukampáya paṭijaggi,* watched tenderly over her (Dh. 156).

ĀNUKAMPAKO (*adj.*), Compassionate, kind [अनुकम्पक]. Mah. 6, 11; Kh. 11.

ANUKAMPANAṀ, Compassion [अनुकम्पन]. Ab. 1193.

ANUKAMPATI, To pity [अनु + कम्प्]. Mah. 242.

ANUKAMPĪ (*adj.*), Compassionate [अनुकम्पिन्]. Mah. 231.

ANUKANTATI, To cut [अनु + कृत्]. Dh. 55.

ANUKARO (*adj.*), Imitating [अनुकर].

ANUKĀRO, Imitation; resemblance [अनुकार]. *Tesaṁ anukárena,* in imitation of them (Alw. I. 64).

ANUKIRIYAṀ, Imitation [अनु + कृ]. Dh. 146.

ANUKKAMO, Regular order, succession [अनुक्रम]. Ab. 429. Instr. *anukkamena,* in due course (Mah. 81; Dh. 117).

AṆUKO (*adj.*), Small, minute [अणु + क]. Kh. 15.

ANUKŪLO (*adj.*), Suitable, agreeable [अनुकूल]. Mah. 68.

ĀNUKŪLYAṀ, Suitability, agreeableness [आनुकूल्य]. Ab. 1147.

ANULĀPO, Tautology, repetition [अनुलाप]. Ab. 123.

ANULITTO (*p.p.p.*), Anointed [अनुलिप्त = लिप्]. Ras. 32.

ANULOMAṀ (*adv.*), In direct order, with the grain, straight forward [अनु + लोमन्].

ANULOMAṀ, Direct order, succession [अनु + लोमन्]. Pát. xviii; E. Mon. 261.

ANULOMATO (*adv.*), In accordance with [अनुलोम + तस्]. Kh. 21.

ANULOMETI, To be in accordance with [अनुलोमय]. Pát. xviii.

ANUMĀNAṀ, Inference; doubt, uncertainty [अनुमान]. Ab. 1191; Pát. xviii. *Anumánato,* inferentially.

ANUMASATI, To touch [अनु + मृश्].

ANUMATI (*f.*), Consent, assent, sanction, command [अनुमति]. Mah. 5, 235.

ANUMATO (*p.p.p.*), Approved; agreeable to, beloved [अनुमत = मन्]. Mah. 11, 15.

ANUMATTO (*adj.*), Small, least [अनु + मात्रा]. Dh. 50, 375, 386.

ANUMODANĀ (*f.*), and -NAṀ, Rejoicing, satisfaction, approval, thanks (see next). Pát. xv; Dh. 402. *Anumodanaṁ karoti,* to express satisfaction or gratitude, to return thanks (F. Ját. 52; Dh. 112, 126, 130, 134, 168).

ANUMODATI, To approve, to receive with satisfaction, to rejoice at, to express gratitude, to thank [अनु + मुद्]. Dh. 32; B. Lot. 566; Mah. 24, 25; Pát. 74; Kh. 11.

AṆUṀTHŪLO (*adj.*), Small and great [अणु + स्थूल]. Dh. 6, 47, 73, 196; B. Lot. 514.

ANŪNAKO (*adj.*), Complete, not deficient [अ + ऊन + क]. Ab. 702. *Pattíhi anúnako,* fully supplied with infantry (Mah. 155).

ANUNĀSIKO (*adj.*), Nasal [अनुनासिक]. Pát. 29, 30.

ANUNĀYAKO, Sub-chief, vice-president [अनु + नायक]. E. Mon. 46.

ANUNAYO, Endeavour to be friendly, courtesy, compliance, fawning [अनुनय]. Dh. 273.

ANUÑÑĀ (*f.*), Permission, sanction [अनुज्ञा]. Ab. 1192. *Mátápitúhi káretvá pabbajjánuññam*, having obtained his parents' permission to be a monk (Mah. 29). *Rájánuññáya*, by the king's permission or command (Mah. 56, 177).

ANUÑÑĀTO (*p.p.p. anujánáti*), Permitted; sanctioned, ordained [अनु + ज्ञात = ज्ञा]. *Anuññáto 'si mátápitúhi*, have you your parents' consent? (Kamm. 5). *Kappiyabhúmi kira Cittassa gahapatino anuññátá*, a suitable bit of ground was granted to the householder Citta (Dh. 267). Pát. 75; Dh. 303, 363; Alw. I. 72.

ANŪNO (*adj.*), Entire, complete, without deficiency [अ + ऊन]. Alw. I. 65. *Chabbassáni anúnáni*, six full years (Mah. 218).

ANUPABBAJATI, To give up the world after or in imitation of another [अनु + प्र + व्रज्]. *Pabbajitam anupabbajiṁsu*, they embraced the ascetic life in imitation of the ascetic (Kuhn K. S. 13). *Anupabbajitánaṁ*, of those who became priests from his example (Mah. 34).

ANUPACCHINNO (*adj.*), Regular, unbroken, uninterrupted [अ + उप + छिन्न = छिद्]. Ab. 1174; Mah. 49.

ANUPADAṀ (*adv.*), Immediately after, after, behind [अनुपदम्]. With gen. *Therass' anupadaṁ agá*, followed in the thera's footsteps (Mah. 103). For a noun *anupadaṁ*, meaning "that which follows a pada," "a second pada," see Pát. 84.

ANUPĀDĀNO, see *Upádánaṁ*.

ANUPĀDĀYA, see *Upádáya*.

ANUPADDAVO (*adj.*), Uninjured, safe, intact [अ + उपद्रव]. Dh. 60.

ĀNUPADIKO (*adj.*), Following in the footsteps of, immediately following [आनुपदिक]. Dh. 91.

ANUPĀDISESO, see *Upádiseso*.

ANUPĀDIYĀNO, see *Upádiyati*.

ANUPAGHĀTO, Not injuring, not hurting [अ + उपघात]. Dh. 34, 345.

ANUPAKHAJJA, This word represents the Sanskrit अनुप्रस्कन्द्य, and seems to mean "having entered upon," "having occupied." Pát. 12, 15, 43, 87.

ANUPĀLETI (*caus.*), To observe, to maintain [अनुपालयति = पा]. Mah. 128.

ANUPALITTO (*adj.*), Untainted, unpolluted [अ + उपलिप्त = लिप्]. Dh. 63, 415.

ANUPAMO (*adj.*), Incomparable [अ + उपमा]. Mah. 240.

ANUPĀPUṆĀTI, To reach, to attain [अनु + प्र + आप्].

ANUPARIGACCHATI, To walk round and round [अनु + परि + गम्]. Dh. 251; Pát. 71.

ANUPARIVATTO, Directed, turned [अनु + परि + वृत्त = वृत्].

ANUPARIYĀTI, To walk round and round, to watch over [अनु + परि + या]. Dh. 251; Mah. 107.

ANUPARODHO, Non-disturbance, not injuring [अ + उपरोध].

ANUPASAMPANNO (*adj*), Not ordained [अ + उपसम्पन्न = पद्]. *So puggalo anupasampanno*, that person's ordination is invalid (Pát. 17). *Anupasampanno*, one not yet ordained, a sámaṇera or novice (Man. B. 494).

ANUPASSANĀ (*f.*), Looking at, contemplation (see next). Dh. 389; Man. B. 497.

ANUPASSATI, To look at, to contemplate, to observe [अनु + दृश्]. Dh. 111.

ANUPASSĪ (*adj.*), Looking at, contemplating, observing [अनु + पश् (see दृश्) + इन्]. Dh. 2, 45, 63.

ANUPATATI, To follow; to meet with; to fly up to [अनु + पत्]. Dh. 40, 62, 372. P.p.p. *anupatito* (Dh. 53, 392).

ANUPAVĀDAKO (*adj.*), Not speaking ill of (see next). B. Lot. 866.

ANUPAVĀDO, Not speaking evil, not reviling [अ + उप + वाद्]. Dh. 34.

ANUPAVISATI, To enter upon, to enter, to occupy [अनु + प्र + विश्]. Dh. 228; Pát. 87, 95. P.p.p. *anupaviṭṭho*, having entered (Dh. 320).

ANUPĀYO, Wrong means [अ + उपाय].

ANUPĪḶITO (*p.p.p.*), Trodden upon, oppressed [अनु + पीडित = पीड्]. Dh: 163.

ANUPO (*adj.*), Watery [अनुप]. Ab. 187, 813.

ANUPPADAJJATI, To give in return [अनु + प्र + दा]. Pát. 11.

ANUPPADĀNAṀ, Giving [अनु + प्र + दान]. *Bhesajjánaṁ an.*, administering remedies.

ANUPPĀDANĪYO (*adj.*), That ought not to be produced [अ + उद् + पद्]

ANUPPADĀTĀ (*m.*) [अनु + प्र + दातृ]. This word appears to mean "one who encourages," or "one who incites." It occurs in the two phrases *samaggánaṁ vá bhettá bhinnánaṁ vá anuppadátá*, and *bhinnánaṁ vá sandhátá sahitánaṁ vá anuppadátá*.

ANUPPADINNO (*p.p.p.*), Given, bestowed [अनु + प्र + दत्त = दा]. Kh. 12.

ANUPPĀDO, Not arising, non-appearance [अ + उत्पाद].

ANUPPAÑÑATTI (*f.*), Secondary or additional enactment [अनु + प्रज्ञप्ति].

ANUPPANNO (*adj.*), Not arisen, not born, not appeared [अ + उत्पन्न = पद्]. *Anuppanne buddhe*, before Buddha was born into the world (Dh. 120, 160, 416).

ANUPPATTO (*p.p.p. anupápuṇáti*), Having arrived at; having attained [अनुप्राप्त = आप्]. Dh. 69, 72, 73, 109; Alw. I. 93. *Vayo anuppatto*, grown old. *Mithilam an.*, having reached Mithilá.

ANUPPIYABHĀṆĪ (*adj.*), Saying pleasant things, flattering [अनु + प्रिय + भण् + इन्].

ANUPUBBAṀ, Regular succession, series [आनुपूर्व्य]. Ab. 429.

ANUPUBBENA (*adv.*), In regular order, successively, gradually, one by one, in due course [आनुपूर्वेण]. *Anupubbena vivaranto*, opening them one by one (Alw. I. 79). *Anupubbena nimbá vaḍḍhiṁsu*, gradually the nimbas grew up (F. Ját. 6). *Anupubbena cárikaṁ caramáno*, wandering from place to place. *Anupubbena vayappatto*, in due time grew up. Dh. 43; Mah. 26, 88, 174.

ANUPUBBĪ (*f.*), Regular succession, order, series [आनुपूर्वी]. Ab. 429.

ANUPUBBIKATHĀ (*f.*), Successive or regular narration [आनुपूर्वी + कथा]. Dh. 79, 116; Ras. 25; F. Ját. 25.

ANUPUBBO (*adj.*), Regular, successive [अनुपूर्व]. *Anupubbakathá*, regular narration (Mah. 130). Dasuttara Sutta enumerates nine *Anupubbanirodhas*, or "successive destructions," the destruction of *kámasaññá* by the attainment of the first Jhána, the destruction of *vitakka* and *vicáro* by the attainment of the second Jhána, etc. There are also nine *Anupubbavihâras* or "successive states," the attainment successively of the four Jhánas, the four Arúpabrahmalokas, and of *saññávedayitanirodho*, "extinction of consciousness and sensation."

ANURĀDHĀ (*f.*), Name of one of the Nakkhattas or lunar mansions [अनुराधा]. Ab. 59.

ANURĀJĀ (*m.*), Following king, successor [अनु + राजन्].

ANURAKKHAṆĀ (*f.*), and -ṆAṀ, Guarding, preservation [अनु + रक्षण]. Kh. 21; Dh. 223, 305.

ANURAKKHATI, To guard, to preserve; to observe [अनु + रक्ष्]. Dh. 58; Kh. 16. *Cárittaṁ anurakkhituṁ*, to keep up an observance (Mah. 159).

ANURAKKHĪ (*adj.*), Guarding, watching over [अनु + रक्ष् + इन्]. Dh. 50.

ANURODHO, Compliance, satisfaction [अनुरोध]. Ab. 345; Dh. 283.

ANURUDDHO, Name of a cousin and eminent apostle of Buddha [अनुरुद्ध = रुध्].

ANURUJJHATI (*pass.*), To approve, to be pleased [अनु + रुध्यते + रुध्]. Dh. 283.

ANURŪPAKO (*adj.*), Suitable [अनुरूप + क].

ANURŪPAṀ (*adv.*), According to [अनुरूपम्].

ANURŪPO (*adj.*), Suitable, conformable, proper [अनुरूप]. Dh. 300. With gen. *Ayaṁ árohako mama anurúpo*, this rider suits me (Mah. 142). *Tadanurúpena súpavyañjanena*, with the proper accompaniments of broth and curry (Dh. 401).

ANUSAṀVACCHARAṀ (*adv.*), Yearly [अनु + संवत्सर]. Dh. 120; Mah. 241, 242.

ANUSANDHI (*m.*), Connection, application [अनु + संधि]. *Anusandhiṁ ghaṭeti*, to join the connection, i.e. to show the connection between the story related and the maxim it illustrates (Dh. 89, 99, 277, 305).

ANUSAṄGĪTO (*p.p.p.*), Rehearsed again or subsequently [अनु + संगीत = गै].

ANUSĀRĪ (*adj.*), Following [अनुसारिन्].

ANUSARITO (*p.p.p.*), Going, running [अनु + सृ]. Dh. 410.

ANUSĀRO, Following, conformity [अनुसार]. Ab. 79. Instr. *anusárena*, according to. *Saṅketánusárena*, according to appointment (Ras. 31). Dh. 125, 316.

ANUSĀSAKO, A teacher, preceptor, mentor [अनु + शास् + अक]. *Atthadhammánusásako*, temporal and spiritual counsellor (F. Ját. 7, 16).

ANUSĀSANAṀ, Instruction, admonition; government [अनुशासन]. Ab. 354; Mah. 6; Pát. 69, 75. *Laṅkádípanusásanaṁ katvá*, having governed Ceylon (Mah. 242).

ANUSĀSATI, To teach, to instruct; to admonish; to command; to govern [अनु + शास्]. Mah. 9, 53, 198; Dh. 14, 29, 326; Pát. 66. *Anvásási taṁ*, gave him his instructions (Mah. 177).

ANUSAYO, Repentance; inclination, thought, desire [अनुशय]. Ab. 853; Dh. 411; B. Lot. 665. There are seven Anusayas or inclinations, *kámarágánusayo, paṭighánusayo, diṭṭhánusayo, vicikicchánusayo, mánánusayo, bhavarágánusayo, avijjánusayo.*

ANUSIKKHĪ (*adj.*), Studying, learning [अनुशिक्षिन्]. Dh. 41.

ANUSIKKHITABBO (*adj.*), That ought to be studied [अनु + शिक्षितव्य = शक्].

ANUSIṬṬHI (*f.*), Admonition, command [अनु + शिष्टि]. Ab. 354.

ANUSIṬṬHO (*p.p.p. anusásati*), Instructed, admonished, ordered [अनुशिष्ट = शास्]. Mah. 73; Kamm. 5.

ANUSOCATI, To bewail [अनु + शुच्]. Dh. 323.

ANUSSARATI, To remember, to call to mind [अनु + स्मृ]. P.p. *anussaraṁ, anussaranto, anussaramáno* (Dh. 65, 223; Mah. 195; Kh. 12). Adj *anussaraṇiyo*, that ought to be remembered.

ANUSSATI (*f.*), Recollection [अनु + स्मृति]. Ab. 158; B. Lot. 794. There are six *Anussatiṭṭhánas* or subjects to be recollected—*Buddhánussati, dhammán., sílán., sánghán., cágán., devatánussati,* or Buddha, the Law, the Church, the duties of morality, charity, the gods (Dh. 346).

ANUSSĀVETI (*caus.*), To cause to be heard; to proclaim, to announce [अनु + श्रावयति = श्रु]. Pát. 2.

ANUSSAVIKO (*adj.*), Traditional [आनुश्रविक].

ANUSSAVO, Report, tradition [अनु + श्रव]. Ab. 1199.

ANUSSUKO (*adj.*), Free from desire [अ + उत्सुक]. Dh. 36. At Dh. 352 *anussukko,* for which comp. *Ussukkaṁ* and *Appossukko.*

ANUSSUTO (*p.p.p.*), Heard [अनुश्रुत = श्रु]. B. Lot. 337.

ANUSSUTO, At Dh. p. 71 this word is, no doubt, the equivalent of अ + उद् + स्रुत = स्रु with the meaning of "free from lust" (comp. ásava). But there is another reading *anussadaṁ*, representing, I suppose, अ + उद् + स्यद्.

ANUSŪYATI (*pass.*), To be heard, to be reported [अनु + श्रूयते = श्रु].

ANUTAKKETI, To consider, to bear in mind [अनु + तर्क].

ANUTĀPO, Repentance [अनुताप]. Ab. 169.

ANUTAPPATI (*pass.*), To suffer, to feel remorse, to repent [अनु + तप्यते = तप्]. Dh. 12, 55.

ANUTHERAṀ, Succession of elders, apostolic succession [अनु + स्थविर]. Cl. Gr. 86.

ANUTHERO, An inferior thera [अनु + स्थविर]. Dh. 384, where it is opposed to *saṅgatthera*, "presiding priest."

ANUTTARIYAṀ, Pre-eminence, supremacy [अनुत्तर + य]. There are three Anuttariyas, *dassanánuttariyaṁ, paṭipadánuttariyaṁ, vimuttánuttariyaṁ.* There are also six, *dassanánuttariyaṁ, savaná., lábhá., sikkhá., páricariyá., anussatánuttariyaṁ,* "preeminence in insight, in learning, etc."

ANUTTARO (*adj.*), Inferior; unrivalled, preeminent, incomparable, supreme [अ + उत्तर]. Ab. 694. 952; Dh. 5. 10; Kh. 9

ANUṬṬHAHĀNO (*adj.*), Not exerting oneself, sluggish see *Uṭṭhahati*. Dh. 49.

ANUṬṬHĀNAṀ, Want of energy, inactivity, supineness [अ + उत्थान]. Dh. 43.

ANUṬṬHUBHAṀ, The Anushṭubh metre [अनुष्टुभ्]. Ab. 945.

ANUTTHUNĀTI, To bewail [अनु + स्तन्]. Dh. 28, 323.

ANUTTO (*adj.*), Not uttered, unexpressed [अ + उक्त = वच्].

ANUVADATI, To blame, to censure [अनु + वद्]. Pát. 63.

ANUVĀDO, Blame, censure, admonition [अनुवाद]. Ab. 120; Pát. 63.

ANUVASATI, To inhabit [अनु + वस्]. Cl. Gr. 132.

ANUVASSAKO (*adj.*), Yearly, annual [अनु + वर्ष + क]. Mah. 66.

ANUVASSAṀ (*adv.*), Yearly, annually [अनु + वर्ष]. Mah. 53, 232, 237.

ANUVĀTAṀ (*adv.*), In the direction of the wind, with the wind [अनु + वात].

ANUVATTAKO, Follower, attendant, disciple [अनु + वर्तक]. Alw. I. 55; Mah. 246; Pát. 5.

ANUVATTANAṀ, Compliance [अनुवर्तन]. Ab. 345.

ANUVATTATI, To follow; to conform to; to attend upon, to associate with [अनु + वृत्]. Dh. 335; Pát. 27, 95.

ANUVATTI (*f.*), Acting in conformity with [अनुवृत्ति]. Ab. 1174.

ANUVATTĪ (*adj.*), Conforming to, obedient to, following [अनुवर्तिन्]. Dh. 16.

ANUVICARATI, To walk through [अनु + वि + चर्]. Dh. 320. Caus. *Manasá anuvicáreti*, goes over in his mind, studies.

ANUVICINTETI, To meditate upon [अनु + वि + चिन्त्]. Dh. 65.

ANUVIJJOTATI, To shine on in succession [अनु + वि + द्युत्]. Cl. Gr. 131.

ANUVILOKETI, To take a view of [अनु + वि + लोक्].

ANUVITAKKETI, To reflect upon [अनु + वि + तर्क्].

ANUVYAÑJANAṀ, Minor characteristic [अनु + व्यञ्जन]. There are thirty-two *Mahápurisalakkhaṇáni*, or characteristics of a Buddha, and also eighty *Anuvyañjanáni*, or minor characteristics, such as a well-rounded form, well-proportioned members, the finger-nails smooth and copper-coloured, etc. Man. B. 369; B. Lot. 583 and foll.; Dh. 314, 315.

ANUYOGĪ (*adj.*), Devoted to, applying oneself to [अनुयोगिन्] Dh. 38.

ANUYOGO, A question; being addicted or devoted to, applying oneself to, practising, zeal, exerting oneself [अनुयोग]. Ab. 115. *Anuyogaṁ dadáti*, to apply oneself to. *Jágariyánuyogo*, practising watchfulness (Alw. I. xxxiv). Kh. 18.

ANUYUÑJATI, To practise, to be addicted to, to devote oneself to, to be zealous, to exert oneself [अनु + युज्]. *Buddhánaṁ sásanaṁ anuyuñja*, devote yourself to the religion of the Buddhas (Alw. I. 92). *Pamádam anuyuñjanti*, give themselves up to sloth (Dh. 5, 6). *Surámerayapánaṁ anuyuñjati*, is addicted to drink strong drink (Dh. 44). Mah. 141; Dh. 182, 319, 370, 394. P.pres. of the pass. *anuyuñjiyamáno*, being questioned (Pát. 86).

ANUYUTTO (*p.p.p.* last), Addicted to, devoted to [अनु + युक्त = युज्]. With acc. *Visúkadassanaṁ anuyuttá viharanti*, live addicted to worldly pleasures (Kh. 18). Alw. I. 107; Dh. 358.

ANVĀCAYO, Adding an object of secondary import, a function of the particle ca [अन्वाचय]. Ab. 1187.

ANVADDHAMĀSAṀ, and **ANVAḌḌHAMĀSAṀ** (*adv.*), Every fortnight, twice a month [अनु + अर्ध + मास]. Kamm. 35; Pát. 108; Dh. 153.

ANVAGĀ, see *Anveti*.

ANVĀHATO (*p.p.p.*), Struck, agitated [अनु + आ + हत = हन्]. Dh. 8.

ANVĀSSAVATI, To flow from, to result from [अनु + आ + स्रु]. B. Lot. 471; Kuhn K. S. 24.

ANVAVASITO (*p.p.p.*), Situated on or near [अनु + अव + श्रित = श्रि]. Cl. Gr. 131.

ANVĀYA, This word is a gerund from अनु + इ, formed on the false analogy of gerunds like -máya from मि. It seems to mean "following upon," "in consequence of," "after." Dh. 120, 205, 226, 268, 378, 403.

ANVAYO, Connection; race, lineage, family; succession [अन्वय]. Ab. 332

ANVESANĀ (*f.*), Search [अन्वेषणा]. Ab. 428.

ANVESATI, To seek; to search [अनु + एष्]. Dh. 255. P.p.p. *anvesito* (Ab. 753).

ANVETI, To follow [अनु + इ]. *Nábbaṇaṁ visam anveti*, poison does not affect him who has not a wound (Dh. 23). Aor. *anvagá* (Mah. 48, 155). Inf. *anvetuṁ* (Dh. 294).

ANVITO (*p.p.p.* last), Possessed of [अन्वित = इ]. *Kaṇḍattayanvito*, possessing three divisions (Alw. I. ix).

ĀṆYAṀ, Being in debt [ऋण + य].

APA (*adv.* and *prep.*), Away; from, away from [अप]. Ab. 1184. With abl. *Apa sáláya áyanti váṇijá*, the merchants come from the hall (Kuhn K. S. 23; Cl. Gr. 139). Used in composition with verbs and their derivatives.

ĀPABBATO (*adj.*), Reaching to the mountain [आ + पार्वत]. Cl. Gr. 87.

APĀBHATO (*p.p.p.*), Brought away [अप + आ + भृत = भृ]. F. Ját. 55.

APACĀYATI, To honour [अप + चाय्]. Dh. 288.

APACĀYĪ (*adj.*), Honouring [अपचायिन्]. Dh. 20, 185, 186.

APACĀYITO (*p.p.p.*), Honoured [अपचायित = चि]. Ab. 750.

APACAYO, Loss, decay; honour, worship [अपचय]. Ab. 763, 1082.

APACCAKKHO (*adj.*), Unseen, indefinite [अ + प्रत्यक्ष]. Ab. 716; Alw. I. 6.

APACCAṀ, Offspring [अपत्य]. Ab. 240; Alw. I. xxix.

APĀCĪ (*f.*), The South [अपाची]. Ab. 29.

APACITI (*f.*), Offering, worship; loss, decay [अपचिति]. Ab. 425, 1117.

APACITO (*p.p.p.*), Honoured [अपचित = चि]. Ab. 750.

ĀPADĀ (*f.*), Misfortune, necessity [आपद्]. Ab. 385; 743; Kh. 13.

APADADĀTI, To take away [अप + दा]. Cl. Gr. 117.

APĀDAKO (*adj.*), Having no feet [अ + पाद + क].

APADĀNAṀ, Breaking off, removing; a deed, heroic action; a tale, a legend [अप + दान]. Ab. 943. In the sense of "deed" and "legend" the Sanskrit equivalent is अवदान. *Apadānaṁ* is the name of the thirteenth book of the Khuddakanikáya; it is a collection of tales of meritorious actions performed by Buddhas and eminent Arahás, as for instance Ānanda, in former existences (E. Mon. 170; B. Intr. 64, 437).

APĀDĀNAṀ, Taking away, removing; in gram. the ablative relation [अपादान]. Kuhn K. S. 23; Cl. Gr. 117.

APADESO, Stating; pretext, deception, stratagem; cause [अपदेश]. Ab. 860.

ĀPĀDETI (*caus. ápajjati*), To put into a certain state; to inflict [आपादयति = पद्]. With two acc. *Bahú khuddake páṇe saṅgháṭaṁ ápádenta*, inflicting destruction upon many minute creatures (Pát. xxviii).

APADHĀRAṆAṀ, Covering [अप + धारण]. Ab. 50.

ĀPĀDI, see *Āpajjati*.

APADISATI, To tell of, to show [अप + दिश्]. Dh. 364.

APADO, see *Padaṁ*.

ĀPAGĀ (*f.*), A river [आपगा]. Ab. 681.

APAGACCHATI, To go away, to depart from [अप + गम्]. With abl. *Tamhá pápapuggalá apagaccheyya*, should depart from that sinful man (F. Ját. 14). Aor. *apágami* (Mah. 119), *apagacchi* (Dh. 299). Ger. *apagantvá* (Dh. 241).

APAGAMO, Departure [अपगम]. Ab. 764.

APAGATO (*p.p.p. apagacchati*), Gone away from, departed [अप + गत = गम्]. Alw. I. 54. *Apagataviññáno*, deprived of sense (Dh. 179). *Apagatakáḷakaṁ vatthaṁ*, cloth free from black specks.

APAHĀRO, Taking away [अपहार].

APAJITO (*p.p.p.*), Defeated (?) [अप + जित = जि]. Dh. 19.

ĀPAJJANAṀ, Entering, falling into (*see next*).

ĀPAJJATI, To enter; to fall into; to undergo [आ + पद्]. Dh. 55. *Sammohaṁ áp.*, to fall into a swoon. *Saṁvegaṁ áp.*, to be grieved. *Vissásaṁ áp.*, to become confident (Dh. 48). *Lopaṁ áp.*, to undergo elision. *A-kâro u-ttaṁ áp.*, a is changed to u. *Āpattiṁ áp.* to fall into sin (Dh. 103; Pát. 69). *Cakkhundriye saṁvaraṁ ápajjati*, brings the eye into subjection. Aor. *ápádi* (Dh. 48). Inf. *ápajjituṁ* (Ras. 16). Ger. *ápajjitvá* (Dh. 103, Pát. 3). P.p.p. *ápanno*.

ĀPAJJITĀ (*m.*), One who falls into, is guilty of. Formed from *ápajjati* on the analogy of such words as जनितृ.

APAKADDHATI, To remove, to put away [अप + कृष्]. Dh. 209, 275.

APAKKAMATI, To depart [अप + क्रम्]. With abl. *Yúthá apakkamma*, having left the herd (Dh. 106). *Viháramhá apakkamuṁ*, they abandoned the monastery (Mah. 236). Mah. 44; Dh. 143, 194; F. Jat. 13, 46.

APAKKAMO, Departure; retreat, flight [अपक्रम]. Ab. 402.

APAKKO (*adj.*), Unripe [अ + पक्व].

APALĀPO, Keeping silence about, secrecy [अपलाप].

APALOKANAṀ, Giving notice of an intention; obtaining leave [अप + लोक् + अन]. *Apalokanakammaṁ* is the name of a Saṅghakamma, or ecclesiastical ceremony, for obtaining the formal consent of the priests to a proposed course of action; first the permission of the Saṅgha or assembly of priests is obtained to introduce the proposal, then the proposal is formally announced to the assembly, and their assent three times asked for (Pát. 59).

APALOKETI, To give notice of, to obtain consent or permission [अप + लोक्]. *Anapaloketvá bhikkhusaṅghaṁ*, without informing the priests of his intention (Dh. 105). Pát. 61, 62, 97, 98, 108. *Apalokitaṁ*, the Unseen, Nirváṇa (Ab. 7).

APĀMAGGO, The plant Achyranthes Aspera [अपामार्ग]. Ab. 583.

APAMĀRO, Epilepsy [अपस्मार]. Ab. 325; Kamm. 4. See also *Apasmáro*.

APĀNAṀ, Breathing out, respiration [अपान]. Ab. 39.

ĀPĀNAṀ, A place where people drink together, a tavern [आपान]. Ab. 534; Dh. 299, 307.

APANĀMETI (*caus.*), To remove, to carry off [अप + नामयति = नम्]. Kh. 13.

APANAYANAṀ, Removing [अपनयन].

APANETI, To remove, to put away [अप + नी].

Opt. *apaneyya* (F. Ját. 12). Ger. *apaniya* (Mah. 210), *apanetvá* (Dh. 107, 364; Alw. I. cxxiv). *Nágadásakarájánam apanetvá*, having deposed king Nágadásaka (Mah. 15). P.p p. *apaníto*.

APĀNGO, and **-GAṀ**, The outer corner of the eye; a sectarial mark on the forehead [अपाङ्ग]. Ab. 261, 1116.

APANIDHETI, To hide away, to conceal [अप + नि + धा]. Pát. 16. Caus. *apanidhápeti* (ditto).

ĀPAṆIKO, A tradesman [आपण + इक]. Ab. 469.

APANĪTO (*p.p.p. apaneti*), Removed, put away [अपनीत = नी]. Alw. I. 76.

APAṆṆAKO (*adj.*), Certain, true, absolute. Ab. 698. *Apaṇṇakaṁ ṭhanaṁ*, real things, i.e. absolute truth as opposed to inductive reasonings (Man. B. 112).

APAṆṆATTIKO (*adj.*), Not appearing, not existing [अ + प्रज्ञप्त + इक]. Dh. 121, 278.

APAÑÑO (*adj.*), Without wisdom, foolish [अ + प्रज्ञा]. Dh. 67.

ĀPANNO (*p.p.p. ápajjati*), Entered upon, fallen into; unfortunate [आपन्न = पद्]. Ab. 743; Pát. 97. *Párájikaṁ ápattiṁ ápanno hoti*, he has committed a P. offence (Pát. 68). *Vivádaṁ ápanná*, having got into a dispute. *Adayápanno*, unmerciful *Parájayaṁ ápanno*, having suffered defeat (Pát. 65). *Āpanno*, having fallen into sin (Pát. 3). *Āpannasattá*, a pregnant woman (Ab. 239).

ĀPAṆO, A bazaar or market, a shop [आपण]. Ab. 213; Mah. 25, 139, 213.

APĀNUDATI, To remove, to dispel [अप + आ + नुद्]. Dh. 96.

APARABHĀGE (*adv.*), Afterwards, subsequently [अपर + भाग loc.]. F. Ját. 49; Dh. 78, 114, 153, 310. *Tato aparabhága*, thereafter (Dh. 421). *Kassapassa bhagavato aparabhága*, since the time of K. Buddha (B. Lot. 364).

APARADDHO (*p.p.p. aparajjhati*), Having sinned, guilty [अपराद्ध = राध्]. Dh. 148.

APARĀDHO, Offence, guilt, crime, sin [अपराध]. Ab. 355; Dh. 378.

APARAGOYĀNAṀ, Name of one of the four Mahádípas or great continents [अपर + गोदान]. Ab. 183; Man. B. 4, 449.

APARĀJITO (*adj.*), Unconquered [अ + पराजित = जि]. Kh. 6. Fem. *aparájitá*, name of a plant (Ab. 584).

APARAJJHANAṀ, Injury (*see next*).

APARAJJHATI, To offend against; to injure; to sin [अप + राध्]. With dat. (Kuhn K. S. 28). With loc. (Dh. 149, 203, 374).

APARAJJU (*adv.*), On the following day, next day [अपरेद्युस]. Cl. Gr. 69; Pát. 89.

APARAṀ (*adv.*), Moreover, further [अपरम्], *Atháparaṁ*, and further. See *Aparo*.

APĀRAṀ, Not the further bank, this side [अ + पार]. Ab. 665; Dh. 69.

APARAṆHO, The afternoon or evening [अपराह्ण]. Mah. 170.

APARAṆṆAM, A name given to certain sorts of vegetables [अपर + अन्न]. Pát. 71, 72; Ab. 450. Pát. 87 mentions *mugga*, *mása*, *tila*, *kulattha*, *alábu*, *kumbhaṇḍa*, as of this class.

APARANTO, The future, futurity [अपर + अन्त].

APARĀPARAṀ (*adv.*), On and on, successively; up and down, backwards and forwards [अपरस्पर + म]. Dh. 86, 172, 315, 320; Ras. 26.

APARĀPARO (*adj.*), Following, successive [अपरस्प]. *Aparáparesu divasesu*, on the succeeding days (Dh. 146).

APARASELO, The western mountain behind which the sun sets [अपर + शैल]. Ab. 606.

APARIMĀṆO (*adj.*), Undefined, indefinite; boundless, immense [अ + परिमाण]. Kh. 16; Alw. I. 97.

APARIMITO (*adj.*), Boundless, immense [अ + परिमित = मा]. Kh. 21.

APARISESO (*adj.*), Without remainder [अ + परिशेष]. *Ime cattáro mahábhútá aparisesá nirujjhanti*, these four elements are destroyed without remainder (B. Lot. 514).

APARITASSĪ (*adj.*), Undaunted [अ + परि + त्रस् + इन्].

APARIYANTO (*adj.*), Boundless, unlimited; indefinite [अ + पर्यन्त]. F. Ját. 18, 19; Man. B. 492.

APARO (*adj.*), Other; subsequent, following; western [अपर]. Declined like *Sabbo* (Cl. Gr. 52). Plur. *apare* (F. Ját. 52). *Khipitvá aparaṁ kaṇḍaṁ*, having shot another arrow (Mah. 156). *Aparo nayo*, another way. *Na hi dhammáparaṁ atthi*, for there is nothing besides the Law (Ras. 17). *Aparakálamhi*, in after times, subsequently (Alw. I. 64, 65). *Aparabhága*, subsequently (see separ.). Alw. I. 97, 102; Kh. 20; Dh. 249.

APASĀDETI (*caus.*), To upbraid (?) [अप + सद्]. Dh. 143, 263; Pát. 20.

APASAKKATI, To depart अप + सृप्]. Pát. 20.

APASAVYO (*adj.*), Right (not left); contrary [अप + सव्य]. Ab. 719.

APASMĀRO, Epilepsy [अपस्मार]. Ab. 325. See also *Apamáro*.

APASSENAṀ, The following text occurs in Saṅgíti Sutta, *Cattári apassenáni, idh' ávuso bhikkhu saṅkháy' ekaṁ paṭisevati saṅkháy' ekaṁ adhiváseti saṅkháy' ekaṁ parivajjeti saṅkhay' ekaṁ vinodeti.* Here *paṭisevitabbo* is explained to refer to the four paccayas, *adhivásetabbo* to heat and cold, *parivajjetabbo* to dangerous animals, and *vinodetabbo* to lust, heresy, and other sins. I am disposed to think that *apassenaṁ* represents अप + आ + श्रयन, and to mean "that which should be observed or had recourse to." The comment says *apassenáníti apassayáni* (अपाश्रय ?), and the Ṭiká *apassáyitabbaṭṭhena apassayáni.*

APATHAṀ, No road, absence of a road [अपथ]. Ab. 193.

ĀPATTĀDHIKARAṆAṀ, Question of guilt (see *Adhikaraṇaṁ*).

APATTAKO (*adj.*), Not having a bowl [अ + पात्र + क]. Pát. xxvi.

APATTHO (*p.p.p.*), Laid aside, thrown away [अप + अस्त = अस्]. Dh. 27.

ĀPATTI (*f.*), Offence, guilt, sin, crime [आपत्ति]. *Párájikápatti*, and *párájiká áp.*, a Párájika offence (Pát. 68). *Thullaccayápatti*, a Thullaccaya offence. Āpatti appears sometimes to be used adjectively in the sense of "guilty," e.g. *yo pabbájeyya ápatti dukkaṭassa*, "he who shall ordain such a one shall be guilty of dukkaṭa" (Alw. I. 72), and *anápatti bhikkhu párájikassa ápatti dukkaṭassa*, "the priest is not guilty of párájika, he is guilty of dukkaṭa." But in both these examples it is perhaps possible to take ápatti as a noun ("there is the guilt of d.").

ĀPATTIKKHANDHO, Group or class of offences [आपत्ति + स्कन्ध]. There are seven classes of priestly offences, of different degrees of heinousness, viz. Párájika, Saṅghádisesa, Thullaccaya, Nissaggiya, Pácittiya, Dukkaṭa, Dubbhásita.

ĀPATTIKUSALATĀ (*f.*), Skill in offences, i.e. skill in determining to which class an offence belongs [आपत्ति + कुशल + ता].

APAVĀDO, Blame, abuse [अपवाद]. Ab. 120.

APAVAGGO, Completion; renunciation, abandonment; final deliverance, Nirváṇa [अपवर्ग]. Ab. 8, 896, 910; B. Lot. 313.

APAVAHATI, To carry away [अप + वह्].

APAVAJJANAṀ, Giving away, giving up, sacrificing [अप + वृज + अन]. Ab. 420.

APAVĀRAṆAṀ, Covering, concealing [अपवारण].

APAVIDDHO (*p.p.p.*), Thrown away, discarded [अपविद्ध = व्यध्]. Dh. 52, 302.

APAYĀNAṀ, Going away [अपयान].

APAYĀTO (*p.p.p.*), Fallen away, departed [अपयात = या]. Alw. I. vii.

ĀPĀYIKO, One suffering in an Apáya [अपाय + इक]. B. Lot. 310.

APĀYO, Going away, departure; disappearance, loss; misfortune, ruin [अपाय]. *Piyápáyo*, loss of what is dear to us (Dh. 38). *Cha bhogánaṁ apáyamukháni*, six means of dissipating wealth. *Apáyasaháyo*, a spendthrift or debauchee companion. There are four Apáyas, "states of suffering or punishment"; they are *naraka* (hell), *tiracchána* (animals), the *petaloka* and the *asuraloka*. *Catubbidho apáyaloko*, the four worlds of suffering (Dh. 209). Kh. 9; B. Lot. 866.

APEKHĀ, and **APEKKHĀ** (*f.*), Desire, longing, affection, care, regard [अपेक्षा]. Dh. 62, 412; Pát. 89. *Nirapekkho*, regardless (Dh. 255).

APEKKHATI, To regard, to mind; to look for, to expect; to look at [अप + ईक्ष्]. *Jívitaṁ anapekkhitvá*, regardless of my life (Mah. 197). P.p. *apekkhamáno* (Pát. 89), *apekkhanto* (Mah. 64). Mah. 196, 230.

APETI, To go away [अप + इ]. With abl. *Gámá apenti*, they leave the village (Kuhn K. S. 23). Imper. 2nd pers. sing. *apehi* (Dh. 107).

APETO (*p.p.p. last*), Having departed; free from, deprived of [अपेत = इ]. With abl. *Methunasmá apeto*, having departed from fornication. With instr. *Apeto damasaccena*, void of temperance and truth (Dh. 2). *Apetaviññáṇo*, senseless (Dh. 8). Dh. 18.

APHALO (*adj.*), Without fruit, unproductive, barren, unprofitable [अ + फल]. Ab. 541; Dh. 10.

APHĀSU (*n.*), and **APHĀSUKAṀ**, Discomfort, uneasiness, ailment, sickness (see *Phásu*). Pát. 18; Dh. 81, 84, 89, 95, 166. *Aphásuṁ karoti* (with gen.), to annoy (Pát. 107).

API, and **PI** (*part.*), Also; even; though; merely [अपि]. Ab. 1183. *Paháya rajjam api ñátisaṅghe*, leaving my kingdom and my friends (Ras. 21). *Aham pi gamissámi*, I will go too (Dh. 79). *Pubbe pi*, in a former existence also (F. Ját. 16). *Váṇijo pi taṁ paháya pakkámi*, and the merchant left him and went his way (F. Ját. 16). *Dassámi añgam api jívitañ ca*, I will give both life and limb (Ras. 16). *Yasapabbajanam pi ca*, and also Yasa's embracing the ascetic life (Mah. 180). *Api — api*, both — and (Dh. 231). *Siñcati pi siñcápeti pi*, both sprinkles and causes to sprinkle (Pát. 74). *Pañcâpi te maháthera therárițțhádayo pi ca*, both the five great elders and the elders of whom Arițțha was the first (Mah. 126), *Pakkáni pi apakkáni pi*, both ripe and unripe. *Api dibbesu kámesu ratiṁ so nâdhigacchati*, even in celestial pleasures he finds no happiness (Dh. 34). *Api cakkavattirájá*, even a universal monarch (Alw. I. 76). *Dasakkhattuṁ vijátá pi kho pana sakiṁ vijátá viya avihatayobbaná heva hoti*, though she has borne ten children she is as young looking as if she had been but once a mother (Dh. 233). *Eko pi nâsakkhi*, not even one was able (F. Ját. 5). *Ekavacanam pi kathetuṁ na sakkoti*, is unable to say a single word (F. Ját. 8). *So sásanassa dáyádo hoti no dáyako api*, he becomes a kinsman, not a mere benefactor, of Religion (Mah. 36). *Te tayo pi uddhari*, pulled them out all three (Ras. 30). *Jánanto pi na sakká ti rájánaṁ áha*, though he knew it, he said to the king, I cannot identify it (Mah. 177). *Bandhágáranivásena dukkhitam pi narádhipaṁ dukkhápetuṁ*, to afflict the monarch already suffering from his imprisonment (Mah. 260). *Uparajjaṁ Mahindassa dátukámo pi*, though anxious to confer the viceroyalty on Mahinda (Mah. 36). *Eva sante pi*, in spite of this (F. Ját. 7). *Ma kadáci pi*, never at all (Mah. 158). Api is sometimes a particle of interrogation, e.g. *Api bhante piṇḍaṁ alabhamáno jigacchádukkhena piḷit' attha*, Lord, not receiving alms are you suffering from hunger? (Dh. 353); *Ap' ávuso amhákaṁ sattháraṁ jánási*, Pray, sir, do you know our teacher? (Pát. xxvi). With foll. *nu kho* expresses an emphatic interrogation: *Api nu kho koci upaddavo atthi*, Pray, have you any cause of distress? (Dh. 154); *Játinirodhá api nu kho jarámaraṇaṁ paññáyetha no h' etaṁ bhante*, tell me, after the cessation of birth could decay and death exist? Certainly not, Lord. *Api ca kho pana*, however, nevertheless (F. Ját. 9). With foll. *náma*, *Api náma*, perhaps (Ab. 1191). *Api náma evarúpo pi rakkhaso, dhammaṁ jáneyya*, perhaps even a rakkhasa like this might be acquainted with the Law (Ras. 21). —When followed by a word beginning with a vowel, Api sometimes becomes App (Sansk. apy), e.g. *app-eva-náma*, "perhaps." The initial a of Api is sometimes absorbed by sandhi, as *ajjâpi* = *ajja api*, *câpi* = *ca api*, *nâpi* = *na api*. The final i is sometimes elided, as *sabbe p' ete* = *sabbe pi ete* (Mah. 253), *tatrâp' ásiṁ* = *tatra api ásiṁ*. The mutilated form Pi owes its origin to the frequent elision of the initial *a* in such cases as *manusso 'pi*, *vá 'pi*, *sabbe 'pi*. This elision was so frequent that Pi came to be looked upon as a perfect vocable, and thus we have such forms as *dutiyam pi*, *iti pi*, *tísu pi*, in which an initial a is ignored. It is equally correct to write *manusso 'pi*, *vá 'pi*, etc., or *manusso pi*, *vá pi*, etc., but the latter forms are the more convenient. See *Pi*.

APIDHĀNAṀ, Covering, concealment; a cover, a lid [अपिधान]. Ab. 51. See also *Pidhánaṁ*.

ĀPO, Water [आपः = अप्]. Ab. 661; B. Lot. 514. Retains its form in composition, as *ápodhátu*, *ápokasiṇaṁ*, etc.

APPĀBĀDHATTAṀ, Freedom from illness [अल्प + आबाध + त्व].

APPĀBĀDHO, Slight illness, tolerable health [अल्प + आबाध]. This word, though literally meaning "slight illness," is used in the sense of "good health" (*appábádhatá ti arogatá*). *Ánandaṁ appábádhaṁ pucchati*, asks Á. about his good health, viz. asks if he is in good health (B. Lot. 427).

APPĀBĀDHO (*adj.*), In good health (see last). Alw. I. 108.

APPABHĀVO, Fewness, paucity [अल्प + भाव]. Kh. 21.

APPABHIKKHUKO (*adj.*), Containing few priests [अल्प + भिक्षु + क]. Alw. I. 92.

APPABHOGATTAṀ, Poverty [अल्प + भोग + त्व].

APPABODHATI, I have met with this word only at verse 143 of Dhammapada, in a phrase the exact meaning of which it is difficult to determine—*yo nindaṁ appabodhati asso bhadro kasám iva*. Fausböll takes *appabodhati* as the equivalent of अ + प्रबोधति, and renders the sentence "who does not excite (gives no occasion for) blame, as a spirited horse does not need the whip." Dr. Weber refers it to अल्प + बोधति, and compares the analogous compounds alpa-man and bahu-man; in this case the line might mean "he does not resent (lit. makes little of, acquiesces in) reproof, as the spirited horse does not resent the whip but answers to it.” Subhúti is of opinion that *appa* is the prep. *apa* with the consonant doubled metri causá, and this seems to be in agreement with the comment, which says *nindaṁ apaharanto bujjhatíti appabodhati.* The comment evidently understands it in the sense of “wards off reproof,” sees his error in time to amend it, and so averts the threatened reproof (*uppannaṁ nindaṁ*), just as a spirited horse does not wait for the stroke to fall, but as soon as the whip is raised starts forward, and thereby renders the blow unnecessary (*attani patamánaṁ kasaṁ apaharati attani patituṁ na deti*, “arrests the whip in its fall, and does not suffer it to reach him”).

APPACCAYĀ (*adv.*), Without a cause [अ + प्रत्यय abl.].

APPACCAYO, Mistrust, heartburning, discontent [अ + प्रत्यय].

APPADHĀNO (*adj.*), Secondary, subordinate [अ + प्रधान]. Ab. 787.

APPADĪPO (*adj.*), Without a lamp [अ + प्रदीप]. Pát. 105.

APPADUṬṬHO (*adj.*), Undepraved, innocent [अ + प्रदुष्ट = दुष्]. Dh. 23.

APPAGABBHO (*adj.*), Free from boldness or impudence, retiring, modest [अ + प्रगल्भ]. Dh. 44; Kh. 15.

APPAHARITO (*adj.*), Having little grass, free from grass [अल्प + हरित]. Pát. 13.

APPAKICCO (*adj.*), Having few duties, free from care [अल्प + कृत्य]. Kh. 15.

APPAKO (*adj.*), Few, little, trifling [अल्प + क]. Dh. 16, 381.

APPALĀBHO (*adj.*), Receiving little [अल्प + लाभ]. Dh. 66, 220.

APPAMĀDO, Vigilance, carefulness, thoughtfulness, earnestness, zeal; diligence, haste, despatch [अ + प्रमाद]. Dh. 5; Kh. 5; Mah. 132, 261.

APPAMĀṆĀBHO (*adj.*), Of infinite splendour [अप्रमाण + आभा]. The *Appamáṇábhá devá* are the inhabitants of the fifth Brahmaloka (B. Intr. 611; Man. B. 26).

APPAMĀṆASUBHO (*adj.*), Of infinite beauty (or purity?) [अप्रमाण = शुभ]. The *Appamáṇasubhá devá* are the inhabitants of the eighth Brahmaloka (B. Intr. 612; Man. B. 26).

APPAMAÑÑĀ (*f.*), This is one of the Buddhist technical terms. There are four Appamaññás, consisting in an unlimited or perfect exercise of the qualities of friendliness, compassion, goodwill, and equanimity (*mettá, karuṇá, muditá, upekhá*; comp. Ab. 782 with E. Mon. 249). Appamaññá represents the S. अप्रमाण + य, and I think it is properly an adjective *appamañño* in the feminine gender in agreement with the feminines *mettá, karuṇá*, etc.

APPAMAÑÑATI, To underrate, to despise [अल्प + मन्]. Dh. 22.

APPAMĀṆO (*adj.*), Unlimited, boundless, infinite, innumerable [अ + प्रमाण]. B. Lot. 836; Mah. 248.

APPAMĀRISO, The plant Amaranthus Polygamus [अल्प + मारिष]. Ab. 594.

APPAMATTAKO (*adj.*), Little, slight, trifling [अल्प + मात्र + क]. Dh. 407; Kuhn K. S. 26.

APPAMATTO (*adj.*), Little, slight, moderate [अल्प + मात्र]. Dh. 11.

APPAMATTO (*adj.*), Vigilant, careful, thoughtful, heedful, earnest, zealous, strenuous, diligent, quick, active [अ + प्रमत्त + मद्]. *Appamatto hohi*, make haste to work out your salvation (Ras. 25; comp. Mah. 20, Dh. 81, 175, 176). *Rakkhatha appamattá*, guard them vigilantly (Kh. 6). With loc. *Sadatthe appamatto tato bhava*, therefore strive earnestly for thy spiritual good (Mah. 12; B. Lot. 296). Dh. 5, 6; F. Ját. 11; B. Lot. 530.

APPAMEYYO (*adj.*), Unlimited, boundless, innumerable [अप्रमेय = मा]. Mah. 242.

APPANĀ (*f.*), Thought, reasoning, resolve [अर्पण]. Ab. 155; Dh. 375; E. Mon. 256.

APPĀṆĪ (*adj.*), Inanimate [अ + प्राणिन्]. Kuhn K. S. 29.

APPAṆIHITO (*adj.*), Free from longing or desire [अ + प्रणिहित = धा]. Dh. 281, 282 (“free from rága and the other paṇidhis”).

APPASADDO (*adj.*), Free from noise, quiet; making little noise [अल्प + शब्द]. Mah. 18; Pát. 21.

APPASĀDO, Dissatisfaction [अ + प्रसाद]. Ab. 1181.

APPASANNO (*adj.*), Dissatisfied, discontented; not having faith, unbelieving [अ + प्रसन्न = सद्]. Dh. 169; Pát. xiv.

APPASATTHO (*adj.*), Bad, inferior [अ + प्रशस्त = शंस्].

APPASATTHO (*adj.*), With a small caravan, having few attendants [अल्प + सार्थ]. Dh. 22, 294.

APPASSĀDO (*adj.*), Insipid [अल्प + स्वाद]. Dh. 34.

APPASSUTO (*adj.*), Having learnt little, possessing small knowledge, unlearned, ignorant [अल्प + श्रुत = श्रु]. Dh. 28; Pát. xiv.

APPĀTAṄKO, Light ailment, freedom from bodily suffering or fatigue [अल्प + आतङ्क]. B. Lot. 427. *Appátaṅko* is also an adjective meaning "free from suffering." Comp. *Appábádho*.

APPATARO (*adj.*), Fewer, less [अल्प + तर]. Alw. I. 93. *Appataramúlo*, cheaper (Dh. 250).

APPAṬHAMO (*adj.*), Not first [अ + प्रथम]. Ab. 1199.

APPAṬIBĀHIYO (*adj.*), Not to be put away or averted (see *Paṭibáheti*). Dh. 223.

APPAṬIBHAYO (*adj.*), Free from danger, safe [अ + प्रतिभय].

APPAṬIHATO (*adj.*), Meeting with no obstacle, unopposed [अ + प्रति + हत = हन्]. *Appaṭihataṁ ñáṇaṁ*, unlimited knowledge (B. Lot. 344, 649).

APPATIRŪPO (*adj.*), Unsuitable, improper [अ + प्रतिरूप]. Dh. 293.

APPAṬISAṀVEDANO (*adj.*), Inaccessible to sensation [अ + प्रति + संवेदन].

APPAṬISANDHIKO (*adj.*), That cannot be reunited [अ + प्रति + संधि + क]. Kamm. 10.

APPAṬISSO (*adj.*), Disobedient, rebellious [अ + प्रति + श्रु?]. Some MSS. read *appatisso*.

APPATĪTO (*adj.*), Dissatisfied, angry [अ + प्रतीत + इ]. Pát. 4, 5, 72.

APPATTO (*adj.*), Not obtained; not having arrived; not having obtained [अ + प्राप्त = आप्]. Dh. 48, 196; F. Ját. 50.

APPAVĀRITO (*adj.*), Uninvited [अ + प्र + वारित + वृ]. Pát. 11.

APPĀYUKO (*adj.*), Shortlived [अल्प + आयु + क]. Dh. 143.

APPEKACCE, This is, I think, *api ekacce*, and should therefore be written *App ekacce*.

APPESAKKHO (*adj.*), Having little power or majesty [अल्प + ईश + आख्या]. Lit. "he who is named lord of little," or "he who has the name of a little lord." See B. Intr. 239.

APPETI (*caus.*), To fit, to fasten; to deliver, to hand over, to assign [अर्पयति = ऋ]. *Tesaṁ rajjaṁ appesi*, made over his kingdom to them (Mah. 63). *Paṇḍuvásadevaṁ Laṅkárajjena appayuṁ*, they invested P. with the sovereignty of Ceylon (Mah. 54). *Appetvá rájasandesaṁ*, having delivered the royal message (Mah. 111). *Kumárasenass' appetvá*, assigning the task to prince Sena (Mah. 257). *Kátuṁ nagaram appayi*, gave orders to build a citadel (Mah. 254). *Samádhiṁ appeti*, to indulge in Samádhi meditation (Mah. 7, 90).

APPEVA (*adv.*), Perhaps [अपि + एव]. Ab. 1158; Ras. 34.

APPEVANĀMA (*adv.*), Perhaps [अपि + एव + नाम]. Ab. 1158; Alw. I. 93; Pát. 4; Ras. 17. *Appevanáma janatáya hitáya ettha*, surely it would be for the good of the people (Alw. I. 112).

APPHOṬĀ (*f.*), Name of a sort of jasmine [आस्फोटा]. Ab. 575.

APPHUTO (*adj.*), This word appears to be a p.p.p. of *pharati* compounded with the negative a, and probably means "not pervaded," "not penetrated." The MSS. also read *apphuṭo*. B. Lot. 649.

APPICCHATĀ (*f.*), Contentment, frugality [अल्प + इच्छा + ता]. Dh. 302, 372.

APPICCHO (*adj.*), Wanting little, contented, frugal [अल्प + इच्छा]. Dh. 72, 302, 372.

APPITO (*p.p.p. appeti*), Fastened [अर्पित = ऋ]. Mah. 179. *Appito* at Pát. 11 is explained to mean "thick."

APPIYO (*adj.*), Not dear, not beloved; not pleasant, disagreeable; unfriendly, unkind, inimical [अ + प्रिय]. Dh. 14, 140, 149; Ab. 735. *Appiyo*, an enemy (Kh. 13). *Appiyaṁ*, unkindness, hostility (Mah. 246).

APPĪYO (*adj.*), Less [अल्पीयंस्].

APPO (*adj.*), Little, moderate, slight, few [अल्प]. Ab. 704. *Appaṁ puññakammaṁ*, a small act of virtue (B. Lot. 340). *Appáni puppháni*, few flowers (Dh. 253). *Appo saggáya gacchati*, few go to heaven (Dh. 32). *Appena bahum icchati*, wants much in return for little. *Appabhogo*, poor. *Appapañño*, having little wisdom, foolish (F. Ját. 11).

APPODAKO (*adj.*), Having little water [अल्प + उदक]. Dh. 241. *Appodake sote*, when the torrent was nearly dry (Ras. 90).

APPOSSUKKATĀ (*f.*), Reluctance, hesitation; inaction, rest (see next). Dh. 119; B. Lot. 408.

APPOSSUKKO (*adj.*), Having little desire for exertion, having little zeal, reluctant to act; living a life of ease or enjoyment, inactive, resting from work, taking one's ease [अल्प + औत्सुक्य]. Dh. 59, 104, 108, 141, 143, 407.

APPOṬHETI, To snap the fingers (clap the hands) in token of pleasure [आस्फोटयति = स्फुट्]. Mah. 162.

ĀPUCCHANAṀ, Salutation, adieu (see next).

ĀPUCCHATI, To take leave of, to bid adieu; to ask leave [आ + प्रच्छ्]. *Pattacívarapaṭiggahaṇaṁ ápucchi*, asked to be allowed to take the priest's bowl and robe (Dh. 107). *Āpucchitabbo*, whose leave ought to be asked, or who ought to be taken leave of (Dh. 79). F. Ját. 9; Mah. 29; Dh. 112, 211, 265.

APUÑÑAṀ, Demerit, sin [अ + पुण्य]. Ab. 84; Ras. 84; Mah. 239. *Apuññalábho*, acquisition of demerit (Dh. 55).

APŪPO, A cake [अपूप]. Ab. 463.

ĀPŪRATI, To be filled, to increase [आ + पॄ].

APUTHUJJANO, see *Puthujjano*.

APUTTAKATTAṀ, Not having a son, childlessness [अ + पुत्रक + त्व]. Mah. 45.

APUTTAKO (*adj.*), Sonless [अ + पुत्रक]. Dh. 77, 232, 415. Fem. *aputtiká* (Dh. 219).

APUTTO (*adj.*), Sonless [अ + पुत्र]. Mah. 124.

ĀRĀ (*f.*), An awl [आरा]. Ab. 528; Dh. 71, 72.

ĀRĀ (*adv.*), Far off [आरात्]. Ab. 1157; Dh. 380. With abl. *Ārá so ásavakkhayá*, he is far from the extinction of passion (Dh. 45).

ĀRABBHA (*ger. árabhati*), Beginning with, from; concerning, with reference to; with a view to, for [आरभ्य = रभ्]. With acc. *Múlam ár.*, beginning from the root (Ab. 548). *Idaṁ satthá vipakkhasevíṁ ár. kathesi*, this the Teacher related concerning a traitor (F. Ját. 1). *Bhikkhú ár. paññattaṁ*, ordained for priests only. Dh. 77, 313, 327.

ĀRABHĀPETI (*caus.* next), To cause to be commenced or undertaken. Mah. 26, 103.

ĀRABHATI, To begin; to undertake; to attempt; to exert oneself; to obtain by exertion [आ + रभ्]. *Vácetuṁ árabhi*, began to read (Alw. I. 80). *Maccuná yuddham árabhiṁ*, I have begun the conflict with death (Mah. 194). *Rájá tam ánápetum árabhi*, the king took steps to have her brought to him (Mah. 223). *Anto pavisitum árabhi*, attempted to enter (Mah. 244). *Maháthúpattham árabhi*, set to work to build the Maháthúpa (Mah. 169). *Dhátu-oropanattháya árabhi*, attempted to take down the relic (Mah. 107). *Ārabhatha*, rouse yourselves (B. Lot. 530). *Viriyaṁ ár.*, to make an effort (Alw. I. 107; Dh. 289). *Víriyaṁ árabhato daḷhaṁ*, to one who makes a strenuous effort (Dh. 21). *Vipassanaṁ ár.*, to attain vipassaná (Mah. 32). Ger. *árabhitvá* (Mah. 32), *árabbha* (see sep.). Kh. 23; Dh. 249; Mah. 172, 175. P.p.p. *áraddho*.

ĀRĀCĀRĪ (*adj.*), Living far from sin, leading a virtuous life [आरात् + चारिन्].

ĀRADDHO (*p.p.p. árabhati*), Having begun; striving, exerting oneself [आरब्ध = रभ्]. *So ratanaṁ vicinituṁ áraddho*, he began to look for a treasure (Alw. I. 75). *Āraddhaviriyo*, making an effort, strenuous (Dh. 2, 200). *Accáraddho*, too eager.

ĀRADDHO (*p.p.p.*), Accomplished, won, provided for [आ + राद्ध = राध्].

ĀRĀDHANAṀ, Satisfying, propitiating; winning, accomplishing [आराधन].

ĀRĀDHETI (*caus.*), To propitiate, to conciliate, to make favour with; to win, to attain, to accomplish [आराधयति = राध्]. *Dharaṇípatiṁ árádhayantá*, enjoying the favour of their sovereign (Mah. lxxxix). Dh. 50, 81, 327, 383; Pát. 68; Mah. 2. P.p.p. *árádhito*.

ĀRĀDHO [आराध]. Clough (Gr. 135) translates *árádho me rañño* (or *rájánaṁ*) by "my request is to the king," and in his Siṁhalese Dictionary he gives to *Árádhana* the meaning of "request, invitation." But at Kuhn K. S. Árádha appears to be an adjective, *árádho me* (or *maṁ*) *rájá*, which Kuhn translates "the king is propitious to me."

ĀRAGGAṀ, The point of an awl [आरा + अग्र]. Dh. 71, 72.

ARAHĀ, and **ARAHAṀ** (*m.*), A venerable person, a holy man, a saint; one who has attained final sanctification, an Arhat [अर्हन्त्]. Acc. *arahantaṁ* (Dh. 74). Gen. and dat. *arahato* (Kh. 2). Plur. *arahanto* (Dh. 18, 240; Mah. 104). Acc. plur. *arahante* (Dh. 240). Gen. and dat. plur. *arahataṁ* (Dh. 30). There are two sorts of Arahá, the *arahattamaggaṭṭho* and the *arahattaphalaṭṭho*; the latter is entirely free from human passion (*khíṇásavo, vítarágo*), he is said to have attained Nirváṇa (viz. *kilesaparinibbána* or *upádisesanibbána*), and when he dies he ceases to exist (attains *khandhaparinibbána* or *anupádisesanibbána*). By the word Arahá standing alone the Arahattaphalaṭṭha is generally intended. Ab. 10; E. Mon. 6, 280-288, 290; Man. B. 38, 39; B. Intr. 294; B. Lot. 287, 520; Dh. 83. Arahá properly means only "a venerable man," and at Dh. 240 we find it applied by a non-Buddhist to

Acelakas or naked ascetics. Of the two nominatives Arahaṁ is no doubt the primitive one, retaining as it does the form of a present participle from *arahati ; arahá* follows the analogy of *mahá*. It is possible that *arahaṁ* is used exclusively as an adjective, and *arahá* as a noun, but I have not sufficient data to determine this with certainty (see *Arahaṁ*). See *Maggo*.

ARAHADDHAJO, The robes or dress of a Buddhist priest [अर्हन्त् + ध्वज]. Ab. 296.

ARAHAṀ (*m.*), Worthy, venerable, sanctified, holy [अर्हन्त्]. This nominative occurs in the well-known formula, *Iti pi so bhagavá arahaṁ sammásambuddho vijjácaraṇasampanno*, etc. (Alw. I. 77). In the formula *Namo tassa bhagavato arahato sammásambuddhassa* we have the dative. In both cases *arahaṁ* seems to be used adjectively. See *Arahá*.

ARAHATĀ (*f.*), Worthiness [अर्ह + ता]. Cl. Gr. 97.

ARAHATI, To deserve ; to be worthy of; to be able ; to be fit ; to honour [अर्ह्]. *Na so kásávam arahati*, he is not worthy of the yellow robe (Dh. 2). *Imáni me sahayo 'rahate*, my friend is worthy of these jewels (Mah. 69). *Ime mama saríre upayogaṁ na arahanti*, these are not fit for use upon my body. i.e. too good for me to use (Dh. 291). *Kumbhaṁ arahati*, is equal to a kumbha (Cl. Gr. 91). *Ko taṁ ninditum arahati*, who would dare to reprove him (Dh. 41). *Tasmá 'yaṁ Damiḷásanne vásetuṁ n' eva arahati*, therefore he is by no means the man to cause to dwell among Tamuls, i.e. he is too good to dwell among them (Mah. 139). *Tvam evaṁ vicarituṁ na arahasi*, you ought not to go about thus (Dh. 309). Cl. Gr. 136.

ARAHATTAṀ, State of being an Arahá, Arhatship, final sanctification [अर्हन्त् + त्व]. Ab. 436. The last of the four Maggas is called *arahattamaggo*, subdivided into *arahattamaggo* and *arahattaphalaṁ*, "the path of Arhatship and the fruition of Arhatship." The latter is identical with Kilesaparinibbána or Upádisesanibbána (see *Maggo* and *Nibbánaṁ*). *Arahattappatto*, having attained Arhatship (Dh. 273 ; Mah. 103). *Arahattappatti*, attainment of Arhatship. Dh. 195, 273, 411, 421.

ARAHATTAMAGGAṬṬHO, One who is walking in the path of Arhatship [अर्हन्त् + त्व + मार्ग + स्थ].

ARAHATTAPHALAṬṬHO, One who is in the full fruition of Arhatship [अर्हन्त् + त्व + फल + स्थ].

ARAHITO (p.p.p. *arahati*), Revered [अर्हित = अर्ह्]. Ab. 750.

ARAHO (*adj.*), Deserving, worthy, fit, worth [अर्ह]. With acc. *Satthaghátaṁ no 'rahá*, not fit to be lopped with a weapon, viz. too precious to be lopped (Mah. 111). With gen. *Buddhabhásitassárahánі*, suited to the word of Buddha (Alw. I. vii). *Daṇḍakammáraho*, worthy of punishment (Mah. 28). *Manussáraho*, fit for human habitation (Mah. 4). *Samaṇáraho*, suited to priests, sacerdotal (Mah. 212). *Bodhiṭṭhánárahá mahí*, a spot worthy to be the site of the Bo tree (Mah. 89). *Saṅkhamuttaṁ satasahassadvayárahaṁ*, chanks and pearls worth two lacs (Mah. 53).

ARĀJIKO (*adj.*), Without a king [अ + राजन् + इक]. Mah. 54.

ĀRAKĀ (*adv.* and *prep.*), Far off, from afar [आरकात्]. Ab. 1157. *Disvá tam áraká*, seeing her from a distance (Mah. 43). *Asádhusaṁsaggaṁ áraká parivajjiya*, flying far from association with evildoers (Mah. 238). With abl. *Āraká imasmá dhammavinayá*, far from this Doctrine and Discipline (Kuhn K. S. 7, also with acc. and instr.).

ĀRAKATTAṀ, Being far from [आरकात् + त्व]. Dh. 433.

ĀRAKKHEYYO (*adj.*), That ought to be guarded [आ + रक्ष् + एय]. There are three *Tathágatassa árakkheyyáni* enumerated in Saṅgíti Sutta. The text is as follows, *Parisuddhakáyasamácáro ávuso tathágato n' atthi tathágatassa káyaduccaritaṁ yaṁ tathágato rakkheyya má me idaṁ paro aññásíti : parisuddhavacísamácáro . . . vacíduccaritaṁ . . . aññásíti : parisuddhamanosamácáro . . . manoduccaritaṁ . . . aññásíti*, "the conduct of Buddha is pure in action ; there is not in Buddha any wrong conduct in action which he should guard, saying, Let not my enemy know this ; the conduct of Buddha is pure in word," etc. etc.

ĀRAKKHATI, To guard, to protect [आ + रक्ष्]. P.p.p. *árakkhito* (Mah. 170).

ĀRAKKHIKO, A guard, a keeper, a policeman [आरक्षिक]. Dh. 158, 219.

ĀRAKKHO, Guard, protection [आरक्ष]. *Ārakkhadevatá*, tutelar gods (Dh. 103). *Vidháya tattha árakkhaṁ*, posting a guard there (Mah. 160). Mah. 18, 241.

ĀRAKŪṬO, and -ṬAṀ, Brass [आरकूट]. Ab. 492.

ARAṀ (*adv.*), Speedily, presently [अरम्]. Ab. 40.

ĀRAMBHANAṀ, Commencement [आरम्भण]. Mah. 163.

ĀRAMBHO, Commencement; exertion, effort; mischief, injury [आरम्भ]. Ab. 852. *Thúpárambho*, commencement of the thúpa (Mah. 174). *Anárambho*, free from mischief or danger (Pát. 4). There are eight *Ārambhavatthúni*, "matters or occasions for exertion, or for making an effort," viz. when a priest has a duty to perform, when he has performed a duty, when he has a journey to make, when he has made a journey, etc.

ĀRĀMIKO, One employed about the grounds of a Buddhist temple, a temple servant, gardener, etc. [आराम + इक]. Mah. 239; Pát. 9, 68.

ĀRAMMAṆAṀ, That on which anything rests or dwells, a support, stay, basis, ground, cause, material, object; an object of sense; a thought, an idea [आलम्बन]. Ab. 94, 1132. The six *Ārammaṇas*, or objects of sense, are *rúpaṁ*, *saddo*, *gandho*, *raso*, *phasso*, *dhammo*, "form, sound, odour, taste, contact and ideas"; they are thus identical with the Báhira Āyatanas, and are the objects of the six Ajjhattika Āyatanas or Senses (Ab. 94). Ārammaṇa is also used in a more restricted sense, "the object or material of the mind or of thought," "thoughts," "ideas." At Man. B. 408, Hardy defines Ār. as "thoughts that proceed from contact with sensible objects in the mind" (see also p. 500). Clough in his Siṁhalese Dict. defines Ār. as "being affected, reflection, thought; the subject of thought, that which occupies the mind."—Ex. *Iṭṭhárammaṇe mánasaṁ vissajjetvá*, allowing the mind to dwell on a pleasing object (Dh. 111). *Cittaṁ nám' etaṁ nánárammaṇesu dígharattaṁ cárikaṁ carantaṁ*, that mind of his long wandering in many channels of thought (Dh. 405: comp. in the same page *pápádisu árammaṇesu*, dwelling on sinful and unworthy thoughts). *Tesaṁ hi dibbapaṭibhágáni pi árammaṇáni cittaṁ cáletuṁ na sakkonti*, for even the most divinely attractive fancies cannot tempt their mind from its ascetic calmness (Dh. 284). *Ime taṇhásotá cakkhudvárádínaṁ vasena sabbesu rúpádisu árammaṇesu savanato*, these currents of desire, from flowing by means of the eye, the ear, etc., through all the (six) channels of Form, Sound, etc. (Dh. 410). *Nirodhaṁ árammaṇaṁ katvá*, making annihilation its aim (Dh. 381). *Ekárammaṇo*, having one (or the same) object (Dh. 90). *Aṭṭhatiṁsáya árammaṇesu kammaṁ karonto*, exercising himself in the thirty-eight subjects of meditation (Dh. 422). *Taṁ árammaṇaṁ katvá viharantánaṁ*, who live with their minds set on this object (Dh. 282). *Ārammaṇaṁ gaṇhati* or *gaheti* is a phrase used in connection with Kammaṭṭhána meditation: it means to obtain or lay hold of an idea, a topic, a thought, upon which the mind is brought to dwell with intense force until supernatural illumination is obtained. Thus we read, at Dh. 195, that a certain priest, who had made strenuous but unavailing efforts to attain Arhatship, happened to see a great fire break forth in the forest. He hastily climbed a bare hill, and while seated watching the conflagration, grasped this thought with his mind, As this fire advances, consuming in its progress all fuel great and small, even so I should advance, consuming with the fire of the knowledge conferred by the Ariyamagga all obstacles great and small. Here, then, we have an árammaṇa, or subject for Kammaṭṭhána meditation: another will be found at Dh. 210, where a priest sitting by a torrent side watches the bubbles of foam, and fixes his mind upon the idea, As these bubbles are formed and burst, so the human body is born and perishes. For this subject comp. Hardy's account of the Kasiṇa meditation, E. Mon. p. 252 and foll. The primitive form *Ālambanam* also occurs. In the modern Siṁhalese Prákṛit *aramuṇu karaṇavá* (आलम्बनं कृ) means "to resolve," "to intend." B. Intr. 449; B. Lot. 831; Dh. 121, 200, 273, 350.

ĀRĀMO, Pleasure; a pleasure garden, a park; the gardens or wooded enclosure surrounding a Buddhist temple; a vihára, a Buddhist monastery or temple [आराम]. Ab. 537; B. Lot. 436; Kh. 4; Mah. 67, 225, 234; Dh. 209.

ĀRANĀLAṀ, Sour gruel [आरनाल]. Ab. 460.

ARAṆĪ (*m.* and *f.*), Wood for kindling fire by attrition [अरणी]. Ab. 419.

ARAÑJARO, A water-jar [अलिञ्जर]. Ab. 456.

ĀRAÑÑAKO (*adj.*), Belonging to the forest, situated in the forest [आरण्यक]. *Araññako vihàro*, a forest hermitage (Dh. 85). *Āraññako*, one who lives in the forest, a recluse (Dh. 144). *Āraññakaṅgaṁ* is one of the thirteen Dhutaṅgas, and enjoins living in a forest. It is possible that *áraññi-*

kaṅgaṁ may be also a correct form. Clough gives *áraññikaṅga* under *Teles Dhútáṅga* in his Dictionary, and I find *áraññikavattaṁ* ("duties of an eremite priest") in a MS. of Saṅkhyártha Prakáça.

ARAÑÑAṀ, A forest, a wood [अरण्य]. Ab. 536; Dh. 18.

ARAÑÑÁNĪ (*f.*), A large forest [अरण्यानी]. Ab. 536.

ARATI (*f.*), Dislike; discontent; abstinence from [अ + रति]. Dh. 74; Ab. 783; B. Lot. 443.

ARĀTI (*m.*), An enemy [अ + राति]. Ab. 344.

ĀRATI (*f.*), Leaving off, cessation, abstinence [आरति]. Ab. 160; Kh. 5; Kuhn K. S. 26.

ARAVINDAṀ, A lotus [अरविन्द]. Ab. 684.

ĀRĀVO, Sound, noise [आराव]. Ab. 128.

ARE (*interj.*), Here! I say! Sirrah! [अरे]. Ab. 1139; Dh. 159, 168, 299.

ARI (*m.*), An enemy [अरि]. Ab. 344.

ARINDAMO (*adj.*), Victorious [अरिंदम].

ARISAṀ, Hemorrhoids [अर्शस्]. Ab. 327.

ĀRISSAṀ, Rishiship [आर्ष]. *Isino bhávo árissaṁ* (Cl. Gr. 97).

ARITTAṀ, A rudder [अरित्र]. Ab. 667; Mah. 120.

ARIṬṬHAṀ, Buttermilk or whey; bad symptoms, signs of approaching death; good luck; bad luck [अरिष्ट]. Ab. 822.

ARIṬṬHO, The soap-berry plant, Sapindus Saponaria; the Nimba-tree; a crow; a sort of spirituous liquor [अरिष्ट]. Ab. 555, 570, 638, 822.

ARIYADHANAṀ, Noble or sublime treasure [आर्य + धन]. There are seven, *saddhádhanaṁ, síladhanaṁ, hiridhanaṁ, ottappadhanaṁ, sutadhanaṁ, cágadhanaṁ, paññádhanaṁ*, "faith, a moral life, modesty, fear of sin, learning, self-denial, wisdom."

ARIYAKO (*adj.*), Aryan as opposed to Milakkha [आर्यक]. *Anariyako*, non-Aryan, as Tamul, etc. (Pát. xliii).

ARIYAMAGGO, Sublime path, viz. Arahattamagga; see E. Mon. 280, 281, 294; Dh. 195. [आर्य + मार्ग].

ARIYAPHALAṀ, Sublime fruition, viz. Arahattaphala [आर्य + फल]. Dh. 180, 334.

ARIYAPUGGALO, Holy personage, i.e. one who is in one of the four Paths or four Fruitions, see *Ariyo* [आर्य + पुद्गल]. The eight Ariyapuggalas are, *Sotápattimaggaṭṭho, Sotápattiphalaṭṭho, Sakadágámimaggaṭṭho, Sakadágámiphalaṭṭho, Anágámimaggaṭṭho, Anágámiphalaṭṭho, Arahattamaggaṭṭho, Arahattaphalaṭṭho.*

ARIYASACCAṀ, Sublime truth [आर्य + सत्य]. The *cattári ariyasaccáni*, or "four great truths," are four theses upon which the whole doctrine of Buddha is based; they are, *dukkhaṁ ariyasaccaṁ, dukkhasamudayaṁ ariyasaccaṁ, dukkhanirodhaṁ ariyasaccaṁ, dukkhanirodhagáminí paṭipadá ariyasaccaṁ*, "suffering, the cause of suffering, the cessation of suffering, the path leading to the cessation of suffering." They are also sometimes briefly expressed thus, *dukkhaṁ, samudayo, nirodho, maggo.* Stated in full the four truths are as follows:—Firstly, that existence is suffering; secondly, that human passion (*taṇhá*, desire) is the cause of continued existence; thirdly, that by the destruction of human passion existence may be brought to an end; fourthly, that by a life of holiness the destruction of human passion may be attained. The Magga or Paṭipadá of the last truth is the Ariyo Aṭṭhaṅgiko Maggo (see *Aṭṭhaṅgiko*). B. Lot. 517; Man. B. 496; Kh. 8; Kuhn K. S. 32; Dh. 35, 346, 347.

ARIYASĀVAKO, Holy disciple [आर्य + श्रावक]. The Ariyasávakas are the disciples of Buddha who are walking in the Four Paths, Sotápannas, Sakadágámins, etc. Dh. 79, 205, 240; Ras. 39.

ARIYAVAṀSO, Noble family [आर्य + वंश]. Mah. 227. Saṅgíti Sutta mentions four Ariyavaṁsas, to which belong respectively the recluse who is contented with the robes presented to him, the recluse who is contented with the food presented to him, the recluse who is contented with the bedding presented to him, the recluse who delights in meditation.

ARIYAVĀSO, Noble or holy state [आर्य + वास]. Ten are enumerated in Saṅgíti Sutta,—the state of being free from the five bad qualities (*pañcaṅgaṁ*), of being possessed of the six good qualities (*chaḷaṅgaṁ*), etc.

ARIYAVOHĀRO, Noble or honourable practice [आर्य + व्यवहार]. There are four, *musávádá veramaṇí, pisuṇavácáya v., pharusavácáya v., samphappalápá v.*, "abstinence from lying, from slander, from harsh language, from frivolous talk." There are also two other sets of four each, "saying you have not seen when you have not seen, saying you have not heard when you have not heard," etc. Comp. *Anariyavohára.* See also *Ariyo* (2).

ARIYO (*adj.*), Honourable, respectable, venerable; noble; excellent, eminent; holy, sanctified [आर्य]. Ab. 426. *Ariyagottajáto*, born of an honourable family. *Iminá ariyena sílakkhandhena samannágato*, endowed with this noble aggregate of virtues. *Ariyabhúmi* at Dh. v. 236 is explained to mean the five Suddhávásas. At Dh. v. 270 we have *áriyo*, with the long a of the Sanskrit revived metri causa. Dh. 48.

ARIYO, A venerable or holy man, a saint; one who has entered on the Four Paths, a converted man; one who has attained final sanctification, an Arahá; a Brahman; an Árya or Aryan [आर्य]. As a technical term for one walking in the Four Paths the word Ariya includes Buddhas, Pacceka Buddhas, Arahás, Anágamins, Sakadágámins and Sotápannas. These are collectively designated by the plural *Ariyá*, "the saints," "the elect," "the righteous," which includes the whole Buddhist hierarchy (Ab. 1092; B. Intr. 290, 291; B. Lot. 520, 866; Dh. 5, 37, 180). The plural *Ariyá* is sometimes restricted to Arahás (including Buddhas and Pacceka Buddhas), as at Dh. v. 79, and 164. *Ariyo* is sometimes used synonymously with Arahá (Ab. 435). *Ariyúpavádo*, speaking evil of the saints (Pát. 92). *Ariyavohúro*, the vernacular speech of the Aryans (Alw. I. cvii).

ĀROCĀPETI (*caus.*), To cause to be announced; to announce [आ + caus. रुच्]. F. Ját. 6; Dh. 265, 395.

ĀROCETI (*caus.*), To tell, to announce, to declare [आ + रोचयति = रुच्]. With acc. *Rájánaṁ evaṁ árocayáhi*, thus address the king. With dat. *Ārocayámi vo*, I tell you (Kuhn K. S. 28). With dat. and acc. *Bhagavato kálaṁ árocesi*, informed Buddha that it was time (B. Lot. 362). *Raññá vuttasásanaṁ árocesi*, delivered the king's message (Alw. I. 79). *Gehaṁ gantvá árocesuṁ*, went home and brought the news (F. Ját. 15). P.p.p. *árocito*, declared. *Bhattakále árocite*, when dinner was announced (Mah. 7). Ras. 73.

AROGO (*adj.*), Free from sickness, healthy [अ + रोग]. *Kato arogo*, cured (Mah. 244). *Arogabhávo*, health (Dh. 206).

ĀROGYAṀ, Health [आरोग्य]. Ab. 331; Dh. 37, 356.

ĀROHĀ (*f.*), An elegant woman [आरोहा].

ĀROHAKO, A rider [आरोहक]. Mah. 142.

ĀROHAṆAṀ, Ascent, ascending; a ladder, stairs [आरोहण]. Ab. 216. *Sukhen' árohaṇatth....ya*, to facilitate the ascent (Mah. 162). *Pabbatárohanaṁ*, ascending the mountain (Mah. 163).

ĀROHAṆĪYO (*adj.*), Fit for mounting [आरोहणीय]. *Árohaniyo nágo*, riding elephant (Dh. 188).

ĀROHO, A rider; ascent; length [आरोह]. Ab. 265. *Hatthároho*, an elephant rider. *Assároho*, a horseman. *Rathároho*, a chariot rider (Ab. 376). *Svároho*, easily mounted up to, of moderate height (Mah. 112).

ĀROPANAṀ, Raising; establishing (see next).

ĀROPETI (*caus. ruhati*), To cause to ascend, to raise, to lift up to or upon; to put; to establish, to set on foot, to introduce; to transfer, to render, to turn into [आरोपयति = रुह्]. *Návaṁ ár.*, to put on board ship. *Etadaggaṁ ár.*, to raise to the chief place. *Rúpaṁ áropetvá mahárathaṁ*, having put the image into his state chariot (Mah. 248). *Attano piṭṭhiṁ áropetvá*, having mounted him on his back (Dh. 149). *Tulaṁ áropetvá*, putting them into the balance (Dh. 380). With two acc. *Satasahassádhiká nava koṭiyo sakaṭe áropetvá*, putting nine koṭis and a hundred thousand into carts (Dh. 248, 249). *Vihúraṁ Cetiyagiriṁ theraṁ áropayi*, established the thera in the C. vihára (Mah. 76). *Tepiṭakaṁ Buddhavacanaṁ tantiṁ áropento*, when fixing the text of the Tipiṭaka word of Buddha (Alw. I. v). *Buddhavacanaṁ chandaso áropema*, let us turn (translate) the word of Buddha into chandas (Pát. xlii). *Vádaṁ ár.*, to found a religious sect, to create a schism (Pát. v). *Tass' eva dosaṁ áropetvá*, fixing the guilt upon him (Dh. 263). *Assa moho áropetabbo*, he should be convicted of folly (Pát. 18). Dh. 176, 194, 220, 239. P.p.p. *áropito*.

ARU (*n.*), A wound [अरुस्]. *Arukáyo*, this mass of corruption (Dh. 27).

ĀRUHATI, and **ĀROHATI**, To ascend, to mount, to go up into [आ + रुह्]. *Assaṁ ár.*, to mount a horse (Mah. 142). *Rathaṁ ár.*, to mount a chariot (F. Ját. 10). *Pabbataṁ ár.*, to climb a mountain (Ras. 24). *Návaṁ ár.*, to go on board ship (F. Ját. 4). *Návaṁ pun' áruhi*, re-embarked (Mah. 46). Fut. *árohissati* (Mah. 40). Imper. 2nd pers. *ároha* (Mah. 142: pl. *árohatha*, Mah. 81). P.pr. *árohanto*. Ger. *áruyha*, *áruhitvá*, *áruyhitvá* (F. Ját. 4; Mah. 142; Dh. 199).

ĀRŪḶHO (*p.p.p.* last), Having ascended; having put; put; rendered, transferred [आरूढ = रुह्]. *Assárúḷho*, on horseback (Mah. 151). *Ratháruḷho*, having mounted his chariot (Mah. 203). *Ārúḷho taṁ mahindharaṁ*, having climbed that mountain (Mah. 167). *Upáhanárúḷho*, wearing slippers (Pát. 23). *Tisso saṅgítiyo árúḷhadhammaṁ*, the doctrines introduced into the three Rehearsals (Pát. 85). *Potthakárúḷho*, put into books. *Vinayapiṭake tantiṁ árúḷhá*, having fixed the text of the Vinayapiṭaka (Alw. I. vi).

ARUṆO (*adj.*), Light red; dark red [अरुण]. Ab. 97, 980.

ARUṆO, The dawn; the sun [अरुण]. Ab. 980; Alw. I. 76. *Aruṇuggamanaṁ*, dawn, sunrise (Dh. 81, 106).

ARŪPABHAVO, Formless existence, existence in the Arúpabrahmaloka (see Bhavo).

ARŪPABRAHMALOKO, Formless Brahma heaven [अरूप + ब्रह्म + लोक]. There are four heavens peopled by formless or incorporeal Brahmas. Their names are *Ākásánañcáyatanaṁ*, *Viññáṇañcáyatanaṁ*, *Ākiñcaññáyatanaṁ*, *Nevasaññánásaññáyatanaṁ* (see each sep.). Their inhabitants are called respectively *Ākásánañcáyatanúpagá devá*, *Viññáṇañcáyatanúpagá devá*, *Ākiñcaññáyatanúpagá devá* and *Nevasaññánásaññáyatanúpagá devá:* they have no bodily form, but are mere effulgences endowed with intelligence. B. Lot. 811; E. Mon. 308; Man. B. 26. The four Formless Brahma heavens are called collectively *Arúpabrahmaloko*, "the Formless Brahma World."

ARŪPADHĀTU, see *Dhátu*.

ARŪPAṀ, Absence of form [अ + रूप]. B. Lot. 807.

ARŪPĀVACARO (*adj.*), Belonging to the Arúpabrahmaloka [अरूप + अवचर].

ARŪPĀVACARO, Realm or world of Formlessness, the Arúpabrahmaloka [अरूप + अवचर]. Man. B. 3, 423.

ARŪPĪ (*adj.*), Formless, incorporeal, immaterial [अरूप + इन्]. Dh. 90.

ARŪPO (*adj.*), Without form, incorporeal, immaterial [अ + रूप]. Neut. *arúpaṁ*, Nirváṇa (Ab. 6).

ĀRUPPO (*adj.*), Formless, incorporeal, belonging to the Arúpabrahmaloka (अरूप + य].

ĀRUYHA, see *Ārúhati*.

ĀSĀ (*f.*), Desire, longing [आशा]. Ab. 162; Dh. 73, 431; Pát. 75, 114. *Vantáso*, free from lust (Dh. 18).

ASABBHO (*adj.*), Improper, wrong, sinful [अ + सभ्य]. Dh. 14.

ĀSABHO (*adj.*), Belonging to a bull, taurine [आर्षभ].

ASACCO (*adj.*), Untrue, false [अ + सत्य]. Ab. 127, 1176. Neut. *asaccaṁ*, falsehood.

ASADDHAMMO, Evil state, sin; sexual intercourse, fornication [अ + सन्त् + धर्म]. Ab. 317; Kuhn K. S. 8. *Asaddhammavacanaṁ*, sinful language (Pát. 69). There are seven Asaddhammas, being devoid of faith, of shame, etc.

ASĀDHĀRAṆO (*adj.*), Uncommon, special, peculiar, unrivalled [अ + साधारण]. Alw. I. x; Dh. 193. *Asádháraṇam aññesaṁ*, not shared with others (Kh. 14).

ASĀDHU (*adj.*), Bad, wicked [अ + साधु]. F. Ját. 1; Dh. 30.

ASADISO (*adj.*), Unexampled; incomparable [अ + सदृश]. Alw. I. 76; Dh. 402.

ĀSAJJA (*ger.*), Having approached, having attained [आसाद्य = सद्].

ASAJJHĀYO, Non-repetition [अ + स्वाध्याय]. Dh. 43.

ĀSAJJO (*adj.*), Attainable [आसाद्य = सद्]. Ab. 745.

ASAKIṀ (*adv.*), More than once, repeatedly [अ + सकृत्]. Ab. 1137.

ASAKYAPUTTIYO, Not a son of Sakya, not a true disciple of Buddha [अ + शाक्य + पुत्र + य]. Kamm. 9.

ĀSĀḶHĀ, and -HO, Name of a month (June-July), and of a Nakkhatta [आषाढ]. According to Ab. 75 the name of the month is both masc. and fem. According to Ab. 59 the name of the lunar mansion is masc., *Pubbásáḷho* and *Uttarásáḷho* being the 18th and 19th lunar mansions. At Mah. 12, 103, *Āsáḷhí* (आषाढी).

ASAMĀNO (*adj.*), Unequal, dissimilar [अ + समान]. Dh. 53.

ASAMAYO, Wrong time (see *Akkhaṇo*).

ASAṀCICCA, see *Asañcicca*.

ASAMO (*adj.*), Uneven, unequal; unequalled, peerless [अ + सम]. Cl. Gr. 81.

ASAṀVĀSO (*adj.*), Deprived of co-residence, expelled from the priesthood [अ + संवास]. Kh. 29; Pát. 3, 65; E. Mon. 8.

ASAṀVUTO (*adj.*), Unrestrained, intemperate [अ + संवृत = वृ]. Dh. 2.

ASANAṀ, Shooting; an arrow [असन]. Ab. 389, 1004.

ASANAṀ, Eating; food [अशन]. Ab. 465, 1004. The four Asanas are *khajjaṁ*, *bhojjaṁ*, *leyyaṁ*, *peyyaṁ* (Ab. 466).

ĀSANAṀ, Sitting; a seat [आसन]. Ab. 311, 765, 1099; Mah. 39; Dh. 372; B. Lot. 305. The withers of an elephant (Ab. 363).

ASAÑCICCA (*adv.*), Inadvertently, unintentionally [अ + संचिन्त्य = चिन्त्]. Mah. 128; Dh. 103. Also written *asañcicca*.

ĀSANDI (*f.*), A long or easy chair [आसन्दि]. Ab. 311.

ASAṄGO (*adj.*), Detached, free, absolute [अ + सङ्ग]. B. Lot. 344.

ĀSAṄGO, Attachment [आसङ्ग].

ASANI (*m.*), and **ASANĪ** (*f.*), Indra's thunderbolt [अशनि]. Ab. 24. *Asanipātasaddo 'va*, like the noise of a falling thunderbolt (Mah. 143; comp. Dh. 219). *Asanī viya gajjanto*, roaring like thunder (Mah. 152).

ĀSAṄKĀ (*f.*), Fear, apprehension, anxiety, suspicion, doubt [आशङ्का]. Dh. 396.

ĀSAṄKATI, To fear, to suspect, to doubt [आ + शङ्क्]. Dh. 417.

ASAṄKHATADHĀTU (*f.*), The unconditioned or immaterial element or principle, Nirváṇa [अ + संस्कृत = कृ + धातु]. Ab. 8.

ASAṄKHATO, see *Saṅkhato*.

ASAṄKHEYYO (*adj.*), Incalculable, innumerable [असंख्येय = ख्या]. The neut. *Asaṅkheyyaṁ* is the highest of the numerals, and is equal to $10,000,000^{20}$, or 1 followed by 140 ciphers (Ab. 476; Man. B. 7; B. Lot. 852; Ras. 72). *Asaṅkheyyaṁ* is also a period of an asaṅkheyya of years (Dh. 79; Mah. 8).

ASAṄKHIYO (*adj.*), Innumerable [असंख्य + ख्या]. Mah. 3. *Asaṅkhiyá devá*, innumerable devas (Mah. 81). *Nánárágambaraṁ asaṅkhiyaṁ*, innumerable cloths of various dyes (Mah. 258).

ĀSAṄKĪ (*adj.*), Apprehensive, anxious [आशङ्किन्]. Mah. 103.

ASAṄKITO (*adj.*), Without hesitation or doubt, fearless [अ + शङ्कित = शङ्क्]. Mah. 134, 230; Ras. 24.

ASAÑÑASATTO (*adj.*), Unconscious [अ + संज्ञा + सत्त्व]. The *Asaññasattá devá* are the inhabitants of the eleventh Brahmaloka; they pass their existence in a state of total unconsciousness. E. Mon. 308; Man. B. 26, 103; B. Intr. 614.

ASAÑÑATO (*adj.*), Unrestrained, intemperate [अ + संयत = यम्]. Dh. 44. 54; Mah. 232.

ASAÑÑĪ (*adj.*), Unconscious [अ + संज्ञा + इन्].

ĀSANNO (*p.p.p.*), Near [आसन्न = सद्]. Ab. 705. *Āsannamaraṇo*, dying (Mah. 132). Loc. *ásanne*, *ásannamhi*, near. With gen. *Gantvána tassa ásanne*, going close to him (Mah. 39). *Lenásannamhi*, in the neighbourhood of the cave (Mah. 167).

ASANO, The tree Terminalia Alata Tomentosa [असन]. Ab. 363, 1004.

ASANTĀSĪ (*adj.*), Free from fear [अ + संत्रास + इन्]. Dh. 63.

ASANTO (*adj.*), Not being, not existing; absent; false; bad, wicked [अ + सन्त् = अस्]. *Mayi asante*, if I had not been present (Dh. 352). *Asataṁ hoti appiyo*, he is a foe to evildoers (Dh. 14). Acc. *asataṁ* (Dh. 13), *asantaṁ* (Dh. 268). Instr. *asatá* (Dh. 66). Loc. *asati* (Dh. 235), *asante* (Dh. 352). Loc. fem. *asantiyá* (Pát. 2). Nom. plur. *asanto* (Dh. 53). Gen. and dat. plur. *asataṁ* (F. Ját. 7).

ASĀRO, Unreality, vanity, worthlessness [अ + सार]. *Asáre sáramati*, taking the real for the unreal (Dh. 2).

ASĀRO (*adj.*), Vain, unsubstantial, unessential, unreal [अ + सार]. Ab. 698. *Asárehi dhanehi*, with perishable riches (Mah. 224).

ĀSĀRO, A heavy shower [आसार]. Ab. 50.

ASASSATIKO (*adj.*), Not eternal, finite [अ + शाश्वत + इक].

ASATĀ, ASATAṀ, etc., see *Asanto*.

ĀSĀṬIKĀ (*f.*), A fly's egg, nit (Ab. 645). Comp. Máráṭhi आसाडी.

ASATIYĀ, Heedlessly, unintentionally [अ + स्मृति instr.] Dh. 103.

ASATTAṀ, Non-existence [अ + सत्त्व]. Ab. 1103.

ASATTHENA, Not by the sword, peacefully [अ + शस्त्र instr.]. B. Lot. 581.

ĀSATTI (*f.*), Attachment, desire [आ + सक्ति]. Alw. I. 107.

ASATTO (*adj.*), Free from attachment or desire [अ + सक्त = सञ्ज्]. Dh. 74, 433.

ĀSATTO (*p.p.p.*), Attached, clinging; intent, attentive, diligent [आसक्त = सञ्ज्]. Ab. 726, 816.

ĀSAVAKKHAYO, Extinction or cessation of human passion, Arahatta [आस्रव + क्षय]. Dh. 45, 48; E. Mon. 284; B. Lot. 795, 822.

ĀSAVATI, To trickle, to flow [आ + स्रु].

ĀSAVO, Distilled spirit [आसव]. Ab. 533, 822, 968.

ĀSAVO, Oozing, scum; misfortune; human passion, sin, corruption, depravity [आस्रव, often incorrectly written आश्रव]. Ab. 968; B. Lot. 288, 822, 823; Dh. 17, 41, 45, 52, 279. Āsava is synonymous with Kilesa. The three Āsavas are *kámásavo, bhavásavo, avijjásavo*, "the lust of the flesh, the love of existence, and the defilement of ignorance" (B. Lot. 823). The first of these is explained by *pañcaguṇiko rágo*, the second by "attachment to existence in the rúpa and arúpa worlds," and the third is the defilement arising from ignorance of the Four Great Truths (*ariyasaccáni*). There are also four Āsavas, *kámásavo, bhavásavo, diṭṭhásavo, avijjásavo*, sensual pleasure, existence, heresy and ignorance (E. Mon. 290; Man. B. 496).

ASAYHO (*adj.*), Invincible [अ + सह्य = सह्]. Kuhn K. S. 23.

ĀSAYO, Meaning, intention, inclination; dependence; support; abode, retreat, haunt [आश्रय, and आशय]. *Visamásayo*, evil-disposed (Mah. 122). *Jalásayo*, a tank (Ab. 677). Ab. 766, 936; Mah. 117; Pát. 71, 72.

ASECANO (*adj.*), Charming, captivating, bewitching [असेचन]. Ab. 697.

ASEKHO, and **ASEKKHO** (*adj.*), Belonging to an Asekha (see next). The *dasa asekhá dhammá*, or ten attributes of an Arahá, are *asekhá sammádiṭṭhi, asekho sammásaṅkappo, asekhá sammávácá, asekho sammákammanto, asekho sammáájívo, asekho sammaváyámo, asekhá sammásati, asekho sammásamádhi, asekhaṁ sammáñáṇaṁ, asekhá sammávimutti*, "right views, right thoughts, right speech, right action, right living, right exertion, right recollection, right contemplation, right knowledge, right emancipation."

ASEKHO, and **ASEKKHO**, One who is no longer a Sekha, one who has nothing to learn, who is perfect in knowledge, an Arahá [अ + शैक्ष]. Ab. 10; B. Intr. 322; B. Lot. 295; Alw. I. 76. This term applies only to the Arahattaphalaṭṭha, the Arahattamaggaṭṭha being a Sekha.

ASESAKO (*adj.*), All, entire [अ + शेष + क]. Mah. 13.

ASESATO (*adv.*), Without omission, entirely [अशेष + तस्]. Mah. 13, 118.

ASESITO (*adj.*), All [अ + शेषित = शिष्]. B. Lot. 332.

ASESO (*adj.*), All, every [अ + शेष]. Ab. 702; B. Lot. 514. *Bhikkhú asese sannipátayi*, assembled all the priests (Mah. 41).

ĀSEVATI, To practise [आ + सेव्]. Dh. 202.

ĀSEVĪ (*adj.*), Addicted to [आसेविन्]. Dh. 163.

ASI (*2nd pers. sing. atthi*), Thou art. Alw. I. 38. The initial a is frequently elided, as *gato 'si* (Dh. 97), *papto 'si* (Dh. 24), *adhiggahíto 'si* (Ras. 21).

ASI (*m.*), A sword [असि]. Ab. 391; Mah. 154. *Asicammaṁ*, sword and shield. *Asivaro*, good sword.

ĀSI (*preterite 3rd sing. atthi*), He was, it was, there was. Mah. 200; Ras. 7.

ĀSI (*f.*), Blessing [आशिस्]. Ab. 872.

ĀSĪ (*f.*), Fang of a snake [आशी]. Ab. 655, 872.

ASĪLAKO (*adj.*), Immoral, impious [अ + शील + क]. Mah. 216.

ASILESĀ (*f.*), Name of a Nakkhatta [अश्लेषा]. Ab. 58.

ĀSIṀ, see *Atthi.*

ĀSIṀSĀ (*f.*) Wish, hope, benediction [आ + शास्]. Kuhn K. S. 29.

ĀSIṀSANĀ (*f.*), Wish, hope, benediction (see last). Ab. 872.

ĀSIṀSU, see *Atthi.*

ĀSIÑCATI, To sprinkle, to moisten, to anoint [आ + सिच्]. Ger. *ásiñcitvá* (Dh. 82).

ĀSĪNO (*p.pres.*), Sitting [आसीन = आस्]. Dh. 41, 69; Ras. 28.

ASIPUTTĪ (*f.*), A knife [असिपुत्री]. Ab. 392.

ASITABBO (*adj.*), To be eaten [अशितव्य = अस्].

ASITAṀ, and **-TO**, A sickle. Ab. 448, 1005.

ASĪTI (*f.*), Eighty [अशीति]. *Asíti puttá*, eighty sons (Mah. 247). With foll. gen. *Asíti sávakánaṁ*, eighty disciples (Ditto).

ASITO (*adj.*), Black [असित]. Ab. 96, 647, 1005.

ASITO (*p.p.p.*), Eaten; enjoyed [अशित = अश्]. Ab. 757, 1005.

ĀSIṬṬHO (*p.p.p.*), Wished, prayed for [आ + शिष्ट = शास्]. Ab. 1160.

ĀSITTO (*p.p.p. ásiñcati*), Sprinkled; anointed [आ + सिक्त + सिच्]. Dh. 82; Mah. 124, 157.

ĀSIVĀDO, Blessing [आशिस् + वाद].

ĀSĪVISO, A snake [आशीविष]. Ab. 653; Kuhn K. S. 34.

ASMA, We are (see *Atthi*). Alw. I. 37.

ASMĀ, see *Ayaṁ.*

ASMĀ (*m.*), A stone [अश्मन्]. Ab. 605. *Asmapupphaṁ*, benzoin (Ab. 591).

ASMARĪ (*f.*), Name of a plant [अश्मरी]. Ab. 558.

ASMI, I am (see *Atthi*). The a is frequently elided, e.g. *patto 'smi* (Ras. 16), *[illegible] 'smi* (Dh. 86). Dh. 63; F. Jât. 57; E. Mon. 2.

ASMIṀ, see *Ayaṁ*.

ASMIMĀNO, The pride that says I am, the pride of self [अस्मि = अस + मान]. Alw. N. 94.

ĀSO, Eating [आश]. *Pâtarâso*, breakfast.

ASOKO (*adj.*), Free from sorrow [अशोक]. Dh. 6; Kh. 6. Masc. *Asoko*, the Saraca Jonesia Asoka (Ab. 573); name of a famous Indian king (E. Mon. 177; Mah. 21, 22, etc.).

ASSA (*opt. atthi*), If I were, if I thought, lit. if there was to me. *E[illegible]*, he should be thus spoken to. *P[illegible]*, if there be no wound in his hand (Dh. 23).

ASSA (*[illegible] masc. and neut. ayaṁ*), Of him, to him, to it, etc. *[illegible]*, are regarded by [illegible] (Kh. 9). *Atth' assa jânato*, but to him knowing (Dh. 60). *Parikkhepo pan' assa*, now its covering (F. Jât. 6). Dh. 13, 25. The initial a is frequently elided, e.g. *Amhi 'ssa dâso*, I am his slave; *Idam pi 'ssa hoti sîlasmiṁ*, this also is part of his morality; *evam 'ssa* (Cl. Gr. 14); *hi 'ssa = hi assa* (Dh. 301).

ASSĀ (*f.*), A mare [अश्वा]. Ab. 371.

ASSĀ, see *Ayaṁ*.

ASSĀDANAṀ, Tasting [आस्वादन]. Ab. 938.

ASSADDHO (*adj.*), Without faith, unbelieving; not credulous [अ + श्रद्धा]. Dh. 18, 264.

ASSĀDO, Tasting, enjoyment, happiness [आस्वाद]. Alw. I. 106; Alw. N. 36.

ASSAKAṆṆO, One of the seven circles of rock that surround Meru; the tree Vatica Robusta [अश्व + कर्ण]. Ab. 27, 562; Man. B. 12; B. Lot. 842.

ASSAṀ, ASSĀMA, see *Atthi*.

ASSAMAṆO, Not a Samaṇa, not a true priest of Buddha [अ + श्रमण]. Kamm. 9; Pát. 73.

ASSAMĀRAKO, Oleander [अश्व + मारक]. Ab. 577.

ASSAMEDHO, Name of a sacrifice, the Açvamedha [अश्व + मेध]. Ab. 413.

ASSĀMIKO (*adj.*), Without a master or owner [अ + स्वामिन् + क]. Dh. 383. *Assâmikaṁ vatthu*, unclaimed property (Mah. 235).

ASSAMO, and **-MAṀ**, A hermitage; a religious order [आश्रम]. Ab. 212, 928. There are four Assamas, or steps in the life of a Brahman, *brahmacâri, gahaṭṭho, vânapattho, bhikkhu*, "religious student, householder, hermit, mendicant" (Ab. 404). *Assamapadam*, a hermitage (F. Jât. 4; Dh. 135.

ASSARO, Not a vowel, a consonant [अ + स्वर]. Alw. I. xvii.

ASSASATI, To inhale air, to inspire, draw in the breath [आ + श्वस]. *Assasanto passasanto*, panting for breath; sobbing (Dh. 401, 404). P.p.p. *assattho*.

ASSASETI (*caus. last*), To refresh, to comfort, to encourage [आ + श्वासयति = श्वस]. *Assâsento mahâjanaṁ*, comforting the people (Mah. 12). *Assâsento bhayatthe te*, reassuring the terrified Nâgas (Mah. 6). B. Lot. 376; Dh. 84.

ASSĀSO, Inhaled air, inhalation; comfort, consolation [आश्वास]. Ab. 1038; Mah. 158. *Assâso*, or inhaled air, is one of the six Vayus (Ab. 39; Man. B. 400). *Assâsapassâso*, inhalation and expiration (B. Lot 614; E. Mon. 266).

ASSATARO, A mule; name of a Nâga [अश्वतर]. Ab. 369, 652; Dh. 57.

ASSATHA, see *Atthi*.

ASSATTHO, The Bo tree, Ficus Religiosa [अश्वत्थ]. Ab, 551, 1038.

ASSATTHO (*p.p.p. assasati*), Encouraged, comforted [आश्वस्त = श्वस]. Ab. 1038; B. Lot. 376; Mah. 205.

ASSAVANAṀ, Not hearing [अ + श्रवण].

ASSAVO, Discharge, matter, pus [आस्रव]. Ab. 324, 1036.

ASSAVO (*adj.*), Obedient [आश्रव]. Ab. 730, 1036.

ASSAYUJO, Name of a Nakkhatta; name of a month, September-October [आश्वयुज]. Ab. 58, 75.

ASSO, Corner, edge [अश्र]. Ab. 394, 1102.

ASSO, A horse [अश्व]. Ab. 368, 1102; F. *assâ*, a mare (Ab. 371). Dh. 6, 17, 236.

ASSOSI, see *Suṇoti*.

ASSU (*n.*), A tear [अश्रु]. Ab. 260; Kh. 3; Dh. 308; Mah. 116. *Assumukho*, with tearful face (Dh. 12; B. Lot. 863).

ASSU (*opt. 3rd plur. atthi*), Let them be. Dh. 13, 269. *Evam assu vacanîyâ*, let them be thus addressed (Pát. 100). *Ime chinnâ assu*, let these be divided (Pát. 74).

ASSU, Although the grammarians give this particle with an initial a, I am disposed to believe that it represents the S. स्विद्, and ought, when written independently, to be *su*. *Kiṁsu* (Cl. Gr. 10) is undoubtedly किं स्विद्, and thus we know that स्विद् may become *su* in Páli, and at Alw. I. 106 we have *kiṁsu* and *kena ssu* in the same gáthá. In the phrase *tayassu dhammá jahitá bhavanti* (Kh. 9), *tayassu* is resolved by the grammarians into *tayo assu*, with the final vowel of *tayo* elided before the initial vowel of *assu*; but Mr. Trenckner prefers to write *tayas su*, making *tayas* the equivalent of the Sansk. त्रयस्; I believe he is right, and that the remaining *su* is the S. स्विद्. *Api ssu* at Kuhn K. S. 33 is probably अपि स्विद्. Ab. 1150 however gives *assu*, and calls it an expletive particle.

ASSUTAVĀ (*adj.*), Not learned, ignorant [अ + श्रुतवन्त्]. Alw. N. 72.

ASSUTO (*adj.*), Unheard [अ + श्रुत = श्रु]. Dh. 301. *Assutálápo*, one who has never heard speech (Alw. I. cvii).

ASU (*m.*), Breath, life [असु]. Ab. 407, 945.

ASU (*pron.*), This; that [असौ = अदस्]. Nom. masc. and fem. *asu* (Cl. Gr. 59, 60). Neut. *aduṁ*. Plur. masc. and f. *amú*, *amuyo*. Pl. neut. *amú*, *amúni*. Loc. sing. *amumhi* (Kamm. 3). Gen. and dat. pl. *amúsaṁ*, *amúsánaṁ*. The crude base in Páli is *amu* (comp. Cl. Gr. 52 and 59, and at Ab. 195 *amudvíccha*, "twelve of these"). Ab. 1089.

ĀSU (*adv.*), Quickly [आशु]. Ab. 40.

ASUBHO (*adj.*), Bad, ugly, disagreeable, nasty, disgusting, offensive [अ + शुभ]. Neut. *asubhaṁ*, nastiness, impurity, corruption. There are ten Asubhas or offensive objects (Dh. 111, 413). *Asubhabhávaná* and *asubhajhánaṁ*, contemplation of the impurity of the body (E. Mon. 247). *Asubhasaññaṁ paṭilabhiṁsu*, obtained an idea of impurity, realized how impure the body is (Dh. 127).

ASUCI (*adj.*), Impure [अ + शुचि]. Ab. 1024. Masc. *asuci*, semen virile (Ab. 274, 1024). *Asucikhádako*, eating filth (Dh. 241). Dh. 102; Kuhn K. S. 25; Pát. 74.

ASUDDHO (*adj.*), Impure [अ + शुद्ध = शुध्]. *Pitito asuddho*, base-born on the father's side (Alw. I. xlv).

ASUKO (*adj.*), Such a one [*Asu* (2) + क; the S. equivalent is अमुक]. *Asukaṭṭhánaṁ*, such and such a place (Dh. 147, 200). *Asukena katam*, made by such a one (Dh. 362). *Asukena me telaṁ pakkaṁ*, so and so compounded an ointment for me (Dh. 83). *Báráṇasiyaṁ asukáya nama vithiyá asukagehe vasámi*, I live at Benares, in a street named so and so, at such and such a house (Ras. 31). *Asuko mahánthero*, some eminent thera or other (Bál. i). *Asukathero náma*, such and such a priest (Dh. 372). *Asukarogassa náma*, for such and such a disease (Dh. 93). *Asukassa náma salákabhattaṁ*, ticket food for the priest named so and so (Alw. I. 103). *Asukasmiṁ náma kále marissámi*, I shall die at such and such a time (Dh. 387).

ĀSUṀ (*preterite 3rd plur. atthi*), They were. Alw. I. 40; Mah. 24, 35.

ĀSUṆĀTI, and **-ṆOTI**, To hear, to listen to [आ + श्रु]. With dat. *Āsuṇanti Buddhassa bhikkhú*, the priests listen to Buddha (Kuhn K. S. 28).

ASURO, An Asura, a Titan or fallen angel [असुर]. Ab. 14; Man. B. 46, 58. *Asurabhavanaṁ*, the Asura world (Dh. 193). *Asurindo*, chief of the Asuras, a name of Ráhu and of Vepacitti (Dh. 193).

ASUTTO (*adj.*), Without seam [अ + सूत्र]. Mah. 22; Dh. 237.

ATAKKITO (*adj.*), Unexpected [अतर्कित = तर्क्]. Ab. 1148.

ATALAMPHASSO (*adj.*), Bottomless, unfathomable [अतलस्पर्श]. Ab. 669.

ATANDITO (*adj.*), Unwearied, unremitting [अतन्द्रित]. Dh. 54.

AṬANĪ (*f.*), Name of a part of a bedstead [अटनी]. Ab. 309; Pát. 19, 89.

ĀTAṄKO, Sickness, affliction, pain [आतङ्क]. Ab. 323, 1045.

ĀTĀPANAṀ, Sunshine; burning [आ + तापन]. Dh. 382, 416.

ĀTAPATTAṀ, A parasol [आतपत्र]. Ab. 357.

ĀTĀPĪ (*adj.*), Ardent, zealous, strenuous, active [आ + ताप + इन्]. Dh. 26.

ĀTAPO, Sunshine, sunlight [आतप]. Ab. 37, 953. *Víhi sosetuṁ átape khipi*, put some paddy in the sun to dry (Mah. 129).

ĀTĀPO, Heat, burning; ardour, zeal, exertion, energy [आ + ताप]. Ab. 1135.

ĀTAPPAṀ, Ardour, zeal, energy, exertion [आ + ताप + य]. Ab. 156; Dh. 310.

ATASĪ (*f.*), Flax [अतसी]. Ab. 452.

AṬAṬAṀ, One of the high numerals, $10{,}000{,}000^{12}$, or 1 followed by 84 ciphers. Ab. 475; Man. B. 6; B. Lot. 855.

ĀTATAṀ, Generic name for drums covered with leather on one side [आतत = तन्]. *Ātatavita-*

taṁ, drums completely covered with leather (Ab. 141).

ĀTATĀYĪ (*m.*), A felon, murderer, highwayman [आततायिन्]. Ab. 736.

ATATI, To go [अत्]. Cl. P. Verbs, 10.

AṬATI, To roam [अट्]. Cl. P. Verbs, 10.

AṬAVĪ (*f.*), A forest [अटवी]. Ab. 536; Mah. 44.

ATHA (*adv.*), And; but; then; now [अथ]. Ab. 1190; Alw. I. 2. *Atha naṁ sakko evam áha*, and the Sakka said thus to him (F. Ját. 2). *Ath' ekadivasaṁ rájá*, now one day the king (Mah. 27). *Ath' etam upasaṅkamma*, then approaching him (Mah. 243). *Athâmaccehi mantetvá*, accordingly having consulted with his ministers (Mah. 53). *Narindo 'tha*, the king one day (Mah. 157). *Atha ugghosayi saṅgho*, then the assembly shouted forth (Mah. 252). *Yadá — atha*, when — then (Dh. 49). *Paṭhamaṁ — atha*, first — then (Dh. 29). *Vanditvá sammásambuddham ádito atha dhammañ ca saṅghañ ca*, having saluted Buddha first and then the Law and the Church. *Atha kiṁ karissasi*, well but what do you mean to do (Dh. 93). *Athâparaṁ*, and further (see *Aparaṁ*). *Atha ca pana*, but on the other hand (F. Ját. 11). *Atha kho Uttaro mánavo*, and it came to pass that the youth Uttara (Alw. I. lxix). *No h' etaṁ bhante atha kho naṁ mayam eva abhivádeyyáma*, not so, lord, nay I should respectfully salute him.

ATHABBANAVEDO, The Atharva Veda [अथर्वन् + वेद]. Alw. I. cxxiv.

ATHAVĀ (*adv.*), Or [अथ + वा]. Dh. 15, 25, 48.

ATHENO, Not a thief, honest [अ + स्तेन].

ATHO (*adv.*), And; also; then [अथो]. Ab. 1190; Dh. 28; Kh. 13. *Satá' atho dasa*, a hundred and ten (Mah. 144). *Atho játikkhayaṁ patto*, who also has attained the end of births (Dh. 75). *Atho pi sakkacca suṇantu*, let them also carefully listen (Kh. 6).

ATI (*adv. and prep.*), Over; beyond; exceedingly; too much [अति]. Ab. 1138, 1182. Much used in composition. *Atibahalo*, very thick (Dh. 159; Alw. I. 76). *Atibahubhaṇḍo*, having too much property (Dh. 302). *Atibahubhuñjí*, very greedy (Dh. 401). *Atihaṭṭho*, exceeding glad (Mah. 85). *Atimanoramo*, delightful (Mah. 87). *Atimukharo*, very garrulous (F. Ját. 18). *Atisantike*, too near (Mah. 84). *Atisítalo*, very cold (F. Ját. 57). *Atisundaro*, very beautiful (Alw. I. 74). *Atitaṇho*, very desirous (Ab. 729). *Atitaruṇo*, very young (Dh. 157). *Ativitthárito*, too diffuse (Mah. 1). *Ativimhito*, astounded. *Ativissuto*, renowned. Before a vowel *ati* in composition sometimes becomes *aty*, as in *atyappo*, but generally *acc*, as in *accáraddho*.

ATIBAHU (*adj.*), Too much, too many, very numerous [अति + बहु]. Dh. 174.

ATIBALO (*adj.*), Very strong [अति + बल]. Mah. 126.

ATIBHĀYATI, To be much afraid [अति + भी]. Mah. 78.

ATIBHĪTO (*adj.*), Much alarmed [अति + भीत = भी]. Mah. 17.

ATICARATI, To transgress; to commit adultery [अति + चर्]. Dh. 205.

ATICĀRĪ (*adj.*), Transgressing [अतिचारिन्]. Fem. *aticáriní*, an adultress (Ab. 238; Dh. 371).

ATICARIYĀ (*f.*), Adultery [अति + चर्या].

ATICĀRO, Transgression, adultery [अतिचार]. Dh. 371.

ATICCHATHA (*imperat. 2nd pers. plur.*), This is the formula for civilly refusing alms to a bhikkhu. Mr. Trenckner refers the word to अति + इष्, and renders it "Go and beg further on," viz. Seek alms elsewhere. Dh. 241.

ATICIRĀYATI, To tarry long [अति + चिराय]. Dh. 224.

ATIDASSANO (*adj.*), Beyond ken, invisible [अति + दर्शन]. B. Lot. 515.

ATIDHONACĀRĪ (*adj.*), This word is explained to mean "one who lives transgressing the Paccayasannissitasíla." The etymology of *dhona* is uncertain.

ATIDŪRE (*adv.*), Very far, too far [अति + दूर loc.]. Mah. 84. *Nagará nátidúrasmiṁ*, not very far from a town (Ab. 536).

ATIGACCHATI, To overcome [अति + गम्]. Aor. *accagamá*.

ATIGATO (*p.p.p.* last), Escaped from [अति + गत = गम्]. Dh. 428.

ATIGO (*adj.*), Escaping from; going beyond [अतिग]. *Pañcasaṅgátigo*, escaped from the five bonds (Dh. 66, 71). *Símátigo*, versed in boundaries (Mah. 103).

ATIHATTHAYATI, To cross on an elephant [अतिहस्तय]. Cl. Gr. 111; Alw. I. 17.

ATIKHIṆO (*adj.*), Not harsh, gentle [अ + तीक्ष्ण]. Ab. 1067.

ATIKHĪṆO, The commentator renders *cápátikhíṇá* at Dh. verse 156 by "shot from a bow," making *atikhíṇá* a p.p.p. from क्षि with अति, and understanding *sará*. He says, "As arrows shot from a bow flying swiftly and falling to the ground, if there be none to pick them up, become a prey to the white ant on the spot where they fell." Perhaps, however, the reading should be *cápá 'tikhíṇá*, "worn out bows."

ATIKKAMANAṀ, Going beyond, passing [अतिक्रमण]. Dh. 340.

ATIKKAMATI, To escape from; to go beyond, to pass, to cross; to transgress; to elapse; to excel, to surpass [अति + क्रम्]. *Saññojanaṁ sabbam atikkameyya*, let him free himself from all bonds (Dh. 40). *Sekkhabhúmiṁ atikkamitvá*, having passed the degree of S. (B. Lot. 297). *Asaṅkheyyaṁ atikkamitvá*, passing over an Asaṅkkheyya of years (Dh. 135). *Indakhílaṁ atikkameyya*, should cross the threshold (Pát. 18). *Áṇaṁ atikkamituṁ*, to transgress his command (Dh. 142). *Majjhimayáme atikkamante*, while the middle watch was passing away (Dh. 83). *Aṭṭha vassáni 'tikkamuṁ*, eight years elapsed (Mah. 15). *Puthujjane atikkamitvá*, excelling ordinary men (Dh. 256).

ATIKKĀMETI (*caus.* last), To go beyond, to exceed [अतिक्रामयति = क्रम्]. Pát. 7, 10.

ATIKKAMO, Passing away, transgression [अतिक्रम]. Ab. 776. *Dukkhassa atikkamo*, the termination of suffering (Dh. 35). *Sattáhatikkame*, after the lapse of a week (Mah. 119)

ATIKKANTO (*p.p.p. atikkamati*), Past; surpassing [अतिक्रान्त = क्रम्]. *Paṭhamamáse atikkante*, when the first month had elapsed (Dh. 81). *Atikkantamánusako*, superhuman (B. Lot. 866). Mah. 206.

ATIMĀNĪ (*adj.*), Vainglorious, conceited [अतिमानिन्]. Kh. 15.

ATIMAÑÑATI, To despise, to dislike [अति + मन्]. Dh. 66; Kh. 16.

ATIMĀPETI (*caus.*), To injure, to destroy [अति + मापयति = मी]. Dh. 44.

ATIMATTO (*adj.*), Exceeding, excessive [अति + मात्र]. Ab. 41. *Atimattaṁ* (*adv.*), exceedingly.

ATIMUTTAKO, Name of a tree [अतिमुक्तक]. Ab. 555.

ATIMUTTO, The creeper Gaertnera Racemosa [अतिमुक्त]. Ab. 577.

ATINĀMETI (*caus.*), To cause to pass; to let go by [अति + नामयति = नम्]. *Kálaṁ atinámenti*, they spend the time (Dh. 227).

ATINDRIYO (*adj.*), Beyond the reach of the senses [अतीन्द्रिय]. Ab. 716.

ATIPĀTO (*adv.*), Very early [अति + प्रातर्].

ATIPĀTO, Injuring, destruction; transgression [अतिपात]. Ab. 776.

ATIPPAGE (*adv.*), Too early [अति + प्रगे]. Sandhi Kappa (rule 36) quotes *Atippago kho táva Sávatthiyaṁ piṇḍáya carituṁ*, "it is too early to beg alms in Sávatthi," and states that *atippago* is for *atippage*.

ATIPPASATTHO (*adj.*), Very excellent [अति + प्रशस्त = शंस्]. Ab. 918.

ATIREKALĀBHO, Extra allowance [अतिरेक + लाभ]. There is a general rule that Buddhist monks are to dress in dirty rags, but flaxen or hempen garments, etc., are exceptions (*atirekalábho*). So again there is a rule that a monk is to live at the foot of a tree, but viháras, etc., are exceptions. Kamm. 9.

ATIREKATARO (*adj.*), More excessive, more abundant [अतिरेक + तर]. Dh. 308. *Akkhíni atirekataraṁ rujanti*, my eyes hurt worse than ever (Dh. 89).

ATIREKO (*adj.*), Exceeding, excessive [अतिरेक]. *Idaṁ cívaraṁ atirekaṁ játaṁ*, this robe is now superfluous (Dh. 113). *Atirekaṁ ce hoti*, if there is too much (Dh. 380). *Pesitapaṇṇákárato atirekaṁ pesituṁ*, to send a present surpassing that received (Alw. I. 75). *Atirekacívaraṁ*, an extra robe (Pát. 76). *Atirekappamáṇaṁ bhásati*, talks beyond measure (F. Ját. 50). *Atirekamásam ciráyitvá*, having tarried more than a month. *Atirekapádaṁ ádiyati*, takes more than a páda (Kamm. 10). *Atirekavísativaggo*, consisting of more than twenty priests (Pát. xl).

ATIRITTAKO (*adj.*), In excess, superfluous [अतिरिक्त + क]. Mah. 49.

ATIRITTO (*p.p.p.*), Exceeding, in excess, extra, superfluous [अतिरिक्त = रिच्]. Ab. 712. *Anatirittabhojanaṁ* appears to mean "fresh food": when a priest has eaten a meal at the house to which he has been invited he is not to begin again to eat fresh food, lit. "food which is not the leavings of his meal": Gogerly says, "food not part of the meal." Pát. xxxix, 14.

ATIROCATI, To out-shine [अति + रुच्]. Dh. 11; Pát. xiii.

ATISĀYAṀ, Very late in the evening [अति + सायम्].

ATISAYO. Excess; excellence [अतिशय]. Ab. 41, 761, 771. Instr. *atisayena*, exceedingly.

ATISUNO, A mad dog [अति + शुन]. Ab. 519.

ATISŪRATĀ (*f.*), Great heroism [अति + शूर + ता].

ATĪTAṀSO, Past time [अतीत + अंश]. B. Lot. 649, 654.

ATITHI (*m.*), A guest, a stranger [अतिथि]. Ab. 424; Kh. 13.

ATITHOKO (*adj.*), Very little, too little [अति + स्तोक].

ATĪTO (*p.p.p. acceti*), Past, elapsed; passed; having transgressed [अतीत = इ]. *Atíte tamhi sattáhe*, when this week had passed (Mah. 114). *Khanátítá*, those who allow the right moment to pass (Dh. 56). *Sabbopamátito*, beyond all comparison, incomparable (Kh. 23). *Ekaṁ dhammaṁ atíto*, having transgressed a single commandment (Dh. 32). Loc. *atíte*, formerly, once upon a time (F. Ját. 2, 21), in the past (B. Lot. 344). Neut. *atítaṁ*, a tale or legend (F. Ját. 2, 21).

ATITTO (*adj.*), Unsated [अ + तृप्त = तृप्]. Dh. 9.

ATĪVA, and **ATIVIYA** (*adv.*), Very, exceedingly [अतीव]. Ab. 1138; Dh. 101; Kh. 27. *Atíva dhañño*, very fortunate (Mah. 200). *Ativiya gambhíro*, exceedingly deep (Dh, 182). For the form *ativiya* comp. *Viya*.

ATIVĀKYAṀ, Bad language, abuse, opprobrious speech [अति + वाक्य]. Ab. 122; Dh. 57.

ATIVASO (*adj.*), Subject to, in the power of [अति + वश]. Dh. 13.

ATIVATTATI, To go beyond, to pass; to overcome; to transgress [अति + वृत्]. Dh. 179, 320.

ATIVELO (*adj.*), Unseasonable [अति + वेला]. F. Ját. 18. *Atívelaṁ* (*adv.*), unseasonably (F. Ját. 49).

ATIVISĀ (*f.*), Name of a plant [अतिविषा]. Ab. 586.

ATIVIYA, see *Atíva*.

ATIVUDDHO (*adj.*), Very old [अति + वृद्ध = वृध्]. Ab. 918.

ATO (*adv.*), Hence; now; therefore; accordingly [अतस्]. Cl. Gr. 68; Kh. 21; Alw. I. xvi. *Ato — yato*, because — therefore (Alw. I. vii).

ĀTOJJAṀ, A musical instrument [आतोद्य = तुद्]. Ab. 142.

ATRA (*adv.*), Here [अत्र]. Ab. 1155, 1161. See also *Attha*.

ATRAJO, Offspring, son [आत्मज]. Ab. 210; F. Ját. 49; Mah. 15, 76, 228. Comp. *Attajo*.

ATTĀ, and **ĀTUMĀ** (*m.*), Self, body, person, individuality; life, mind, soul; in a non-Buddhist sense the Paramátman or Universal Soul [आत्मन्]. Ab. 92, 861. Acc. *attaṁ* (Dh. 68; Ras. 20), *attánaṁ* (F. Ját. 18), *átumánaṁ*. Instr. and abl. *attaná* (Dh. 68). Gen. and dat. *attano* (Dh. 68; Alw. I. 76). Loc. *attani* (Ab. 808). Plur. *attáno* (Cl. Gr. 21), *átumáno*. Gen. and dat. plur. *attánaṁ*, *átumánaṁ*. Clough gives also the forms *attena* (instr. sing.), *attasmá* (abl.), *attasmiṁ* (loc.). —Ex. *Attano sámikassádá*, bestowed it on her own husband (Mah. 253). *Attano uyyáne*, in his own garden (F. Ját. 5). *Ayaṁ me attano attho*, this is my own advantage. *Attano attano visayappadese*, each within the limits of his own district (Alw. I. 79). *Attá hi kira duddamo*, for self is difficult to tame (Dh. 29). *Attano ásane yeva attánaṁ dassesi*, showed himself in his own seat. *Attá hi attano n' atthi*, he himself does not belong to himself (Dh. 12). *Rakkhituṁ sakam attánaṁ*, to save his own life (Mah. 120). *Sakattánaṁ sammanni*, chose himself (Mah. 13). *Apassi sakam attánaṁ pakkhittaṁ Lohakumbhiyá*, saw his own soul cast into hell (Mah. 17). *Sucibhútena attaná viharati*, lives with a purified heart *Vedaná me attá*, sensation constitutes my individuality. *Attá hi attano nátho*, for self is one's protector (Dh. 68). *Attánaṁ pariccajitvá*, sacrificing my own life (F. Ját. 56). The instr. *attaná* is sometimes used when we should expect the nominative, e.g. *Attaná attánaṁ sammanni*, he himself (lit. by himself) chose himself (Cl. Gr. 134); *Attaná coday' attánaṁ*, thyself rouse thyself (Dh. 68); *Attaná maranté pi*, even when themselves dying (Dh. 223). The base used in composition is *atta* or *átuma*. *Attadanto*, self-subdued (Dh. 57). *Attahetu*, for one's own sake (Dh. 15). *Ātumapádo*, his own foot (Alw. I. xiii). *Attasambhavo*, proceeding from oneself. *Attasamo*, like oneself (F. Ját. 50). *Attagutto*, self-protected (Dh. 68). *Attalábho*, one's own gain (Ab. 1168). See *Ātumá*.

ATTABHĀVĪ (*adj.*), Having a body [आत्मभाव + इन्].

ATTABHĀVO, Person, self, individual, personality, *body*, *form* [आत्मन् + भाव]. Ab. 151; Man. B. 439, 440; B. Lot. 411. *Dibbattabhávo*, celestial shape Ras. 24). *Accharásahassaparivárań attabhávań oloketvá*, seeing himself surrounded by a thousand nymphs (Dh. 94). *Attabhávań vijahitvá*, quitting his present form (Ras. 19). *Dutiye attabhávc*, in your last existence before this (Mah. 195). *Anantarattabháve*, in her next existence (Dh. 402). *Dvísu attabhávesu sílassa rakkhitattá*, from having kept the precepts in two anterior births (Dh. 193). *Attabhávań maṇḍayamáná*, adorning her person (Dh. 189).

ATTADAṆḌO (*adj.*), Using the stick or punishment [आत्त = दा + दण्ड]. *Attadaṇḍesu nibbuto*, mild among the violent (Dh. 72).

ATTADATTHO, One's own advantage or good [आत्मन् + अर्थ, the d is euphonic]. *Attadatthań paratthena bahuná pi na hápaye*, let not a man forego his own spiritual good for that of another, however great (Dh. 30). Cl. Gr. 11; Dh. 334. See also *Attattho.*

ATTĀDHĪNO (*adj.*), Independent [आत्मन् + अधीन].

ATTĀDHIPATEYYAM̉, see *Adhipateyyań.*

ATTADUTIYO (*adj.*), With one companion [आत्मन् + द्वितीय]. Dh. 146.

AṬṬAHĀSO, A horse-laugh [अट्टहास]. Ab. 175.

ATTAJO (*adj.*), Proceeding from oneself; self-begotten [आत्मज]. Dh. 29. Comp. *Atrajo.*

AṬṬAKO, Name of a Rishi. Ab. 109.

AṬṬĀLAKO, A watch tower [अट्टालक]. Ab. 204.

AṬṬĀLO, A watch tower [अट्टाल]. *Gambhíraparikhań pákáraparikkhittań dváraṭṭálayuttań*, having a deep moat, surrounded with a wall, fitted with gates and towers (Dh. 201, comp. 397). Ab. 1126.

ATTAMANATĀ (*f.*), Rapture, delight (see next). Ab. 87.

ATTAMANO (*adj.*), Rapt, delighted, joyful [आत्त = दा + मनस्]. B. Lot. 367, 434; Dh. 58; Alw. I. 75.

ATTANĀ, ATTANO, etc., see *Attá.*

ATTANIYO (*adj.*), Belonging to oneself, own [आत्मन् + य]. Ab. 736, 808.

ATTAÑÑU (*adj.*), Knowing oneself [आत्मज्ञ].

ATTANOPADAM̉, A grammatical term meaning "intransitive," and equivalent to the Sanskrit आत्मनेपद. Cl. Gr. 100; Alw. I. 2.

ATTANTAPO (*adj.*), Self-mortifying [आत्मन् + तपस्].

ATTATO (*adv.*), According to the *attá* or self [आत्मन् + तस्]. *Rúpań attato samanupassati*, looks on Form as the soul (Alw. N. 72).

ATTATTHO, One's own good, self interest [आत्मन् + अर्थ]. See also *Attadattho.*

ATTAVĀDO, Assertion of self or individuality [आत्मन् + वाद]. This is one of the four Upádánas. Alabaster explains it by "the belief that I and mine exist" (Wheel of the Law, p. 239). For the Buddhist doctrine of the unreality of the Attá (Soul or Self) see Man. B. 388, 390, 395, 424, etc.; Alw. N. 48; E. Mon. 289; B. Intr. 264.

ATTHA (*2nd pers. plur. atthi*), Ye are. Dh. 366. The initial a is sometimes elided, as *nu 'ttha* = *nu attha* (F. Ját. 8).

ATTHA (*adv.*), Here [अत्र]. Ab. 1161. See also *Atra.*

AṬṬHA (*num.*), Eight [अष्टन्]. Dh. 131, 241. Gen. and dat. *aṭṭhannań* (Pát. 75; Dh. 311). Instr. and abl. *aṭṭhahi*. Loc. *aṭṭhasu*. *Aṭṭhavísati*, eight and twenty.

ATTHACARIYĀ (*f.*), Wise or beneficial conduct [अर्थ + चर्या]. This is one of the four Saṅgahavatthus; Alwis renders it (Attanagaluvaṁsa 138) "fruitful conduct, acts productive of benefit, well-being in law." Alw. I. 81; B. Lot. 406.

AṬṬHĀDASA (*num.*), Eighteen [अष्टादशन्]. Cl. Gr. 66. See also *Aṭṭhárasa.*

ATTHADASSĪ (*m.*), Name of one of the twenty-four Buddhas [अर्थ + दर्शिन्]. Dh. 117; Man. B. 95.

AṬṬHADHĀ (*adv.*), Eightfold, in eight ways [अष्टधा]. Ab. 656.

ATTHAGAMANAM̉, Setting (of the sun); destruction [अस्तम् + गमन]. Ab. 896. *Suriyass' atthagamanań*, the going down of the sun.

ATTHAGAMO, and **ATTHAṄGAMO**, Setting (of the sun); disappearance, perishing, destruction, annihilation [अस्त + गम].

AṬṬHAKAM̉, An octad, a collection of eight things [अष्टक]. Ab. 479.

ATTHAKARO (*adj.*), Beneficial, advantageous, useful [अर्थ + कार]. Pát. 70.

AṬṬHAKATHĀ (*f.*), Exposition of meaning, explanation, exegesis; a commentary [अर्थ + कथा]. B. Lot. 437; E. Mon. 171; Dh. 418; Mah. 207, 251, 252, 253. The following is a list of the existing Páli Aṭṭhakathás, or commentaries on the text of the Tipitaka: *Samantapásádiká* (commentary on the Vinaya); *Kaṅkhávitaraṇí* (c. on Pátimokkha); *Sumaṅgalavilásiní* (c. on Díghanikáya); *Papañcasúdaní* (c. on Majjhimanikáya); *Sáratthappakásiní* (c. on Saṁyuttanikáya); *Manorathapúraṇí* (c. on Anguttaranikáya); *Paramatthajotiká* (c. on Khuddakanikáya and Suttanipáta); *Dhammapadaṭṭhakathá*; *Paramatthadípaní* (c. on Udána, Vimánavatthu, Petavatthu, and Theragáthá); *Abhidhammatthadípaní* (c. on Itivuttaka); *Játakaṭṭhakathá*; *Saddhammapajjotiká* (c. on Niddesa); *Saddhammappakásiní* (c. on Paṭisaṁbhidá); *Visuddhajanavilásiní* (c. on Apadána); *Madhuratthavilásiní* (c. on Buddhavaṁsa); *Cariyápiṭakaṭṭhakathá*; *Atthasáliní* (c. on Dhammasaṅgani); *Sammohavinodaní* (c. on Vibhaṅga); *Pañcappakaraṇaṭṭhakathá* (c. on the Five Pakaraṇas).

ATTHAKKHĀYĪ (*adj.*), Telling another what is for his good, giving good advice [अर्थ + आख्यायिन्].

ATTHAṀ, Disappearance, destruction [अस्त]. Ab. 1154. *Atthaṁ gacchati*, or *atthaṅgacchati*, to set, to perish, to vanish (Dh. 41, 69, 365, 389, 425). *Atthameti*, to set. See *Attho* (1).

ATTHAṀ (*adv.*), For the sake or purpose of, on account of, for [अर्थम्]. *Dhammasavanatthaṁ gacchanti*, they go to hear the Law (Dh. 79). *Jalatthaṁ gacchanti*, they go to fetch water (Mah. 24). *Cuṇṇatthaṁ vissajjayi*, sent him for the chunam (Mah. 219). *Saṅghakammatthaṁ bhavissati*, it will be for the performance of sacerdotal acts (Mah. 86). *Pasádatthaṁ Dhammásokassa rájino*, to please king D. (Mah. 35). *Tadatthaṁ*, on that account. *Kimatthaṁ*, why? *Atthatthaṁ* and *hitatthaṁ*, for the good of.

ATTHAMETI, To set (of the sun) [अस्तम् + इ].

ATTHAMITO (*p.p.p.* last), Set, gone down [अस्तम् + इत = इ]. *Suriye anatthamite*, before sunset (Dh. 118, 319).

AṬṬHAMO (*ord. num.*), Eighth [अष्टम]. Mah. 10. Fem. *aṭṭhamí*, the eighth day of a lunar half month (Mah. 249).

AṬṬHAṀSO (*adj.*), Octagonal [अष्टन् + अंश].

AṬṬHAṀSU, see *Tiṭṭhati*.

ATTHANĀ (*f.*), Request, begging [अर्थना]. Ab. 759.

AṬṬHĀNAṀ, Wrong place [अ + स्थान].

ATTHANGACCHATI, To set; to perish, to vanish [अस्तम् + गम्]. See *Atthaṁ* (1).

AṬṬHAṄGAṀ Eight divisions or parts; eight qualities [अष्टन् + अङ्ग]. Ab. 780. *Aṭṭhaṅgasamupágato*, possessed of eight divisions, eightfold (Mah. 249; Dh. 404). *Aṭṭhaṅgasamannágato*, possessed of eight qualities (B. Lot. 566; Dh. 314).

ATTHAṄGAMO, see *Atthagamo*.

AṬṬHAṄGASĪLAṀ, The eightfold moral practice, the eight precepts [अष्टन् + अङ्ग + शील]. These are the first eight of the ten Sikkhápadas.

ATTHAṄGATO (*p.p.p. atthaṅgacchati*), Set, disappeared [अस्तम् + गत = गम्]. *Atthaṅgate suriye*, when the sun had set (F. Ját. 46; Pát. 13).

AṬṬHAṄGIKO (*adj.*), Having eight parts or divisions, eightfold [अष्टन् + अङ्ग + इक]. The *Ariyo aṭṭhaṅgiko maggo*, or "holy eightfold Path," is the way pointed out by Buddha for escape from the misery of existence (see *Ariyasaccaṁ*). Briefly summed up it is A VIRTUOUS LIFE. Its eight aṅgas or divisions are *sammádiṭṭhi*, *sammásaṅkappo*, *sammávácá*, *sammákammanto*, *sammá-ájívo*, *sammáváyámo*, *sammásati*, *sammásamádhi*, "right views, right thoughts, right speech, right actions, right living, right exertion, right recollection, right meditation." B. Lot. 519; Man. B. 498; Kh. 4; Dh. 35, 48, 388; Ab. 129.

AṬṬHAṄGULO (*adj.*), Eight inches long or thick [अष्टन् + अङ्गुल]. Mah. 169.

AṬṬHAṄGUPOSATHĪ (*adj.*), Keeping the eightfold Uposatha, viz. the Aṭṭhaṅgasíla [अष्टाङ्ग + उपवसथ + इन्]. Mah. 230.

AṬṬHĀPADAṀ, and -DO, A chequered board for draughts, dice, etc. [अष्टापद]. Ab. 532; B. Lot. 363.

ATTHARAṆAṀ, A covering, a coverlet, a rug, a carpet [आस्तरण]. Ab. 312; Mah. 12, 87, 157; Alw. I. 93. *Bhummattharaṇaṁ*, a carpet.

ATTHARĀPETI (*caus. attharati*), To cause to be spread. Mah. 12, 84, 87, 169, 213.

AṬṬHĀRASA (*num.*), Eighteen [अष्टादशन्]. B. 649; Mah. 256. Loc. *aṭṭhárasasu* (Mah. 174; Alw. I. cvii). See also *Aṭṭhádasa*.

AṬṬHĀRASAMO (*ord. num.*), Eighteenth [अष्टादशन् + म]. Mah. lxxxvi.

ATTHARATI, To spread, to lay out, to cover [आ + स्तृ]. Mah. 3; Dh. 325; Pát. 75. *Attánaṁ kalale attharitvá*, stretching himself in the mud (Dh. 117). P.p.p. *atthato*.

ATTHĀRO, Spreading [आस्तार]. Pát. 75, 76, 114.

ATTHASATTHAṀ, Ethics [अर्थ + शास्त्र]. Ab. 113.

ATTHASO (*adv.*), According to the sense, according to the spirit as opposed to the letter [अर्थ + शस्]. Kh. 29.

ATTHATO (*adv.*), According to the sense or meaning; intelligently, sensibly [अर्थतस्]. Alw. I. cvii; Dh. 90, 179, 365; Mah. 252.

ATTHATO (*p.p.p. attharati*), Spread, laid out [आ + स्तृत = स्तृ]. Pát. 75, 76.

ATTHATTHAṀ, For the good or advantage of [अर्थ + अर्थम्]. See *Atthaṁ* (2).

ATTHAVĀDĪ (*adj.*), Speaking sensibly or truthfully [अर्थ + वादिन्].

AṬṬHAVIDHO (*adj.*), Eightfold [अष्टन् + विधा].

ATTHĀYA (*adv.*), For the good of; in order to, on account of, for the sake of, for [अर्थाय]. With gen. *Tass' atthâya*, for his good (Mah. 231). *Atthâya me bhavissati*, it will be of use to me (Kh. 12). *Atthâya hitâya sukhâya devamanussânaṁ*, for the advantage, the welfare, the happiness of gods and men. *Buddhassa atthâya jívitaṁ pariccajâmi*, for Buddha's sake I will lay down my life (Kuhn K. S. 28). *Apaññâyamânass' atthâya rodanto*, crying for something that does not exist (Dh. 96, comp. 129). *Hitatthâya sukhatthâya ca pâṇinaṁ*, for the welfare and happiness of men (Mah. 88). *Ropanatthâya*, for the purpose of sowing it (Mah. 87). *Upavânattheraṁ uṇhodakatthâya pahiṇi*, sent Upavána Thera for hot water (Dh. 434). *Phalâphalatthâya vanaṁ na pavisati*, does not enter the forest to gather fruits (Dh. 155). *Etadatthâya*, on this account (Kh. 13). Kuhn K. S. 29; Mah. 103; Alw. I. 76.

AṬṬHENA (*adv.*), On account of, by reason of [अर्थ instr.]. *Sabbarogânaṁ nivâsanaṭṭhânaṭṭhena roganiḍaṁ*, because it is the dwelling place of all diseases it is called nest of disease (Dh. 313). Dh. 90, 210, 311, 343, 383, 410.

ATTHETI, To request [अर्थ]. Cl. P. Verbs, 13.

ATTHI, To be, to exist [अस्]. The following is the conjugation: Present, 1. *Asmi, amhi*; 2. *asi*; 3. *atthi*; 4. *asma, amha*; 5. *attha*; 6. *santi*. Preterite, 1. *Āsiṁ*; 2. *âsi*; 3. *âsi*; 4. *âsimha*; 5. *âsittha*; 6. *âsuṁ, âsiṁsu*. Optative, 1, *Assaṁ*; 2. *assa*; 3. *assa, siyá*; 4. *assáma*; 5. *assatha*; 6. *assu, siyuṁ*. Imperative, 1. *Asmi*; 2. *âhi*; 3. *atthu*; 4. *asma*; 5. *attha*; 6. *santu*. Part. present *Santo, samâno* (see sep.). For some of these forms see Alw. I. 37, 39, 40.—Ex. *Atthi paroloko*, there is a future life. *Râjâ ce atthi*, if there is a king (Mah. 254). *Añño buddho nâma n' atthi*, there is no other Buddha (B. Lot. 365). *Parihínaṁ n' atthi*, there has been nothing omitted (F. Ját. 7). *Tasmiṁ samâgame âsuṁ asíti bhikkhukoṭiyo*, in that assembly there were eighty koṭis of priests (Mah. 35). *Bhuttaṁ atthi nu no*, have I eaten anything (Mah. 158). *Atíva dhañño so âsi*, he was very prosperous (Mah. 200). *Aham asmi âgato*, I have come. *Nikkhant' amha*, we have come away (Dh. 161). *Evam assu vacaníyâ*, they should be thus spoken to (Pát. 100). *Ce tumhe assatha ânandino*, if ye were glad. *Caṇḍâlo nûna so siyâ*, he is probably a Caṇḍála (Mah. 24). Possession is frequently expressed by Atthi with the dative; *Kaniṭṭhabhâtâ me atthi*, I have a younger brother (Dh. 79); *Santi te evarûpâ âbâdhâ*, have you got any such diseases as these? (Kamm. 4); *Yassa mayi sineho atthi*, he who has love for me (Dh. 333); *Mama hiraññaṁ suvaṇṇaṁ atthi*, I have got gold and wrought gold (Pát. 80); *Palâyato te mokkho n' atthi*, you cannot escape by flight (Dh. 404). Atthi with the dative is sometimes used in the sense of "to think" (comp. the phrase *etad ahosi*): *N' atthi paraloko ti iti ce me assa*, if I thought there was a future life. The singular *atthi* is frequently used with a nominative in the plural: *Puttâ m' atthi*, I have sons (Dh. 12). *Sace pâṇakâ atthi*, if there are insects (F. Ját. 57). *Ye keci pâṇabhût' atthi*, whatever beings there be (Kh. 15). In some of the forms elision of the initial a sometimes takes place: *patto 'smi*, I have obtained (Ras. 16); *âgato 'mhi*, I am come (Dh. 88; Ras. 21); *manussi 'mhi*, I am a woman (Dh. 155); *gato 'si*, thou art gone (Dh. 97); *nu 'ttha = nu attha* (F. Ját. 8); *jâto 'siṁ = jâto âsiṁ* (Ras. 28); *sadâ 'si = sadâ asi*. On the other hand, before some of the forms beginning with a, the final vowel (whether short or long) of the preceding word is frequently elided: *tuṇh' assa = tuṇhí assa* (Kamm. 8); *âgat' attha = âgatâ attha* (Dh. 235); *nam' atthu = namo atthu* (Kh. 22).

AṬṬHI (*n.*), A bone; a kernel or stone of a fruit; a seed [अस्थि], Ab. 278; F. Ját. 12; Kh. 18. *Kappâsaṭṭhi*, a cotton seed (Dh. 301). Used of the stone of a mango (F. Ját. 5). Dh. 27; F. Ját. 15.

ATTHĪ (*adj.*), Desirous, wishing for [अर्थिन्].

Sásanujjotanatthí, anxious for the prosperity of religion (Mah. 160). *Páṭavatthí*, wishing for skill (Alw. I. vii). *Atthí*, a beggar (Ab. 740).

ATTHIBHĀVO, Being, existence [अस्ति = अस् + भाव]. *Tassá atthibhávaṁ vá natthibhávam vá na jánáma*, we know not if she be alive or dead (Dh. 157). *Táya saññáya atthibhávaṁ jánissáma*, by this sign we shall know we are there (Dh. 153).

AṬṬHIKAṀ, A bone; kernel, seed [अस्थि + क]. *Ambaṭṭhikaṁ*, mango-stone (Mah. 87).

ATTHIKO (*adj.*), Connected with existence [आस्तिक]. *Ye keci atthikavádaṁ vadanti*, all who maintain the view that something exists.

ATTHIKO (*adj.*), Desirous of [अर्थिन् + क]. With instr. *Ganthehi atthiko*, wanting books. *Seyyatthiko*, desirous of final happiness (Alw. I. xvi). *Atthiká gaṇhantu*, let those who want them take them (Dh. 142). *Sásanujjotanatthiko*, desirous of making religion prosper (Mah. 28). Mah. 24, 83, 170, 259; Pát. 88. *Atthiko*, a pauper or beggar.

AṬṬHIMIÑJĀ (*f.*), Marrow [अस्थि+मज्जा]. Kh. 3.

ATTHITĀ (*f.*), Being, existence [अस्ति = अस् + ता]. *Suriyálokassa atthitáya*, owing to there being daylight (Pát. 1).

AṬṬHITO (*adj.*), Not standing; not staying [अ + स्थित = स्था]. Mah. lxxxvi.

ATTHITTAṀ, Existence [अस्ति = अस् + त्व]. *Pápass' atthittanatthittaṁ theraṁ pucchi*, asked the thera if there was or was not guilt (Mah. 41).

ATTHO, Setting, disappearance, destruction; the western mountain behind which the sun sets [अस्त]. Ab. 606, 785. See *Atthaṁ*.

ATTHO, AṬṬHO, and AṬṬO, Desire, want, need, occasion; cause, reason, purpose; object, aim; substance, object, thing; property, wealth; advantage, good, welfare; meaning, sense, significance [अर्थ]. Ab. 485, 785. With instr. *Agginá me attho*, I want fire (F. Ját. 2). *Mayhaṁ hiraññádíhi attho n'atthi*, I do not want gold and such like treasures (Dh. 173, comp. 163). *Atthe samuppanne*, when occasion arises (Kh. 12). *Atthamhi játamhi sukhá saháyá*, blessed are friends in need (Dh. 59). *Tav atthe sati mama santikam ágaccháhi*, if ever you are in trouble come to me (Ras. 31). *Ken' atthena*, and *ken' aṭṭhena*, for what purpose, on what account (F. Ját. 10). *Uttamatthaṁ anuppatto*, who has attained the highest end (Dh. 69). *Atthaṁ hitvá piyaggáhí*, forsaking the real aim of life and grasping at pleasure (Dh. 38). *Iṭṭhattho* and *icchitattho*, desired object or aim (Ab. 727). *Kin nu kho ahaṁ samaṇaṁ Gotamaṁ puccheyyaṁ diṭṭhadhammikaṁ atthaṁ vá samparáyikaṁ vá*, shall I question Buddha about temporal matters or spiritual, lit. things belonging to this world or to the next. *Sakalatthasamavhayadípaní*, declaring the names of all things (Alw. I. ix.). *Tam atthaṁ pucchanto*, inquiring about this matter (Dh. 434). *So tam atthaṁ ácikkhi*, he told him what was the matter (F. Ját. 12). *Bhagavato etam atthaṁ ároceyyaṁ*, let me tell this thing to Buddha (Ras. 83). *Tam atthaṁ nivedayuṁ*, they reported the circumstance (Mah. 166). *Tadatthaṁ dípanatth. áya*, to explain how this took place, lit. to relate the circumstances of this (Mah. 130). *Etaṁ atthavasaṁ ñatvá*, knowing the force or significance of this thing (Dh. 51). *Atthajívitaṁ*, life and property (Ras. 63). *Attho parihäyati*, his substance is wasted. *Atthápagamo*, loss of property (Ab. 764). *Sadattho*, *sakattho*, *attattho*, *attadattho*, one's own good. *Parattho*, the good of others. *Esanto cápi atthaṁ*, seeking also their welfare (Alw. I. 112). *Atthaṁ karissámíti anatthaṁ akari*, thinking he would do a good action he has done a bad one (Dh. 88). *Atthapadaṁ*, a profitable saying (Dh. 19). *Atthasaṁhito*, beneficial. *Atthakusalo*, skilled in seeking his own spiritual good (Kh. 15). *Samánattho* synonymous. *Saṁsayatthamhi*, in the sense of doubt (Ab. 1158). *Bhusatthe*, in the sense of excessive (Ab. 1162). *Gadrabhánaṁ rave atthaṁ kiṁ jánási*, do you know the meaning that lurks in the bray of asses (Mah. 250). *Mahantaṁ atthaṁ gahetvá tiṭṭhati*, possess vast significance (Dh. 179). *Imasmiṁ loke anindito náma natthíti attho*, the meaning is that in this world no man escapes blame (Dh. 367), *Tass' attho*, the meaning of it is as follows (Dh. 434). *Atthabyañjanasampanno*, possessed of meaning and of letter (B. Lot. 330). *Atthaṁ hi nátho saraṇaṁ avoca na byañjanaṁ*, for our Lord has declared salvation to be in the spirit and not in the letter (Kh. 21; comp. Dh. 123, and Alw. I. 63). *Atthavasena vá vyañjanavasena vá*, according to the spirit or according to the letter (Alw. I. xxviii). *Attho dhammo ca*, appears sometimes to mean "meaning and text of the Scriptures" (see Alw. I. 54, 63, 66). But I think it may also mean "things (phenomena) and doctrines," as in the phrase *atthadhammánusasako*, "temporal and spiritual counsellor" (F. Ját. 7). At Dh. v. 363 the commentator evidently understands *attham dhammañ ca dípeti* to mean "explains the meaning and the text," though in the first instance he renders *dhammaṁ* by *desanádhammaṁ*, which would rather mean doctrines than text (see Dh. 90, line 2 and foll.). At Alw. I. 107 *Ratto atthaṁ na jánáti ratto dhammaṁ na passati* is translated, "he who is actuated by lust knows not causes of things: perceives not what is right." See Lotus 839. For the less common form Aṭṭha see *Aṭṭhena* and *Aṭṭhakathá*; Subhúti quotes *Dukkhassa pílanaṭṭho saṅkhataṭṭho santápaṭṭho vipariṇámaṭṭho*, when *aṭṭho* is the S. अर्थः. For the adverbial forms *Atthaṁ*, *Attháya*, *Aṭṭhena*, see separately. For *Aṭṭo* see separately.

ATTHU, see *Atthi*. It may be used as an exclamation, conveying the sense of reluctant acquiescence, "Let it be," "It cannot be helped" (Ab. 1151).

ATTHUDDHĀRO, Exegesis, explanation [अर्थ + उद्धार]. Alw. I. 67.

ATTO (*p.p.p.*), Thrown [अस्त = अस्]. Ab. 744.

AṬṬO, A watch tower [अट्ट]. Ab. 204, 1126.

AṬṬO (*adj.*), Hurt, distressed, afflicted [आर्त्त]. Ab. 1126.

AṬṬO, A case, cause, lawsuit [अर्थ]. Ab. 1126. *Kúṭaṭṭaparájitamanussá*, some persons who had been defeated in a false action at law (Dh. 220). *Dubbinicchayaṁ aṭṭaṁ vinicchinitvá*, having settled a very difficult case.

ATULO (*adj.*), Incomparable, admirable [अ + तुला]. Dh. 41; Alw. I. xiii.

ĀTUMĀ (*m.*), A rare form of *Attá* (which see). The nom. sing. *átumá*, and plur. *átumáno* will be found under rules 138, 139 of Kaccáyana's Náma Kappa. Comp. *átumapádo*, his own foot (Alw. I. xiii).

ĀTURO (*adj.*), Ill, diseased; affected [आतुर]. Ab. 322; Dh. 27, 36. *Rogáturo*, diseased (Mah. 249). *Vaṇarogáturo*, troubled with boils (Mah. 24). *Sokáturo*, afflicted (Mah. 12).

ATYAPPO (*adj.*), Very small [अति + अल्प]. Ab. 929.

AVA (*prep.*), Away, off; down [अव]. This is one of the twenty Upasaggas, and is much used in composition with verbs and their derivatives. It is very frequently in Páli contracted to o, e.g. *otarati* = S. अवतरति. In some cases, as *avabodho*, the full form only is found; in others both forms are in use, as *avadhi* and *odhi*, *avatáro* and *otáro*; but in the great majority of instances the prep. *ava* is in Páli contracted to o.

AVA-, For many words beginning thus see under O-.

AVABODHANAṀ, Instruction [अवबोधन].

AVABODHO, Full knowledge or understanding [अवबोध].

AVACÁ, see *Vatti*.

AVACARATI, To go through, to traverse, to occupy, to make one's home [अव + चर्].

AVACARO, Sphere, realm, home [अवचर]. *Kámávacaro, rúpávacaro, arúpávacaro*, the realm or world of Desire, of Form, and of Absence of Form (Man. B. 3). *Rúpávacaravipákacittaṁ*, thoughts which lead to birth in the world of Form (Man. B. 423). *Kámávacaradevaloko*, a god-world belonging to the realm of Desire (Man. B. 29). *Kámávacarakusalaṁ*, meritorious works in the realm of Desire (Dh. 89). *Atakkávacaro dhammo*, doctrines not within the domain of thought, unattainable by reasoning (Gog. Ev. 6). *Yogávacarakulaputto*, a young man of family who lives in the practice of meditation (B. Lot. 354). *Santikávacaro yeva kátabbo*, he should be kept close (or at home), viz. near the senior priests, or under the superintendence of his Upajjháya. The compounds *kámávacaro, rúpávacaro, arúpávacaro* are also used adjectively with the meaning of "belonging to the realm of Desire, of Form, of absence of Form," e.g. *Akusalá cetaná kámávacará*, sinful thoughts in the realm of Desire (Gog. Ev. 68). The word Avacara implies motion, action, life within certain limits or in a certain sphere. It partly coincides in meaning with Gocara, but in the latter word the idea of motion or action is less prominent. I do not feel myself competent to decide whether Avacara is ever an adjective with the meaning of "having its sphere in," "belonging to." Burnouf says that it is sometimes a noun and sometimes an adjective, but I think that in each of the examples he gives it may be treated as a noun, e.g. Antaríkshávacara might well be rendered "whose home or sphere is the sky."

AVADĀRAṆAṀ, A spade or hoe [अवदारण]. Ab. 447.

AVADHĀNAṀ, Attention [अवधान].

AVADHĀRAṆAṀ, Ascertainment; affirmation, emphasis; restriction [अवधारण]. Ab. 1152, 1159.

AVADHĀRETI (*caus.*), To ascertain [अव + धारयति = धृ]. P.p.p. *avadhárito* (Ab. 797).

AVADHI (*m.*), Limit [अवधि]. Ab. 1082, 1193; Dh. 262. See also *Odhi*.

AVAGAṆḌO, A protuberance on the cheek (?) [अव + गण्ड]. *Na avagaṇḍakárakaṁ bhuñjissámi* is explained to mean, I will not stuff out my cheeks by eating two mouthfuls at a time (Pát. 22; Pát. 93 adds "like a monkey").

AVAGAṆETI, To neglect, to disregard [अव + गण्]. P.p.p. *avagaṇito* (Ab. 756).

AVAGATO (*p.p.p.*), Known, understood [अवगत = गम्]. Ab. 757.

AVAGGO (*adj.*), Unclassed [अ + वर्ग]. This term is applied to those consonants which are not in the five classes (Cl. Gr. 8).

ĀVAHANAṀ, Bringing [आ + वह् + अन]. Dh. 230.

ĀVĀHANAṀ, Getting a wife for a young man [आवाहन].

AVAHARAṆAṀ, Taking away, stealing [अवहरण]. Pát. 66.

AVAHARATI, To take away, to steal; to draw down [अव + हृ]. Dh. 100, 412.

AVAHĀRO, Taking away [अवहार]. Dh. 373.

ĀVAHATI, To bring [आ + वह्]. Dh. 126, 198, 293.

ĀVAHO (*adj.*), Bringing, causing [आवह]. *Sukhávaho*, bringing happiness (Dh. 7). Mah. 253.

ĀVĀHO, Marriage [आवाह]. *Puttassa áváhamaṅgalaṁ karonto*, celebrating his son's wedding (Dh. 240). *Dhítaraṁ áváhattháya deti*, gives her daughter in marriage (Mah. 49).

AVAJAHATI, To leave, to abandon [अव + हा].

AVAJĀNĀTI, To despise [अव + ज्ञा]. Dh. 294.

AVAJĀTO (*p.p.p.*), Base-born, born of a mother lower in caste than her husband [अव + जात = जन्]. Alw. I. 101.

AVAJĪYATI, and **AVAJIYYATI** (*pass.*), To be conquered [अव + जीयते = जि]. Dh. 33, 342.

AVAJJAṀ, Blame [अवद्य].

ĀVAJJANAṀ, Meditation [आ + वर्जन]. Dh. 281, 343.

ĀVAJJATI, To reflect, to consider [आ + वृज्]. Dh. 340, 403. F. Ját. 53, 54.

ĀVAJJETI (*caus.* last), To bend, to incline; to upset [आ + वृज् caus.]. F. Ját. 3.

AVAJJHĀYATI, To waste away, to perish [अव + क्षै]. Dh. 322.

AVAJJO (*adj.*), Not to be shunned, not forbidden, not wrong, harmless [अ + वर्ज्य = वृज्]. Dh. 56.

ĀVAJJO (*adj.*), Low, bad, inferior. Ab. 699. A Ṭíká says *ávaditabbo ti ávajjo*.

AVAKAḌḌHATI, To drag down, to remove [अव + कृष्].

AVAKAṀSO, Inferiority, abasement [अव + कर्ष].

AVAKĀSO, see *Okáso*.

AVAKKANTI (*f.*), Introduction, descending into [अव + क्रम् + ति]. *Gabbhávakkanti*, conception, commencement of pregnancy.

AVALAMBANAṀ, Hanging, depending from [अवलम्बन]. Ab. 525.

AVALEPO, Anointing; pride [अवलेप]. Ab. 1079.

ĀVALĪ (*f.*), A row or range [आवली]. Ab. 539.

AVALITTO (*p.p.p.*), Smeared [अवलिप्त = लिप्]. At Pát. 70 *ullitto* and *avalitto* are explained to mean "plastered inside" and "plastered outside."

AVALOKETI, see *Oloketi*.

AVAMĀNAṀ, Disrespect [अवमान]. Ab. 172.

AVAMĀNETI (*caus.*), To despise [अवमानयति = मन्]. P.p.p. *avamánito* (Ab. 756).

AVAṀSIRO (*adj.*), Head downwards, head foremost [अवाच्+शिरस्]. Dh. 190; Cl. Gr. 14.

AVANADDHO, see *Onaddho*.

AVANI (*f.*), The earth [अवनि]. Ab. 182.

AVAÑÑĀ (*f.*), Disrespect, contempt [अवज्ञा]. Ab. 172.

AVAÑÑĀTO (*p.p.p. avajánáti*), Despised [अवज्ञात = ज्ञा]. Pát. 83.

AVAÑÑITO (*adj.*), Despised. Ab. 756.

AVAṆṆO, Dispraise, blame, reproach [अ + वर्ण]. *Avaṇṇavádo*, blame (Ab. 120). *Buddhassa avaṇṇaṁ bhásati*, speaks evil of Buddha (B. Lot. 314, 445).

AVANTI (*m. pl.*), Name of a country and its people [अवन्ति]. Ab. 184. *Avantísu viharati*, is living in the Avanti country (Alw. K. 92).

ĀVANTIKO (*adj.*), Belonging to the Avanti country [अवन्ति + क]. Mah. 16.

AVĀPURAṆAṀ, A key [अव + आ + वृ + अन]. Ab. 222.

ĀVARAṆAṀ, Covering; obstruction; restraint, interdiction, prohibition [आवरण]. Dh. 351; Ab. 1167.

AVASĀNAṀ, see *Osánaṁ*.

AVASANNO (*p.p.p. osídati*), Depressed, languid [अवसन्न = सद्]. Dh. 383.

AVASARATI, To go to [अव + सृ]. *Yena Mithilá tad avasari*, went to Mithilá. See Dh. 105.

AVASARO, Opportunity, occasion; turn [अवसर]. Ab. 770.

ĀVASATHO, Dwelling-place, abode, house, dwelling [आवसथ]. Ab. 206; Dh. 185; Pát. 14, 88, 108. *Bhujagávasatho*, the Nága world (Alw. I. ix.).

ĀVASATI, To dwell, to inhabit [आ + वस्] *Mithilaṁ ávasuṁ*, dwelt at Mithilá (Mah. 8). Mah. 17; Dh. 392.

AVASESETI (*caus.*), To leave, to spare [अव + शेषयति = शिष्]. Dh. 225.

AVASESO, Remainder [अवशेष].

AVASESO (*adj.*), Remaining [अवशेष]. *Avasesá tasanti*, the rest are afraid (Dh. 296). *Avasesaṁ Buddhavacanaṁ*, the rest of the word of Buddha.

ĀVĀSIKO (*adj.*), Resident, in residence, living at home [आवास + इक]. *Āvásiko bhikkhu*, a resident priest, one staying at his own monastery (Dh. 88; Pát. 27). *Āvásikavattaṁ*, duties to be observed by a resident priest.

AVASISSANAṀ, Being left, remainder [अव + शिष् + अन]. Ab. 157.

AVASITO (*p.p.p.*), Finished; determined, known, ascertained [अवसित = सो]. Ab. 963.

AVASIṬṬHO (*p.p.p.*), Remaining, left [अवशिष्ट = शिष्]. *Bahu avasiṭṭhaṁ*, much remains to be done (Dh. 323). Pát. 1.

AVASO (*adj.*), Unsubdued, independent; powerless [अ + वश]. Ab. 743; Mah. 10.

ĀVĀSO, Residing, dwelling; a dwelling, a residence; a monastery [आवास]. Ab. 206; Dh. 13; Mah. 220; Pát. xl.

AVASSAṀ (*adv.*), Certainly, surely [अवश्यम्]. Ab. 1150. *Avassaṁ yeva bhijjati*, must inevitably perish.

AVASSAYO, Support, help, protection, refuge [अव + आश्रय]. Ras. 34; Mah. 195; Dh. 187, 301, 384.

AVASSUTO (*p.p.p.*), Filled with desire, lustful [अव + आ + स्रुत = स्रु : comp. *ásavo*]. Pát. 94. *Anavassuto*, free from lust (Dh. 8). I have not found Avassuta in the sense of "oozing, flowing," but Subhúti quotes from a Ṭiká *avassuto ti tinto kilinno*; and at Dh. 201 *anavassutacitto* is explained by *rágena atintacitto*, "having the mind unwetted by lust."

AVASUSSATI, To dry up [अव + शुष्]. Cl. Gr. 13.

ĀVĀṬAKAṀ, A pit (see *Āváṭo*). Mah. 129.

AVATAṀSO, A crest; an earring [अवतंस]. Ab. 870.

AVATĀRO, AVATARATI etc., see *Otáro* etc.

AVATI, To protect [अव्]. Cl. P. Verbs, 18.

AVATIṆṆO, see *Otiṇṇo*.

ĀVAṬO (*p.p.p. ávuṇáti*), Covered, enveloped, shrouded [आवृत = वृ]. Alw. N. 98. *Anávaṭaṁ ñáṇadassanaṁ*, unlimited insight.

ĀVĀṬO, A hole in the ground, a pit [comp. अवट]. Ab. 650, 931, 1125; Ras. 35; Dh. 191, 299.

AVATTABBATA (*f.*), Ineffability [अ + वक्तव्य = वच् + ता]. Dh. 362.

ĀVATTATI, To turn; to return [आ + वृत्]. Dh. 404. P.pr. *ávattamáno* (B. Lot. 864). Ger. *ávattitvá* (Mah. 250).

ĀVAṬṬATO (*adv.*), In circumference [आवर्त + तस्]. Dh. 348.

AVATTHĀ (*f.*), State, condition; time, period [अवस्था]. Ab. 1127.

AVATTHĀNAṀ, Standing-place; state; abiding [अवस्थान].

AVATTHĀPANAṀ, Fixing, settling [अवस्थापन].

AVATTHARATI, see *Ottharati*.

AVAṬṬHITI (*f.*), Abiding, steadiness [अवस्थिति]. Ab. 1172.

AVAṬṬHITO (*p.p.p.*), Abiding, steady, firm [अवस्थित = स्था]. *Anuvaṭṭhito*, unsteady (Dh. 7).

AVATTHO (*adj.*), Naked [अ + वस्त्र]. Ab. 734.

ĀVATTĪ (*adj.*), Returning [आवर्तिन्].

ĀVAṬṬO, Turning; a whirlpool; circuit, circumference [आवर्त]. Ab. 660; Mah. 213. *Dakkhiṇávaṭṭo*, turning to the right.

AVAYAVO, A limb, a member; a part [अवयव]. Ab. 278; Mah. 180.

AVECCA, This is a gerund from इ with अव, and appears to be used adverbially, but with what exact meaning I do not know, perhaps "intelligently," "clearly," "wisely." I leave it untranslated in the following quotations. *Vyákaraṇaṁ avecca adhíte ti veyyákaraṇo*, one who reads grammar is a grammarian (Cl. Gr. 92). *Ariyasaccáni avecca passati*, beholds the four great truths (Kh. 8). *Buddhe aveccappasádena samannágato hoti*, is endowed with faith in Buddha. *Ahaṁ pana Buddhasásane aveccappasannassa kulassa dhítá*, I am the daughter of a family that has faith in the religion of Buddha (Dh. 244).

AVEKKHATI, To look down upon: to look at; to consider; to perceive; to foresee; to contemplate [अव + ईक्ष]. *Aniccataṁ avekkhate*, contemplates impermanence (Mah. 10). *Sásanassa patiṭṭhánaṁ paccantesu avekkhiya*, foreseeing the establishment of religion in foreign countries (Mah. 71). Dh. 6, 10, 31; Mah. 132.

ĀVEḶĀ (*f.*), A garland worn on the crown of the head. Ab. 308.

ĀVEṆIKO (*adj.*), Free from contact, detached, independent [अ + वेणि + क]. The *aṭṭhárasa áveṇiká dhammá*, or "eighteen independent states," are explained at B. Lot. 648 and foll. Eitel says they are "the distinguishing marks of a Buddha, who is detached from the imperfections which attach to the majority of mankind."

AVERAṀ, Friendliness, mildness, kindness [अ + वैर]. Dh. 2.

AVERĪ (*adj.*), Free from hatred, mild, peaceable [अ + वैरिन्]. Dh. 36, 46.

AVERO (*adj.*), Peaceable [अ + वैर].

ĀVESANAṀ, A workshop; a dwelling; fury; entrance [आवेशन]. Ab. 212, 906.

ĀVESIKO (*adj.*), Entering, arriving, adventitious [आवेश + इक]. *Āvesiko*, a guest (Ab. 424).

AVHĀ (*f.*), Name, appellation [आह्वा]. Ab. 114. *Thúpavhe*, in that which bears the name of Thúpa, viz. the Thúpáráma (Mah. 215). *Buddhappiyavho yati*, the priest named Buddhappiya (Alw. I. xv).

AVHĀNAṀ, Calling, addressing [आह्वान]. Ab. 1139.

AVHAYANAṀ, Invocation, summons [आह्वयन].

AVHAYO, Name; calling, invocation [आह्वय]. Ab. 114, 1111. *Medaṅkaravhayamaháyati*, the eminent elder named Medaṅkara (Alw. I. xiii). *Kuṭumbiko Dhátusenavhayo*, a landed proprietor named Dhátusena (Mah. 254). *Khuddiká Kakudhavhayá vápi*, the lesser Kakudha tank (Mah. 88). *Uposathavhaye*, in that which bears the name of Uposatha, viz. the Uposatha hall (Mah. 215). *Sirivhayo*, invocation of Sirí.

AVI (*m.*). A ram, a sheep [अवि]. Ab. 501.

ĀVI (*adv.*), Manifestly, in full view, close before the eyes [आविस्]. Ab. 1149, 1157. *Āviṁ va yá divá raho*, openly or in secret (Dh. 404). Compounded with the verbs *bhavati* and *karoti* and their derivatives (see below). In Saṅgíti S. I find *ávi c'eva raho ca.*

ĀVIBHAVATI, To become visible or manifest, to appear, to be evident [आविस् + भू]. Fut. *ávibhavissati* F. Ját. 16; Dh. 267; Ras. 70.

ĀVIBHĀVO, Appearance, manifestation [आविस् + भाव].

AVĪCI (*m.*), Name of one of the eight Narakas or hells [अ + वीचि]. Man. B. 26. Ab. 657 gives *Avīci* (*fem.*), but the Sansk. equivalent is masc., and at Dh. 148, 340, we have the loc. *avícimhi.*

AVIDDASU (*adj.*), Ignorant (see *Viddasu*). Dh. 47, 380.

ĀVIDDHO (*p.p.p.*), Thrown [आविद्ध = व्यध्]. Ab. 744.

AVIDŪRO (*adj.*), Not very far, near [अ + वि + दूर]. Ab. 706. Loc. *avidúre, avidúramhi*, near. With gen. *Lenassa avidúramhi*, not far from the cave (Mah. 167). With abl. *Tato avidúre*, not far from that place (Dh. 155). F. Ját. 5; Kh. 16; Ras. 20, 22, 65.

AVIGGAHO, The god of love [अ + विग्रह]. Ab. 42.

AVIHIṀSĀ (*f.*), Mercy, humanity [अ + वि + हिंसा].

AVIHO (*adj.*), The *Avihá devá* are the inhabitants of the twelfth Brahmaloka (B. Intr. 614; Man. B. 26, 29). The meaning of Aviha is uncertain, perhaps "making no effort," or "not thinking." The S. equivalent is अवृह. *Avihesu nibbattitvá*, having been born in the Avṛiha heaven, lit. among the Avṛihas (Dh. 362).

AVIJJĀ (*f.*), Ignorance, error [अ + विद्या]. Ab. 168, 1087; B. Intr. 473, 485, 488, 506, 507, 638; B. Lot. 823; Man. B. 392, 413, 432, 435, 496; E. Mon. 290, 295, 302. Avijjá is one of the Āsavas, of the Oghas, of the Yogas, etc.

AVIJJAMĀNO (*adj.*), Not existing, non-existent [अ + विद्यमान = विद्].

ĀVIKAROTI, To make manifest, to show, to explain [आविस् + कृ]. 1st pers. pres. *ávikaromi* (Kuhn K. S. 29; Cl. Gr. 137). P. pr. *ávikaronto* (Dh. 344). Ger. *ávikatvá* (Mah. 205). Att. 195 has p.p.p. *ávíkato* with long i.

ĀVIKATTĀ (*m.*), One who manifests [आविस् + कर्तृ].

AVIKKHEPO, Equanimity, calmness [अ + विक्षेप]. Ab. 155; B. Lot. 519.

AVILAMBITO (*adj.*), Speedy [अविलम्बित = लम्ब्]. Ab. 40.

ĀVILO (*adj.*), Turbid; stained; agitated [आविल].

Ab. 669, 1106. *Anávilo,* pure, serene. *Hatánaṁ lohitávilo,* stained with the blood of the slain (Mah. 154). Dh. 105.

AVINAYO, Wrong or false Vinaya; misconduct, sin [अ + विनय]. *Avinayaváddino,* followers of a false Vinaya (Mah. 234). Att. 192.

AVIÑÑĀṆAKO (*adj.*), Without intelligence or consciousness, inanimate [अ + विज्ञान]. Alw. K. 75. *Aviññáṇakaṁ dhanaṁ,* personal and landed property as opposed to live stock (Dh. 79).

AVIÑÑŪ (*adj.*), Ignorant, foolish, stupid [अ + विज्ञ]. Ab. 721.

AVIRATO (*adj.*), Uninterrupted, continual [अविरत = रम्]. Ab. 41.

AVIRUDDHO (*adj.*), Not contrary; unobstructed, without difficulties, certain, absolute [अविरुद्ध = रुध्]. Ab. 698.

AVIRŪḶHO (*adj.*), Not grown [अ + विरूढ = रुह्]. *Avirúḷhapakkho,* unfledged (F. Ját. 49).

ĀVISATI, To approach, to enter [आ + विश्]. Mah. 175; Pát. 119.

AVISESENA (*adv.*), Not specially, generally [अ + विशेषेण]. Pát. xl.

AVITATHO (*adj.*), True [अ + वि + तथा]. Ab. 127. Neut. *avitathaṁ,* truth (Ditto).

ĀVITO, Guarded, protected. Ab. 754 (both MSS. read á-).

AVOCA, see *Vatti.*

ĀVUDHAṀ, and **ĀYUDHAṀ,** A weapon [आयुध]. *Ávudhaṁ* (Ab. 18, 44; F. Ját. 5, 15; Dh. 8, 202). *Áyudhaṁ* (Ab. 49; Ras. 20; Cl. Gr. 45; Mah. 64, 152). Saṅgiti Sutta mentions three Āvudhas, *sutávudhaṁ, pavivekávudhaṁ, paññávudhaṁ.*

ĀVUṆĀTI, and **-ṆOTI,** To cover, to inclose; to put a string through, to string [आ + वृ]. Alw. I. 20; F. Ját. 53. P.p.p. *ávaṭo, ávuto.*

ĀVUSO (*indecl.*), Friend! Sir! Brother! This address is used by senior priests in speaking to priests of equal or inferior standing (Cl. Gr. 70). Used in speaking to several persons: *Kiṁ nu kho ávuso karissáma,* brethren, what shall we do? (Dh. 333). Used by priests to Upásakas or lay devotees (Dh. 105). By a priest to another priest (Dh. 103; Pát. 15). By an Ācariya to his pupil (Pát. xvi).

ĀVUTO (*p.p.p.*), Covered, hedged, inclosed, surrounded; strung [आवृत = वृ]. Ab. 372, 745.

AVYĀKATO, and **ABYĀKATO** (*adj.*), Undefined, unexplained [अव्याकृत = कृ]. As an epithet of Kamma it means "indefinite," "neither good nor bad." Man. B. 445.

AVYĀPĀDO, and **ABY-,** Absence of desire to injure another person, absence of malice [अ + व्यापाद].

AVYĀPAJJHO, and **ABY-** (*adj.*), Free from suffering. This singular form is no doubt due to a confusion between the roots बाध् and पद्; its meaning shows that it represents a Sanskrit form अव्याबाध्य. Neut. *avyápajjhaṁ* Nirváṇa (Ab. 8). Alw. N. 135.

AVYĀPANNO (*adj.*), Free from desire to injure, free from malice [अव्यापन्न = पद्].

AVYĀSEKO (*adj.*), Charming, fascinating [अ + वि + आ + सेक]. Ab. 697.

AVYAYĪBHĀVO, Indeclinable compound, a grammatical term [अव्ययीभाव]. Cl. Gr. 86.

AVYAYENA (*adv.*), Without loss, safely [अ + व्यय instr.].

AVYAYO (*adj.*), Unchangeable [अ + व्यय]. Neut. *avyayaṁ,* an indeclinable word, particle, adverb (Ab. p. 171, 181, v. 826, 957).

ĀYĀCANAṀ, Request [आ + याच् + अन]. Ab. 790; Pát. 69.

ĀYĀCATI, To ask, to request [आ + याच्]. With two acc. *Áyácuṁ abhayaṁ Jinaṁ,* they asked Buddha for safety (Mah. 3). P.p.p. *áyácito,* requested.

AYAṀ (*pron.*), This [अयम् = इदम्]. Cl. Gr. 38. The following is the declension: Masc. *ayaṁ*; acc. *imaṁ* (Dh. 31); instr. *anena, iminá* (Mah. 24; Dh. 303); gen. and dat. *assa, imassa* (Dh. 238, 329); abl. *asmá, imasmá, imamhá* (Dh. 39); loc. *asmiṁ, imasmiṁ, imamhi* (Dh. 39, 199). Fem. *ayaṁ* (Dh. 64); acc. *imaṁ* (Dh. 304); instr. and abl. *imáya*; gen. and dat. *assá, assáya, imissá, imassáya, imáya* (Dh. 240, 315, 329); loc. *assaṁ, imissaṁ, imáyaṁ.* Neut. *idaṁ* (Dh. 66); acc. *idaṁ, imaṁ* (Dh. 8, 247); rest like masc. Plur. masc. nom. and acc. *ime* (Dh. 366); instr. and abl. *ehi, imehi*; gen. and dat. *esaṁ, esánaṁ, imesaṁ, imesánaṁ* (Dh. 241); loc. *esu, imesu* (Dh. 306). Plur. fem. nom. and acc. *imá, imáyo* (Mah. lxxxviii; Dh. 352); instr. and abl. *imáhi*; gen. and dat. *imásaṁ, imásánaṁ*; loc. *imásu.* Plur. neut. *imáni* (Dh. 27); rest like masc.—Ayaṁ may be used either adjectively or substantively: *Ayaṁ vejjo,* this physician (Dh. 89); *Ayaṁ itará pajá,* this other folk (Dh. 19); *Ayañ ca ayañ ca ácáro*, such and such conduct (Dh. 239); *Asmiṁ loke*, in this world (Dh. 31); *Idaṁ mayhaṁ mátu detha*, give this to my mother (Dh. 240); *Ime nassissanti*, these people will perish (Dh. 353); *Kass' imáni*, whose are these things? (Dh. 302); *Assá duccaritaṁ*, her misconduct (Dh. 371). The initial a of Ayaṁ is frequently elided or absorbed by sandhi: *antimo 'yaṁ* (Dh. 63), *sacáyaṁ = sace ayaṁ* (Dh. 329), *apassutáyaṁ = appassuto ayaṁ* (Dh. 28), *tatráyaṁ = tatra ayaṁ* (Dh. 67), *myáyaṁ = me ayaṁ*. The base used in composition is *idaṁ*, as *Idattayaṁ*, these three (Ab. 100). *Idamatthe*, in the sense of "this" (Ab. 1186).

AYAṀ, Iron (see *Áyo*).

ĀYAMATI, To draw, to stretch, to extend [आ + यम्]. P.p.p. *áyato*.

ĀYĀMATO (*adv.*), In length [आयाम + तस्].

ĀYĀMO, Length [आयाम]. Ab. 295. *Saṭṭhiyojanáyámo*, sixty yojanas long (Dh. 16). *Áyámena*, in length (Kh. 20).

AYANAṀ, A road; going, motion [अयन]. Ab. 191, 1101. *Uttaráyanaṁ*, the half year in which the sun is north of the equator (Ab. 81). *Dakkhiṇáyanaṁ*, the half year in which the sun is south of the equator (Ab. 80). Mah. 251.

ĀYASMĀ (*adj.*), Old, venerable [आयुष्मन्त्]. Cl. Gr. 94. Used, either adjectively or absolutely, as a respectful appellation of a Buddhist priest of some standing (E. Mon. 11). Junior priests are directed to address senior priests by this title. *So hi 'áyasmá*, for this venerable man (Dh. 254, said of the Thera Godhika). *Yass' áyasmato khamati*, any priest who agrees to this (Kamm. 7). *Áyasmá Tisso*, the venerable Tissa (Kamm. 5). *Uddiṭṭhaṁ kho áyasmanto nidánaṁ*, reverend brethren, the introduction has been read (Pát. 2).

AYASO, Ill reputation, disgrace [अ + यशस्]. See *Yaso*.

ĀYASO (*adj.*), Made of iron [आयस]. Dh. 62.

ĀYATANAṀ, Place, dwelling-place, abode, home, seat, rendezvous, haunt, receptacle, mine; altar, shrine; place of origin, source, fount, cause, origin [आयतन]. Ab. 207, 801. *Yakkhassa ramaṇiyyaṭṭháne áyatanaṁ káretvá*, having made a home for the yaksha in a pleasant place (Dh. 305). *Rogánaṁ áyatanaṁ*, hotbed of diseases. In the Buddhist metaphysical system the twelve Āyatanas are the six Organs of Sense and the six Objects of Sense. The former are called *Cha Ajjhattikáni Āyatanáni* (or *Saláyatanaṁ*) "six internal senses or properties," and are as follows: *cakkháyatanaṁ, sotáyatanaṁ, gháṇáyatanaṁ, jivháyatanaṁ, káyáyatanaṁ, manáyatanaṁ*, "the eye, the ear, the nose, the tongue, the body (viz., the faculty of touch or feel), and the mind." The *Cha Báhiráni Āyatanáni*, "six external senses or properties," are *rúpáyatanaṁ, saddáyatanaṁ, gandháyatanaṁ, rasáyatanaṁ, phoṭṭhabbáyatanaṁ, dhammáyatanaṁ*, "form, sound, odour, taste, contact, and ideas" (B. Intr. 500, 501, 635; Man. B. 403, 452). The ten Āyatanas are *cakkháyatanaṁ, rúpáyatanaṁ, sotáyatanaṁ, saddáyatanaṁ, gháṇáyatanaṁ, gandháyatanaṁ, jivháyatanaṁ, rasáyatanaṁ, káyáyatanaṁ, phoṭṭhabbáyatanaṁ.*

AYATI, To go [अय्]. Cl. P. Verbs, 9.

ĀYATI (*f.*), Futurity, the future; length; majesty [आयति]. Ab. 86, 875; Mah. 8. *Āyatibhavo*, a future birth (Dh. 148). The acc. *áyatiṁ* seems to be used adverbially in the sense of "in future." *Āyati* is said also to be an adverb (Cl. Gr. 75).

ĀYĀTI, To go; to approach (with acc.); to return [आ + या]. Imper. *áyátu* (Mah. 92). Aor. *áyási* (Mah. 156). *Anáyantesu sabbesu*, when all failed to return (Mah 48). *No ce hatthaṁ mam' áyáti*, if he does not fall into my hands (Mah. 246). Kuhn K. S. 23.

ĀYATIKO (*adj.*), Future आयति + क]. Kh. 10.

ĀYATO (*p.p.p. áyamati*), Long [आयत = यम्]. Ab. 707; Pát. 11; B. Lot. 573, 589. *Tiyojanáyato*, three yojanas long (Mah. 3).

ĀYATTATĀ (*f.*), Dependence [आयत्त + ता]. Ab. 898.

ĀYATTO (*p.p.p.*), Dependent, belonging to [आयत्त = यत्]. Ab. 728, 870; Mah. 23.

AYO (*m. and n.*), and AYAṀ, Iron [अयस्]. Ab. 493; Cl. Gr. 47. Abl. *ayasá* (Dh. 43), *ayato* (Dh. 370). *Ayokammaṁ*, iron work (Mah. 152). *Ayodváraṁ*, iron gate (Ditto).

ĀYO, Gain; revenue; coming in, entrance [आय]. Ab. 356. *Āyasádhako áyuttako*, the tax-gatherer (Dh. 390). *Udakass' áyamukhaṁ*, channel for the water to enter by (into a lake). *Áyápáyo*, gain and loss.

ĀYODHANAṀ, Battle [आयोधन]. Ab. 399.

AYOGGO, An iron-tipped pestle for husking paddy [अयस् + अग्र]. Ab. 455.

AYOGHANO, A sledge-hammer [अयस्+घन]. Ab. 526, 828.

AYOGO, Wrong occupation, sinful practice; wrong occupation of the mind [अ+योग]. Dh. 38, 59, 187.

ĀYOGO, Occupation [आयोग]. *Adhicitte áyogo*, dwelling on lofty thoughts (Dh. 34).

AYOGUḶO, An iron ball [अयोगुड]. Mah. 152; Dh. 54.

AYOMAYO (*adj.*), Made of iron [अयस्+मय]. Ab. 993.

AYONISO, see *Yoniso*.

ĀYU (*n.*), Life [आयुस्]. Ab. 155. *Vinayo náma Buddhassa sásanassa áyu*, Vinaya is the life of Buddha's religion. *Āyupariyosáne*, when he died. (Ras. 36). *Āyu vassasatasahassaṁ ahosi*, he lived a hundred thousand years (Dh. 131). Instr. *áyuná* (Dh. 288). Gen. *áyussa* (Mah. 220), *áyuno* (Dh. 128).

ĀYUDHAṀ, see *Āvudhaṁ*.

ĀYUKO (*adj.*), Living [आयुस्+क]. *Dígháyuko*, long-lived (Alw. I. 108). *Kappáyuko*, whose life was a kalpa long (Mah. 27). *Cattálísasahassáyuko*, forty thousand years old (Dh. 129). Mah. 8.

ĀYUSAṀ, Duration of life [आयुष]. Ab. *áyusá*, during life, as long as life lasts (Kh. 16).

ĀYUTO (*p.p.p.*), Endowed, furnished with [आयुत=यु]. Ras. 27.

ĀYUTTAKO, An agent, manager, superintendent [आयुक्त+क]. Alw. I. 101; Dh. 128, 390.

AYUTTO (*adj.*), Improper, wrong [अ+युक्त=युज्]. Dh. 107, 115, 305.

ĀYUTTO, An agent, trustee, manager [आयुक्त=युज्]. Mah. 59.

AYYAKO, A grandfather; an ancestor [आर्यक]. Ab. 247; Ras. 72; Mah. 161. At Mah. 64 it means a maternal great uncle. At Mah. 105 it is translated by Turnour, "the head of your family." Fem. *ayyaká*, grandmother (Ab. 245), the 47th rule of Kaccayana's Náma Kappa gives also *ayyakání*. See also *Ariyako*.

AYYO, A lord, chief, master; a Buddhist priest [आर्य]. Ab. 725; Alw. I. xlv, lix. *Dhammikayye khamápaya*, make amends to the orthodox priests (Mah. 18). *Ayyassa no dinná*, we gave them to the Master, viz. Ānanda (Dh. 174). It is used in addressing Buddhist priests, sometimes in conjunction with Bhante: *Ayyassa kira akkhí váto rujjhati*, I hear the wind hurts your reverence's eyes (Dh. 82); *Kiṁ pana bhante ayyo imasmiṁ ṭháne ekako vasati*, pray does your reverence live here alone? (Dh. 153); *Bhante kuhiṁ ayyá gacchanti*, lords, whither are ye going? (Dh 81). Voc. *ayya*, sir! my lord! (Dh. 155). Voc. fem. *ayyá* and *ayye*, madam! my lady! (Dh. 155, 169, 140, where I think the reading should be *ayye*). Dh. 87, 113, 154; Pát. 88. See also *Ariyo*.

B.

BABBAJO, A sort of coarse grass [बल्वज]. B. Lot. 534; Cl. Gr. 84.

BABBU (*m.*), A mungoose or ichneumon; a cat [बभ्रु]. Ab. 615, 1080.

BADARĀ (*f.*), Cotton [बदरा]. Ab. 589.

BADARĪ (*f.*), The jujube tree [बदरी]. Ab. 558.

BADARO, The jujube fruit [बदर]. Ab. 559.

BADDHAṀ, A leathern thong or strap [वर्ध्र].

BADDHO (*p.p.p. bandhati*), Bound; fixed; continuous; acquired, contracted [बद्ध=बन्ध्]. Ab. 747; Dh. 57. *Kaṭṭhabaddhaṁ*, a bundle of sticks (Dh. 202). *Tayo máse na nipajjissámíti te mánasaṁ baddhaṁ*, your mind is made up that you will not lie down for three months (Dh. 82). *Símáya baddháya*, when the boundary is fixed or consecrated (Mah. 98). *Baddhavero*, one by whom hatred has been contracted, enraged, full of hatred (Mah. 259). *Baddhaveraṁ*, hate, anger (Ab. 165, comp. Dh. 203). *Satasmá baddho*, bound in the sum of a hundred pieces (Cl. Gr. 142; perhaps "imprisoned for a sum of 100 pieces," see Kuhn K. S. 26). *Baddharávaṁ ravi*, uttered continuous cries.

BĀDHĀ (*f.*), Annoyance, affliction; refutation, contradiction [बाधा]. Ab. 1097.

BĀDHATI, To obstruct, to annoy, to afflict, to oppress [बाध्]. Dh. 91. Caus. *bádheti*. *Bhikkhussa vátábádho bádheti*, rheumatism troubles the priest. P.p.p. *bádhito*. *Saso bádhito*, the hunted hare (Dh. 61, or perhaps "the snared hare," from BADH, see under BANDH in Benfey's Dict.).

BADHIRO (*adj.*), Deaf [बधिर]. Ab. 322; Dh. 217.

BĀHĀ (*f.*), The arm [बाहा]. Ab. 265; B. Lot. 306.

BAHALATO (*adv.*), In thickness [वहल+तस्]. *Aṭṭhaṅgulo bahalato*, eight inches in thickness (Mah. 169).

BAHALO (*adj.*), Thick [वहल]. Dh. 86; Alw. I. 76. *Caturaṅgulabahalo*, four inches thick (Mah. 211).

BĀHATI, and **BĀHETI**, To remove, to put away, to reject [वाह्]. Ger. *báhitvá* (Dh. 379), *báhetvá* (Dh. 47). P.p.p. *báhito* (Dh. 60).

BAHI, and BAHIṀ (*adv.*), Outwards, outside, out, out of doors [वहिस्]. Ab. 1153. *Bahi álinde nipajjápesi*, laid him down outside the house in the verandah (Dh. 94). *Bahikammanto*, out of door work. *Narasataṁ bahi*, a hundred men outside (Mah. 56). *Bahiṁ khipati*, throws outside (Mah. 137). *Bahi gantum*, to go out (Dh. 169). *Bahigamanaṁ*, going out of doors (Dh. 290). *Bahigato*, gone out (Dh. 300). *Bahikaraṇaṁ*, putting outside, removing, expelling (Pát. 2). *Bahilitto*, plastered outside (Pát. 70). *Bahi ṭhito*, standing outside (Dh. 159). *Bahi ahosi*, it remained outside (Mah. 5). *Anto-aggi bahi na niharitabbo*, the indoor fire must not be carried out of doors (Dh. 239). *Te bhikkhú bahi ṭhapetvá*, leaving the priests outside (Dh. 107). With abl. *Nikkhamma nagará bahi*, having gone out of the city (Mah. 52); *Dakkhiṇadvárato bahi*, outside the south gate (Mah. 84). With gen. *Anto ca bahi ca nagarassa*, inside and outside the town (Mah. 259; comp. Dh. 219). *Bahigáme*, outside the village (Dh. 228). *Bahinagare*, outside the town (Dh. 160, 204). *Bahisáṇiyaṁ ṭhatvá*, standing outside the curtain (Dh. 159, comp. 245). Dh. 162, 175, 336, 401. Comp. the use of *Anto* (2).

BAHIDDHĀ (*adv.*), Outside [वहिस् + धा]. Ab. 1153; B. Lot. 566; Dh. 169. With abl. *Ito bahiddhá*, foreign to Buddhism (Kh. 26, comp. Dh. 377, "foreign to my religion").

BĀHIRĀ (*adv.*), From outside [वाह्यात्]. Ab. 1153; Mah. 109.

BĀHIRAKO (*adv.*), External, foreign, heretical [वाह्य + क]. Pát. 116.

BĀHIRATO (*adv.*), From outside [वाह्यतस्]. Dh. 242.

BĀHIRE (*adv.*), Outside, externally; outside Buddhism [वाह्य loc.]. *Samaṇo n' atthi báhire*, there can be no true Çramaṇa outside the pale of Buddhism (Dh. 45, 377; Alw. N. 85). With abl. *Dárake yakkhanagará nisídápiya báhire*, having set the children down outside the city of the yakkhas (Mah. 52).

BĀHIRO (*adj.*), External; foreign; non-Buddhist, heretical; external to the individual, objective [वाह्य]. Ab. 703. *Báhiraṁ parimajjasi*, the outside thou makest clean (Dh. 70). The acc. *báhiraṁ* seems to be an adverb, "outside" (Ab. 1153). Non-religious arts and sciences are called *báhirasatthání* as opposed to the study of the Tipiṭaka (Att. 191).

BĀHITO, see *Báhati*.

BAHU (*adj.*), Much; many; large, ample [बहु]. Ab. 703, 1072. Pl. *bahú*, *bahavo*. Neut. pl. *bahúni* (Mah. 126). Gen. and dat. pl. *bahunnaṁ*, *bahúnaṁ* (Dh. 81; F. Ját. 47). Loc. pl. *bahúsu*, *bahusu* (Dh. 90, 253). There seems to be a neut. nom. *bahuṁ* (F. Ját. 13; Dh. 97, *bahuṁ dhanaṁ atthi*). *Bahú janá*, many people (Kuhn. K. S. 25; Alw. I. 63). *Bahuṁ bhásamáno*, speaking much (Dh. 4). *Bahuṁ ve saraṇaṁ yanti*, they fly to many a refuge (Dh. 34). *Tena te bahavo ahuṁ*, therefore they became numerous (Mah. 207). *Bahud eva rattiṁ*, the greater part of the night (for *bahuṁ eva rattiṁ*). There appears to be an adverb *bahuṁ*, "much," "at great length" (Dh. 366).

BĀHU (*m.*), The arm [वाहु]. Ab. 265; Mah. 153, 225.

BAHUBBĪHI, This is the equivalent of S. बहुव्रीहि, and is the technical name for one sort of Samása (Cl. Gr. 80).

BAHUBHĀṆĪ (*adj.*), Garrulous [बहु + भाण + इन्]. F. Ját. 16, 49; Dh. 41.

BAHUBHĀṆITĀ (*f.*), Garrulousness [the last + ता]. F. Ját. 16, 48.

BAHUBHĀVO, Quantity, multiplicity [बहु + भाव]. Kh. 21.

BAHUBHEDO (*adj.*), Multiform, various [बहु + भेद]. Ab. 720.

BAHŪDAKO (*adj.*), Holding much water [बहु + उदक]. Mah. 65.

BAHUDHĀ (*adv.*), In many ways [बहुधा]. Mah. 107, 158. *Eko pi hutvá bahudhá hoti*, from being one he becomes many.

BAHUJĀGARO (*adj.*), Keeping many vigils, very watchful [बहु + जागर]. Dh. 6.

BAHUJJANO, Most people, the multitude, the world [बहु + जन]. Dh. 57. Pl. *bahujjaná*, many people (Mah. 79).

BĀHUJO, A Khattiya [वाहुज]. Ab. 335; Mah. lxxxvii.

BAHUKICCO (*adj.*), Having many duties, very busy [बहु + कृत्य].

BAHUKO (*adj.*), Much; many [बहु + क]. *Tassa te bahuká pihayanti*, many envy you (Dh. 392).

Bahukaṁ dhanaṁ datvá, having given much treasure (Mah. 51). Mah. 84, 228; Dh. 214, 285.

BAHULĪKAROTI, To increase, to extend [बहुली + कृ]. Dh. 374.

BAHULĪKATO (*p.p.p.* last), Enlarged, increased, multiplied [बहुली + कृत].

BĀHULLAṀ, Abundance [बाहुल्य].

BAHULO (*adj.*), Much, abundant; abounding in [बहुल]. *Pámojjabahulo*, filled with joy (Dh. 67). F. Ját. 8; Ab. 703. Fem. *bahulá*, cardamoms (Ab. 591).

BĀHULYAṀ, Abundance [बाहुल्य]. Ab. 1153.

BAHUMATO (*adj.*), Esteemed, venerated [बहु + मत = मन्]. Mah. 8.

BĀHUMŪLAṀ, The armpit [बाहु + मूल]. Ab. 264.

BAHUNADIKO (*adj.*), Receiving many rivers, an epithet of the ocean [बहु + नदी + क].

BAHŪPAKĀRO (*adj.*), Very helpful, very useful [बहु + उपकार]. Kuhn K. S. 29; Dh. 119, 166, 245.

BAHUPPADO (*adj.*), Liberal, munificent [बहु + प्रद]. Ab. 723. In Pirit I find *bahuppado* "many-footed" = बहु + पद्, with doubled प.

BĀHUSACCAṀ, Great learning [बहु + श्रुत + य]. Kh. 5; Dh. 48. Buddhaghosa explains it by "having learnt the three Piṭakas" (Dh. 381). There can be no doubt that this word represents *bahusruta* + *ya*; the a is perhaps due to the analogy of *muṭṭhasaccaṁ*, where, however, *sacca* represents smṛitya and not çrutya.

BAHUSO (*adv.*), Greatly, abundantly [बहुशस्]. Ras. 23, 24.

BAHUSSUTATTAṀ, Learnedness, erudition [बहु + श्रुत + त्व]. Alw. I. xxxiv.

BAHUSSUTO (*adj.*), Having great religious knowledge, learned, erudite [बहु + श्रुत = श्रु]. Dh. 38; Mah. 85, 126; Pát. 88.

BAHUTARO (*adj.*), More [बहुतर]. Dh. 113. *Yácaká pi bahutará na honti*, there are not very many beggars.

BAHUTTAṀ, Multitude [बहुत्व]. Mah. 39.

BAHUTTHAṀ (*adv.*), In many ways [बहु+थम्]. Cl. Gr. 98.

BAHUVACANAṀ, In gram. the plural number [बहु + वचन]. Cl. Gr. 112.

BAHUVĀRAKO, The tree Cordia Myxa [बहुवारक]. Ab. 558.

BAHUVIDHO (*adj.*), Various, multiform [बहु + विधा]. Ab. 717.

BĀHYO (*adj.*), External [बाह्य]. Ab. 1153. See *Báhiro*.

BAJJHATI (*pass. bandhati*), To be bound; to be imprisoned [बध्यते = बन्ध्]. Ger. *bajjhitvá* (Dh. 322).

BAKO, A crane (the bird) [बक]. Ab. 642; Alw. I. xxi; Dh. 191.

BĀKUCĪ (*f.*), The plant Vernonia Anthelminthica [बाकुचि]. Ab. 586.

BALAGGAṀ, Front of an army, troops in array [बल + अग्र]. Pát. 15, 90.

BALĀKĀ (*f.*), A crane (bird) [बलाका]. Ab. 642; Cl. Gr. 37.

BALAKĀYO, An army [बल + काय]. Mah. 62, 150, 217; Alw. I. 79; Dh. 158, 162, 236, 308.

BALAKKĀRO, Violence [बलात्कार]. Ab. 400, 1130; Pát. 82.

BĀLAKO, A boy, a child; the young of any animal [बालक]. Ab. 1003, 1118.

BALAṀ, Strength, power, force; an army, troops, forces; bulkiness [बल]. Ab. 350, 381, 398, 894; Dh. 20; B. Lot. 427; Kh. 12; F. Ját. 5; Mah. 217. *Dasahatthibalo*, having the strength of ten elephants (Mah. 140). *Puññabalaṁ*, the force or efficacy of merit (Man. B. 35). *Khantibalo*, having the strength of patience (Dh. 71). The four Balas or Forces are *viriyabalaṁ*, *satibalaṁ*, *samádhibalaṁ*, *paññábalaṁ*, "energy, recollection, contemplation, wisdom." The five Balas are *saddhábalaṁ*, *viriyabalaṁ*, *satibalaṁ*, *samádhibalaṁ*, *paññábalaṁ*, "faith, energy, recollection, contemplation, wisdom" (Man. B. 498). The seven Balas are *saddhábalaṁ*, *viriyabalaṁ*, *satibalaṁ*, *hiribalaṁ*, *ottappabalaṁ*, *samádhibalaṁ*, *paññábalaṁ*, "faith, energy, recollection, shame, fear of sin, contemplation, wisdom." The ten Balas or forces belonging to a Buddha are ten kinds of knowledge, *ṭhánáṭhánañáṇaṁ*, etc. (B. Lot. 781; Man. B. 398).

BALĀNĪKO (*adj.*) [बल + अनीक]. The comment explains this word by *khantibalániko*, meaning, I think, "he to whom the strength of patience is like the strength of an army in array" (Dh. 71).

BĀLATĀ (*f.*), Childhood [बाल + ता]. Ab. 250.

BĀLĀTAPO, The rays of the newly-risen sun [बाल + आतप].

BALATI, To live [बल्]. Cl. P. Verbs, 17.

BĀLATTAṀ, Childhood [बाल + त्व]. Ab. 250.

BALATTHO, A royal messenger or peon, a palace servant. Mah. 218, 219, and see the Index and Glossary.

BALAVĀ (*adj.*), Strong [बलवन्त्]. *Balavá puriso*, a strong man (B. Lot. 306). *Rogo balavá ahosi*, the disease gained strength (Dh. 93). *Balavaváto*, a strong wind (Dh. 111). *Balavapíti*, exceeding joy (Alw. I. 80). Man. B. 494. *Balavaṁ* (*adv.*), exceedingly (Ab. 1138). *Balavapaccúsasamaye*, very early in the morning (Dh. 94).

BALAVATARO (*adj.*), Stronger [बलवन्त् + तर]. Dh. 234.

BĀLĀVATĀRO, Name of a well-known Páli grammar [बाल + अवतार]. Alw. I. vi, xiv, xxxvi.

BĀLEYYO (*adj.*), Fit for a child; soft [बालेय].

BĀḶHO (*adj.*), Hard, severe, excessive [बाढ]. Ab. 41. *Báḷhaṁ* (*adv.*), exceedingly. *Báḷhá dukkhavedaná*, extreme suffering. *Báḷhagiláno*, very ill (Dh. 97).

BALI (*m.*), Religious offering, oblation; royal revenue, tax [बलि]. Ab. 355, 425, 897; Mah. 165, 211; Kh. 6. *Devatábalidánaṁ*, presentation of offerings to the devas (Mah. 89).

BALĪ (*adj.*), Strong [बलिन्]. Dh. 49; Mah. 141. Masc. *bali*, name of a class of Asuras (Ab. 14).

BALIKAMMAṀ, Religious offering, offering of food to Bhútas [बलि + कर्मन्]. Mah. 52; Dh. 403.

BALIMĀ (*adj.*), Receiving offerings [बलिमन्त्]. Cl. Gr. 24.

BALIPUṬṬHO, A crow [बलि + पुष्ट = पुष्]. Ab. 638.

BĀLISIKO, A fisherman [वलिश + इक]. Mah. 134; F. Ját. 53.

BALISO, A fish-hook [वलिश]. Ab. 674, 1025.

BĀLISO (*adj.*), Young; ignorant [बालिश]. Ab. 721, 1078.

BALIVADDO, An ox [बलिवर्द]. Ab. 495; Dh. 28, 91.

BĀLO (*adj.*), Young; ignorant, foolish [बाल]. Ab. 721, 923. Masc. *bálo*, a child up to sixteen years of age; also an ignorant person, a fool. *Bálappabodho*, enlightening of the ignorant (Alw. I. xiv). *Bálasuriyo*, the newly-risen sun (Mah. 112). Bála is often used in the sense of "one ignorant of religion," "the unconverted man" (Dh. 5, 11; Kh. 5; Ras. 35). Dh. 96.

BĀLYAṀ, Childhood, youth; ignorance, folly [बाल्य]. Ab. 250, 1079; Dh. 12.

BĀṆADHI (*m.*), A quiver [बाणधि]. Ab. 389.

BANDHĀGĀRAṀ, A prison [बन्ध + अगार]. Mah. 260.

BANDHAKĪ (*f.*), An unchaste woman [बन्धकी]. Ab. 233.

BANDHANĀGĀRAM, A prison [बन्धन + अगार]. Ab. 407.

BANDHANAṀ, Binding; bonds; a fetter; a band, ligature; a snare, a trap; the stalk of a leaf or flower [बन्धन]. Ab. 354, 738, 948; Dh. 7, 61, 62. *Ūnapañcabandhano patto*, a bowl with fewer than five ligatures (Pát. 10). *Káyabandhanaṁ*, a waistband or girdle (Mah. 93). *Pupphabandhanaṁ*, stalk of a flower (Ab. 544). *Paṇḍupaláso bandhanapamutto*, a sere leaf loosed from its stalk (Kamm. 10). *Gharabandhanaṁ*, wedlock, marriage.

BANDHANĪYO (*adj.*), To be bound, fit to be bound [बन्धनीय]. Cl. Gr. 93.

BANDHĀPETI (*caus.* next), To cause to be bound; to cause to be embanked (of a river). Pát. 108; Mah. 256; Dh. 351.

BANDHATI, To bind; to fasten; to fix; to embank; to acquire, to get, to contract [बन्ध्]. *Tiṇakalápe bandhitvá*, tying up bunches of grass (F. Ját. 9). *Vaṇaṁ bandhitvá*, having bandaged the wound (Dh. 279). *Paṇṇaṁ tassa dasante bandhi*, attached the letter to the hem of his garment (Alw. I. 101). *Vitánaṁ katvá bandhi*, fastened it up as a curtain (Dh. 291). *Nadiṁ b.*, to embank a river (Mah. 100). *Gaṇaṁ bandhati*, collects a following (Pát. 74). *Satthari ághátaṁ bandhi*, contracted hatred towards the Teacher (Dh. 164). *Símaṁ b.*, to fix a boundary (Mah. 98). Dh. 234, 247. Pass. *bajjhati*. P.p.p. *baddho*.

BANDHAVO, A kinsman [बान्धव]. Ab. 243.

BANDHETI (*caus. bandhati*), To cause to be bound; to bind, to fix, to tie, to fasten [बन्धयति = बन्ध्]. Mah. 142, 145, 152, 261.

BANDHO, Binding; bonds; union; bandage [बन्ध]. *Bandhamokkhaṁ kárayi*, opened the jails, lit. caused release from bonds (Mah. 214). *Símábandho*, fixing of a boundary (Mah. 100). Dh. 279.

BANDHU (*m.*), A relative, a kinsman [बन्धु]. Ab. 243.

BANDHUJĪVO, and -**VAKO**, The plant Pentapetes Phœnicea [बन्धुजीव]. Ab. 575; B. Lot. 826.

BANDHŪKO, The plant Pentapetes Phœnicea [बन्धूक]. Ab. 575.

BANDHURO (*adj.*), Uneven, undulating [बन्धुर]. Att. 191.

BANDHUMĀ (*adj.*), Having relatives [बन्धुमन्त्]. Cl. Gr. 24.

BĀṆO, An arrow [बाण]. Ab. 389.

BAPPO, A tear [बाष्प]. Ab. 260.

BĀRĀṆASEYYAKO (*adj.*), Belonging to Benares [वाराणसेय + क]. Cl. Gr. 90.

BĀRĀṆASĪ (*f.*), The city of Benares [वाराणसी]. Ab. 199; F. Ját. 2, 5; Mah. 2. *Báráṇasivásí*, an inhabitant of Benares (Dh. 114).

BĀRASA (*num.*), Twelve [द्वादशन्]. Cl. Gr. 66. See also *Dvádasa*.

BARIHAṀ, A peacock's tail [बर्ह]. Ab. 635.

BARIHĪ (*m.*), A peacock [बर्हिन्]. Ab. 634.

BARIHISAṀ, Sacrificial grass [बर्हिस्]. Ab. 602.

BATTIṀSĀ (*num. f.*), Thirty-two [द्वात्रिंशत्]. Ras. 26. See also *Dvattiṁsa*.

BAVHĀBĀDHO, Much sickness [बहु + आबाध]. Cl. Gr. 15. Also an adj. meaning "having much sickness," "having bad health" (Gog. Ev. 31).

BĀVĪSATI (*num. f.*), Twenty-two [द्वाविंशति]. Cl. Gr. 96.

BELUVO (*adj.*), Relating to the Vilva tree; made of Vilva wood [वैल्व]. Dh. 255. Masc. *beluvo*, the Vilva tree, Ægle Marmelos (Ab. 556).

BHĀ (*f.*), Light, ray, splendour [भा]. Ab. 64.

BHABBO (*adj.*), Right, proper, good, well conducted; future [भव्य and भाव्य]. Ab. 913, 1071; Dh. 175.

BHACCO, A servant, an attendant [भृत्य]. Mah. 48.

BHADANTO, A venerable man; a Buddhist priest [भदन्त]. Rúpasiddhi says that Bhadanta is otherwise declined like *Puriso*, but that the voc. has the following forms, *bhaddanta, bhante, bhadanta, bhaddante* (Att. 12). The voc. *bhadanta* occurs at Mah. 79, and at Dh. 85 *bhaddanta* is probably a vocative. A voc. pl. *bhadantá* occurs at Mah. 170. *Ágacchantu bhadantá*, let the holy men come near (Pát. xxx). *Bhadantánaṁ ravaṁ sutvá*, hearing the shout of the priests (Mah. 81). *Ayaṁ bhadant' ambarukkho*, lord! this mango tree (Mah. 79). For *Bhante* see sep.

BHADDADĀRU (*m.*), The tree Pinus Deodora [भद्र + दारु]. Ab. 568.

BHADDAKACCĀNĀ (*f.*), A name of the wife of Siddhattha (Buddha). Ab. 336; Mah. 9.

BHADDAKO (*adj.*), Good, happy [भद्रक]. Dh. 323.

BHADDAKUMBHO, An auspicious vase, a jar with holy water [भद्र + कुम्भ]. Ab. 359.

BHADDAMUTTAṀ, The grass Cyperus Rotundus [भद्र + मुस्त]. Ab. 599.

BHADDAPADĀ (*f.*), Name of two Nakkhattas, *Pubbabhaddapadá* and *Uttarabhaddapadá* [भद्रपदा]. Ab. 60.

BHADDE (*voc. f. bhaddo*), My good woman! my dear! Madam! Dh. 89, 156, 206.

BHADDO, and BHADRO (*adj.*), Good, excellent, noble, worthy, pious; fortunate, auspicious, happy, blest [भद्र]. Neut. *bhaddaṁ*, prosperity, happiness (Ab. 88), also a good deed (Dh. 22). *Asso bhadro*, a spirited horse (Dh. 26, 68). *Bhadrakammaṁ*, a good deed (Dh. 293). *Ehi tvaṁ bhadra Sumana*, come excellent S. (Mah. 105). *Bhaddayugaṁ*, a noble pair (Dh. 124). *Bhadrayobbanaṁ*, auspicious youth (Dh. 117; B. Lot. 410). At Dh. 22 bhadda is opposed to pápa. *Bhaddaṁ bhavato hotu*, good luck to you! (Kuhn K. S. 10). *Icchámi bhaddaṁ tassa*, I wish well to him (Kuhn K. S. 28). Ab. 694, 1072; Dh. 60, 245.

BHĀGADHEYYAṀ, Lot, destiny [भाग + धेय = धा]. Ab. 90.

BHAGAṀ, Power, majesty; fortune, prosperity; fame, glory; virtue, merit; desire, love; pudendum muliebre [भग]. Ab. 273, 844.

BHAGANDALĀ (*f.*), Fistula [भगंदर]. Ab. 328.

BHAGAVĀ (*adj.*), Worshipful, venerable, blessed, holy [भगवन्त्]. Ab. 1098; B. Intr. 71 (note); Cl. Gr. 24. This word is generally used as an epithet or name of a Buddha (Ab. 1), and in particular of Sakyamuni (Ras. 15). *Namo tassa Bhagavato*, praise be to him who is the Blessed (Kh. 2). *Ekaṁ samayaṁ Bhagavá Sávatthiyaṁ viharati*, at one time the Blessed One dwelt at S. (Kh. 4). *Buddhánaṁ bhagavantánaṁ sattesu mahákaruṇá okkamati*, a great compassion for mortals arises in the blessed Buddhas (B. Lot. 376). *Bhagavatá vuttaṁ*, it was spoken by our Blessed Lord (Alw. I. xxi).

BHĀGAVĀ (*adj.*), Partaker of, having a share in [भाग + वन्त्]. Dh. 4.

BHAGGĀ (*m. pl.*), Name of a people and country [भार्ग]. Ab. 185.

BHAGGAVO, A descendant of Bhṛigu [भार्गव].

BHAGGO (*p.p.p. bhañjati*), Broken [भग्न = भञ्ज्]. Dh. 28; Ras. 20.

BHĀGĪ (*adj.*), Partaking in; undergoing, suffering [भागिन्]. *Tassa bhágí bhavim' ahaṁ*, thereof I am a partaker (Ras. 28). *Kilamathassa bhágí assa*, should suffer fatigue (Dh. 306). Dh. 151, 161; Cl. Gr. 29.

BHĀGINEYYO, A sister's son, nephew [भागिनेय]. Ab. 246; Dh. 85; Mah. 34, 69.

BHAGINĪ (*f.*), A sister [भगिनी]. Ab. 248; B. Int. 278. Used as a term of respect by a priest to a devout lady (Ras. 40).

BHĀGĪRATHĪ (*f.*), The Ganges [भागीरथी]. Ab. 681.

BHĀGIYO (*adj.*), Connected with, conducive to [भाग + य]. Occurs as the last part of several compound words, as *uddhambhágiya*, *hánabhágiya*, etc. *Aññabhágiya* appears to mean "different" (Pát. 73).

BHĀGO, A portion, part, share; region, quarter, side; time; lot, destiny [भाग]. Ab. 90, 485, 1120. *Kappassa tatiyo bhágo*, the third of a Kalpa (Gog. Ev. 18). *Tass' uttare bhága*, on the north side of it (Mah. 50). *Dakkhiṇo bhágo*, the south (Mah. 12). *Aparabhága*, in aftertime, afterwards. *Rattibhága*, at night. *Uparibhága*, above. *Pathavibhágo*, quarter of the globe (Dh. 295). *Adhobhágo* and *heṭṭhábhágo*, lower part. *Antobhágo*, interior. *Tibhágo*, divided into three (Mah. 136). A portion, share, or ration of food, generally boiled rice (Mah. 136, 147; Kamm. 29).

BHAGU (*m.*), Name of one of the ten Rishis [भृगु]. Ab. 109.

BHĀGYAṀ, Fortune, lot, destiny; merit and demerit acquired in former existences, Kamma [भाग्य]. Ab. 90, 892, 909, 1120.

BHĀJANAṀ, A vessel, bowl, jar; dividing, distribution [भाजन]. Ab. 457; Mah. 87. *Suvaṇṇabhájanáni*, golden bowls (Mah. 44, 135). *Dhátubhájanaṁ*, distribution of relics.

BHĀJĀPETI (*caus.* next), To cause to be distributed. Pát. 102.

BHAJATI, To serve; to honour; to cultivate the acquaintance of; to be devoted to, to follow, to embrace; to obtain [भज्]. *Mitte bhajassu kalyáṇe*, let him cultivate good friends (Dh. 67). *Yaṁ yaṁ padesaṁ bhajati*, whatever place he chooses for his residence (Dh. 53). Dh. 14, 38.

BHĀJETI, To divide, to distribute [भाज्].

BHAJJĀPETI (*caus.* next), To cause to be fried or baked. Dh. 176; Pát. 105.

BHAJJATI, To fry, to roast, to bake [भ्रज्ज्]. Cl. P. Verbs, 3; Pát. 105. P.p.p. *bhaṭṭho* (Ab. 1076). P.p.p. caus. *bhajjito* (Ditto).

BHĀKARO, The sun [भास्कर].

BHAKKHAKO (*adj.*), Voracious [भक्षक]. Ab. 734.

BHAKKHAṆAṀ, Eating, enjoying [भक्षण]. Ab. 1004.

BHAKKHETI, To eat; to devour; to feed upon; to enjoy [भक्ष्]. *Gumbaṁ bhakkhayamáno*, browsing the jungle (Mah. 78). Aor. *abhakkhayi* (Mah. 128). P.p.p. *bhakkhito* (Ab. 757). Mah. 48, 74, 230.

BHAKKHO (*adj.*), Eating, feeding on [भक्ष]. *Pítibhakkho*, feasting on joy (Dh. 36). *Lohitabhakkho*, feeding on blood (F. Ját. 13).

BHAKKHO (*adj.*), Eatable, to be eaten [भक्ष्य = भक्ष्]. *Bhakkho 'si mama*, you are my prey (Mah. 48). Neut. *bhakkhaṁ*, food, prey (Ras. 22).

BHALLĀTAKO, and **-KĪ** (*f.*), The marking nut plant, Semicarpus Anacardium [भल्लातक]. Ab. 561. Neut. *bhallátakaṁ*, the nut (Ditto).

BHALLĪ (*f.*), The marking nut plant [भल्ली]. Ab. 561.

BHAṀ, A star; a lunar asterism; a planet [भ]. Ab. 57. Loc. *bhe* (Ab. 851).

BHAMAKĀRO, A turner [भ्रम + कार]. Ab. 509.

BHAMĀPETI (*caus. bhamati*), To cause to revolve (Mah. 172).

BHAMARO, A bee [भ्रमर]. Ab. 636; Dh. 10.

BHAMATI, To whirl about, to revolve; to roam [भ्रम्]. *Assá akkhíni bhamiṁsu*, her eyes rolled (Dh. 315). P.p.p. *bhanto*.

BHAMETI (*caus.* last), To cause to revolve, to whirl [भ्रमयति = भ्रम्]. *Bhametvá sísamatthake*, whirling them over his head (Mah. 143).

BHAMO, Whirling; a lathe; a watercourse, drain [भ्रम]. Ab. 660, 1121.

BHAMU (*m.*), An eyebrow. Ab. 259. *Bhamu* probably represents the Sanskrit भ्रू. If bhrú be pronounced carelessly a nasal is heard which might easily pass into m, while the r would be dropped, as is usual in Páli (comp. *bhú*, "an eyebrow").

BHAMUKO, An eyebrow. Ab. 259; Dh. 111; B. Lot. 563.

BHĀṆAKO, A jar [भाण्डक]. Ab. 456.

BHĀṆAKO (*adj.*), Reciting, saying, preaching [भाणक]. *Bháṇako*, a preacher (Pát. 88). *Dhammabháṇako*, an expounder or preacher of the Scriptures (Mah. 245). *Díghabháṇako*, one who makes the Dígha Nikáya his special study, expounds it, preaches from it, a professor of the Dígha Nikáya (Pát. xv). In the same way *Majjhimabhánako*, *Játakabhánako* (Pát. xv). *Sakuṇo mañjubhánako*, sweet-voiced bird (Dh. 146).

BHĀṆAṀ, Saying, reciting [भाण]. F. Ját. 18.

BHAṆANAṀ, Telling, expounding [भणन]. Dh. 419.

BHAṆATI, To speak, to say, to tell, to recite, to preach [भण]. F. Ját. 14, 19, 46; Dh. 47, 223. *Therassa vacanam bhaṇi*, spoke the message of the elder (Mah. 105). *Saccaṁ b.*, to speak the truth (Dh. 40). *Bhaṇantá ratanaṁ suttaṁ*, reciting the Ratana Sutta (Mah. 249). Pass. *bhaññati*. P.p.p. *bhaṇito*. Caus. *bhaṇeti*, *bhaṇápeti* (Alw. I. 16). See *Bhaṇe*.

BHĀṆAVĀRAṀ, A recitation, a portion for recital [भाण + वार]. For purposes of recitation the Tipiṭaka is divided into a certain number of Bháṇavāras or sections (see Dh. 35, 351). At Att. 13 Alwis says that the whole Tipiṭaka contains matter equal to 2547 Bháṇavāras. The Díghanikáya contains 64 Bháṇavāras (Alw. I. v).

BHAṆḌAGABBHO, A store-room [भण्ड + गर्भ]. Dh. 302.

BHAṆḌĀGĀRIKO, A treasurer; a royal treasurer, one of the ministers of state [भाण्डागारिक]. Mah. 231; Ab. 436.

BHAṆḌAKAṀ, A utensil, article, implement; goods, property [भाण्ड + क]. Mah. 138, 151; Dh. 234, 248.

BHAṆḌĀKĪ (*f.*), The plant Solanum Melongena [भण्डाकी]. Ab. 588.

BHAṆḌAṀ, A utensil, article, implement; goods, wares, property; the stock-in-trade of a tradesman [भाण्ड]. Ab. 921; Pát. 81; Alw. I. 73. *Táni bhaṇḍáni dárumayádíni náma honti*, these articles are made of wood and other materials (Dh. 90). *Mayaṁ hi vikkiṇiyabhaṇḍaṁ*, for we are chattels to be sold (Dh. 234). *Parassa b. gaṇháti*, takes the property of another (Kh. 29). *Atibahubhaṇḍo*, having too much property (Dh. 302).

BHAṆḌANAṀ, Quarrelling, strife [भण्डन]. Ab. 400; Dh. 104, 147.

BHAṆḌATI, To quarrel; to abuse [भण्ड्]. Cl. P. Verbs, 11, 13.

BHAṆḌIKĀ (*f.*), An article, utensil; goods, wares, merchandise; a bundle [भण्डिका]. Dh. 237; F. Ját. 14; Alw. I. 37. *Antobhaṇḍikaṁ muñcitvá*, releasing the parcel it contained (Alw. I. 75). *Ábharaṇáni omuñcitvá bhaṇḍikaṁ katvá*, taking off his jewels and making a bundle of them (Dh. 142). *Uttarásaṅge bhaṇḍikaṁ bandhitvá*, tying them up in a bundle in her cloak (Dh. 247). *Bhaṇḍikáyaṁ gahetvá*, taking them in a bundle (Mah. 167, here Turnour translates "in a jar").

BHAṆḌIKO, The plant Pentapetes Phœnicea. Ab. 575 (Clough's edition has *bhaṇḍiká*, fem).

BHAṆḌILO, The tree Mimosa Sirisha [भण्डिल]. Ab. 571.

BHAṆḌU (*adj.*), Close shaven, bald. Ab. 321.

BHAṆE, This is the 1st pers. sing. pres. Ātmane, from *bhaṇati*, and is used as an interjection, "I say," "to be sure." It is a familiar term of address, frequently used by a king to a subject. *Kahaṁ bhaṇe tumhe ime divase na dissatha*, why, where have you been all this time? (Alw I. 74). *Dukkaraṁ bhaṇe bráhmaṇena kataṁ*, I declare the brahmin has done a most difficult thing (Dh. 291). *Handa bhaṇe* (Dh. 142). Dh. 223.

BHAṄGO (*adj.*), Hempen [भाङ्ग]. Neut. *bhaṅgaṁ*, hempen cloth (Ab. 291). Ab. 1130; Pát. 76, 82; Kamm. 9.

BHĀṆĪ (*adj.*), Speaking, talking [भाण + इन्]. *Bahubháṇí*, talkative (F. Ját. 16). Comp. *Mitabháṇí*, *Mandabháṇí*, *Mantabháṇí*.

BHAṆITO (*p.p.p. bhaṇati*), Spoken, said [भणित = भण्]. Ab. 755; Alw. I. 63; Pát. xlvi, 72.

BHAÑJANAṀ, Breaking, fracture; injuring, destruction [भञ्जन]. Mah. 128.

BHAÑJATI, To break, to crush, to destroy [भञ्ज्]. Dh. 60, 249; F. Ját. 4, 15; Ras. 89. P.p.p. *bhaggo*.

BHAÑÑATI (*pass. bhaṇati*), To be spoken, told, preached. Alw. N. 23.

BHANTE, This is a contracted form of *Bhadante*. It is used as a reverential term of address, "Lord," "Reverend sir," and is the proper address of Buddha, of Buddhist priests, of ṛishis, tápasas, etc. It is generally used absolutely, as *Bhante ayaṁ bhikkhu atibahubhaṇḍo*, Master, this priest has too much property (Dh. 303). *Bhante kena te attho*, lord, what are you in need of (F. Ját. 2). It is sometimes used in conjunction with a noun in the voc. case, e.g. *Bhante Nágasena*, lord Nágasena (Alw. I. xlii). It is also frequently used in conjunction with a noun in the nom. case, e.g.

Desetu bhante Bhagavá dhammaṁ, let the blessed lord preach the Law (Gog. Ev. 8); *Bhante ayyo Mahákaccáyano*, the venerable elder M. (Alw. I. 92). *Suṇátu me bhante saṅgho*, let the venerable assembly hear me (Kamm. 1; B. Lot 435).

BHANTO (*p.p.p. bhamati*), Whirling, rolling; confused [भ्रान्त = भ्रम]. *Ratho bhanto*, a rolling chariot (Dh. 40). *Bhantacitto*, perplexed.

BHĀNU (*m.*), A ray of light; the sun [भानु]. Ab. 63, 64, 1044; Alw. I. xlii.

BHĀNUMĀ (*adj.*), Luminous, brilliant [भानुमन्त]. Cl. Gr. 94. Masc. *bhánumá*, the sun (Ab. 63), also fire (Ab. 34).

BHĀRADVĀJO, Name of one of the ten Rishis [भारद्वाज]. Ab. 109. See *Isi*.

BHĀRAKO, A load [भारक]. F. Ját. 14.

BHARANAṀ, Bearing, supporting, maintenance [भरण]. Ab. 1053; Dh. 236. *Dárábharanaṁ*, maintaining a wife.

BHARANĪ (*f.*), Name of the second Nakkhatta [भरणी]. Ab. 58.

BHĀRAPĀDATĀ (*f.*), Elephantiasis of the leg [भार + पाद् + ता]. Ab. 326.

BHĀRATAṀ, The Mahábhárata [भारत]. Ab. 111.

BHARATI, To bear, to support, to maintain, to nourish [भृ]. Das. 7.

BHĀRATĪ, (*f.*), Speech [भारती]. Ab. 105.

BHĀRĪ (*adj.*), Carrying, bearing [भारिन्]. *Málábhárí*, wearing garlands (Dh. 98).

BHĀRIKO, A porter [भारिक]. Ab. 514.

BHĀRIKO (*adj.*), Serious, grievous [भारिक]. *Bhárikan te kataṁ kammaṁ*, you have done a grievous action (Mah. 18). See also *Bháriyo*.

BHARITO (*adj.*), Filled with [भरित]. *Pupphabharito*, full of flowers (Mah. 99).

BHARIYĀ (*f.*), A wife [भार्या]. Ab. 237; Dh. 78.

BHĀRIYO (*adj.*), Serious, grievous (comp. *Bháriko*). *Bháriyaṁ vo bhikkhave kataṁ*, priests, you have done a grievous thing (Dh. 109). Dh. 86, 115, 200.

BHARO (*adj.*), Supporting [भर]. *Yávajívaṁ mátápettibharo assaṁ*, as long as I live may I maintain my parents (Dh. 185).

BHARO, A load; much, excessive [भर]. Ab. 1112.

BHĀRO, A weight, a burden; charge, duty, business; a weight of 2000 Palas [भार]. Ab. 481, 933. *Bháraváho*, a porter (Ab. 514). *Ucchubháro* a load of sugar-canes (Pát. xvi). *Pakkabhárena námitaṁ*, bending with its burden of fruit (Mah. 167). *Ime dárakà tava bhárá*, these children are your charges (Dh. 207). *Kulassa te bhárá bhaveyyáma*, we should become burdensome to our family (Dh. 234). *Mayhaṁ esa bháro má cintayittha*, I will manage this business, do not be anxious (Dh. 339, lit. "this burden is mine"). *Etaṁ paṭivijjhituṁ mayhaṁ bháro*, I undertake to make out the meaning (Dh. 123). *Bahúhi dussílehi kathetakathaṁ sahanaṁ náma mayhaṁ bháro*, it is my duty to bear the reviling of many impious men (Dh. 170). Dh. 135, 189, 236.

BHĀSĀ (*f.*), Speech, language [भाषा]. Ab. 105; Mah. 253; Alw. I. iii.

BHĀSĀ (*f.*), Light, radiance [भासा].

BHĀSANAṀ, Lustre, radiance [भासन]. Ab. 899.

BHĀSATI, To speak; to say; to address [भाष्]. *Bhásaṁ b.*, to speak a language (Alw. I. cviii). *Imá gáthá abhási*, spoke these stanzas (Dh. 96). *Dhammaṁ b.*, to preach (Pát. iii). *Bhásatha rájánaṁ*, said to the king (Mah. 36). Ger. *bhásitvá* (Mah. 230), *bhásiya* (Mah. 18, 82, 163). P pres. *bhásamáno* (Dh. 91). P.f.p. *bhásitabbo*. P.p.p. *bhásito*. B. Lot. 455.

BHĀSATI, To shine [भास्]. *Bhásate sakalo dípo*, the whole island shines (Mah. 178).

BHĀSETI (*caus. last*), To illuminate. B. Lot. 576.

BHĀSITĀ (*m.*), One who speaks or utters [भाषितृ]. With acc. *Samaggakaranim vácaṁ bhásitá hoti*, he is one who speaks conciliatory words.

BHĀSITO (*p.p.p. bhásati*), Spoken; told, stated; spoken to, addressed [भाषित]. Ab. 755. Neut. *bhásitaṁ*, speech, words, utterance (Ab. 105; Kh. 6; Dh. 65). *Ganhitvá therabhásitaṁ*, agreeing to what the thera said (Mah. 172). *Buddhabhásitá dhammá*, doctrines preached by Buddha (Ras. 17). *Buddhabhásitaṁ*, the Word of Buddha (Alw. I. vii; B. Lot. 840).

BHASMAṀ, Ashes [भस्मन्]. Ab. 35; Dh. 13, 354. Loc. *bhasmani* (Ab. 1135).

BHASMĪBHAVATI, To be reduced to ashes [भस्मी + भू]. Mah. 6.

BHASMĪKARAṆAṀ, Reducing to ashes [भस्मी + करण]. Cl. Gr. 99.

BHĀSO, A vulture [भास]. Ab. 645, 1049.

BHASSAṀ, Talk [भाष्य]. Mah. 18.

BHASSARO (*adj.*), Shining, brilliant [भास्वर] Ab. 733.

BHASSATI, To fall [भ्रंश् and भ्रश्]. F. Jat. 53 P.p.p. *bhaṭṭho* (Ab. 751), *bhassito* (Mah. 50).

BHASTĀ (*f.*), A bellows [भस्त्रा]. Ab. 526.

BHĀSURO (*adj.*), Shining [भासुर]. Ab. 733; Mah. 179.

BHĀTĀ (*m.*), A brother; a cousin germane [भ्रातृ]. Cl. Gr. 53. Instr. *bhátará* (Mah. 256). Gen. and dat. *bhátuno*, *bhátussa* (Mah. lxxxvii, 111). Abl. *bhátará*, *bhatito*. Loc. *bhátari* (Kh. 13). Pl. *bhátaro*, brothers (F. Ját. 2), brother and sister (Ab. 250). Gen. and dat. pl. *bhátúnaṁ* (Mah. 128). The base in composition is *bhátu*, e.g. *bhátukumárako* (Mah. 4) and *bháti*.

BHATAKO, A servant, hireling [भृतक]. Ab. 514. *Bhatakapuriso*, a labourer (Att. 215).

BHATI (*f.*), Support, maintenance; wages, hire [भृति]. Ab. 530, 1053; Mah. 208. *Na me etáya dinnabhatiyá attho*, I do not want her fee (Dh. 89). *Bhatikammaṁ labhitvá*, having obtained work for which he was paid (Dh. 165). *Bhatikammam akárayi*, had work done with paid labour (Mah. 226).

BHĀTI, To shine; to appear [भा]. Alw. I. 43. Imper. *bhátu* (Alw. I. xiii).

BHĀTIKATTAṀ, State of being a brother [भ्रातृ + क + त्व]. Mah. 211.

BHATIKO, One who works for hire, a labourer [भृति + क]. Dh. 165. *Dárubhatiko*, a wood carrier (Mah. 209).

BHĀTIKO, A brother [भ्रातृ + क]. Dh. 80, 126; Ab. 244; F. Ját. 3; Mah. 21, 157. Comp. *Bhátuko*.

BHAṬO, A soldier [भट]. Ab. 376; Kamm. 5.

BHATTĀ (*m.*), A husband [भर्तृ]. Ab. 240; Dh. 162. Loc. *bhattari* (Ab. 973).

BHATTAGGAṀ, A refectory (see *Aggaṁ*, 2). Mah. 88, 132; Dh. 104. *Bhattaggavattaṁ*, duties to be observed by priests at meals.

BHATTAKĀRO, A cook [भक्त + कार]. Ab. 464.

BHATTAKICCAṀ, Business of food, i.e. a meal [भक्त + कृत्य]. *Niṭṭhite bhattakiccamhi*, when the repast was concluded (Mah. 82). *Bhattakiccaṭṭhánaṁ*, dining-room (Dh. 291). *Katabhattakicco*, having ended his meal.

BHATTAṀ, Food, boiled rice; a meal [भक्त]. Ab. 465. *Bhattasálá*, a refectory (Mah. 225). *Bhattakálo*, meal time (Mah. 7). *Mattaññutá bhattasmiṁ*, moderation in eating (Dh. 34). *Sabbe tattha macchakacchapabhattá ahesuṁ*, they there all became food for fishes and turtles (Dh. 224). *Pátarásabhattaṁ sáyamásabhattan ti dve bhattáni*, there are two meals, the morning and the evening meal.

BHAṬṬHO (*p.p.p. bhassati*), Fallen [भ्रष्ट = भ्रंश्]. Ab. 751, 1076.

BHAṬṬHO (*p.p.p. bhajjati*), Fried, roasted [भृष्ट = भ्रज्ज्]. Ab. 463, 1076.

BHATTI (*f.*), Division; service, devotion [भक्ति]. Ab. 1055.

BHATTUDDESAKO, One whose duty it is to regulate the distribution of food to the priests [भक्त + उद्देश + क]. Alw. I. 103; Pát. 86.

BHĀTUKO, A brother [भ्रातृ + क]. Mah. 128, 255; Pát. xlii. Comp. *Bhátiko*.

BHĀTUNO, BHĀTUSSA, see *Bhátá*.

BHAVĀBHAVO, Various births, repeated birth, existence under different forms successively, as deva, man, preta, etc. [भव + भव]. This is a compound like phaláphala. *Bhavábhave saṁsaranto*, passing through various forms of existence.

BHAVADIṬṬHI (*f.*), The heresy of believing matter and being to be everlasting [भव + दृष्टि]. Comp. Ab. 829.

BHAVAGGAṀ, Culminating point of existence [भव + अग्र]. Man. B. 301. This term designates the highest of the Arúpa worlds, viz. the Nevasaññánásaññáyatana heaven (see B. Lot. 309). *Bhavagga* is often opposed to *Avíci*, the inhabitants of the Avíci hell being the lowest in the scale of the Buddhist hierarchy, while the angels of the Nevasaññánásaññáyatana heaven are the highest.

BHAVAKKHAYO, Cessation of birth or existence, Arahatta or Nirváṇa [भव + क्षय]. B. Lot. 350.

BHAVAṀ (*m.*), Lord, Sir [भवन्त्]. This is a respectful term of address, often used in the place of the second personal pronoun, but taking the verb in the third person. The following examples will illustrate its use: *Jayatu bhavaṁ mahárájá*, be victorious, great king! lit. "let the lord maharajah conquer" (Dh. 318). *Bhaddaṁ bhavato hotu*, good luck to you (Sen. K. 329). *Addasáma kho mayaṁ bhotaṁ bhagavantaṁ gacchantaṁ*, we have seen the lord Bhagavá walking. *Eke bhonto samaṇabráhmaṇá*, some reverend priests and brahmins. At Ras. 17 a king in addressing his ministers says, *bhonto*, "my lords," or "gentlemen." Acc. *bhavantaṁ*, *bhotaṁ*. Inst. *bhavatá*, *bhotá*, *bhavantena*. Gen. and dat. *bhavato*, *bhoto*, *bhavantassa*. Abl *bhavatá*, *bhotá*. Voc. *bho*, *bhonta*. Plur. *bhavanto*, *bhonto*, *bhavantá*. Acc. pl. *bhav-*

ante, bhonte. Voc. pl. *bhavanto, bhonto.*—There are three fem. forms, *bhavatí, bhavantí,* and *bhotí.* Fem. pl. *bhotiyo.* The contracted vocative *bhoti* is frequently used as a respectful term of address to women. *Bhoti dhammasavanaṁ ghositaṁ,* Madam, the church call has sounded (Dh. 230). Used by a prince to a female devotee (Mah. 48). By a brahmin to his wife (Dh. 93, 162). *Bhoti ayye,* revered lady. For the use of *Bho* see the separate article.

BHĀVANĀ (*f.*), Producing, increasing, developing, being devoted to, realizing, attaining; earnest consideration, meditation [भावना]. Saṅgíti Sutta mentions three Bhávanás, *káyabhávaná, cittabhávaná, paññábhávaná.* Hardy says there are five sorts of Bhávaná, *mettá, muditá, karuṇá, upekhá,* and *asubha* (comp. *Appamaññá, Mettábhávaná*). E. Mon. 243, 247, 266, 273, 276; Man. B. 33, 52, 150, 277, 312; Dh. 138, 180; Mah. 141; Alw. I. cxxiv. Comp. *Bhávreti.*

BHAVANAṀ, Being, existence; a house, dwelling, palace [भवन]. *Nágabhavanaṁ,* the Nága world. *Tusitabhavanaṁ,* the Tusita heaven. Ab. 206, 1108; Dh. 118, 193, 224, 244, 304; Ras. 83; Alw. I. 77.

BHĀVANAṀ, Consideration, reputation [भावन]. Dh. 13.

BHĀVANĀMAYO, Consisting of or sprung from meditation [भावना + मय]. Gog. Ev. 68.

BHAVANETTI (*f.*), Desire, lust. Ab. 162; Alw. N. 51.

BHAVANĪYO (*adj.*), That ought to be, that must be [भवनीय]. Cl. Gr. 115.

BHAVANTĀ, etc., see *Bhavaṁ.*

BHAVANTARAṀ, Another birth or existence, viz. either a previous or a subsequent one [भव + अन्तर]. Ab. 1148. *Baddhavero bhavantare,* who had been his enemy in a former existence (Mah. 245).

BHAVANTĪ, see *Bhavaṁ.*

BHAVATI, and **HOTI**, To be; to exist; to become; to take place; to befall; to behave [भू]. *Tassa gehe vayappatto dáso hoti,* in his house there is a grown-up slave (Alw. I. xlv). *Tassa paṇṇasáláya hatthimaggo hoti,* by his hut there is an elephant path (F. Ját. 2). *Amhákaṁ uyyánapálassa santike hohi,* stay with my gardener (F. Ját. 6). *Dátuṁ samattho bhavissati,* will be able to give (F. Ját. 3). *Kívadúro ito Kalasigámo hoti,* how far from here is the village Kalasi? (Alw. I. xlii). *Nisinno hoti,* is seated. *Abhaviṁsu samágatá,* were assembled (Mah. 160). *Ambalaṭṭhikapásádo tassa majjhe ṭhito ahu,* the A. terrace stood in the midst thereof (Mah. 162). The fut. *bhavissati* is sometimes used idiomatically: *Tumhehi dinná bhavissanti,* they must have been given by you (F. Ját. 10); *Mato bhavissati,* he must be dead (Dh. 154); *Esá p' eká púvavikati bhavissati,* that must be some sort of cake (Dh. 139); comp. F. Ját. 17. *Rájáno ahesuṁ,* became kings (Dh. 153). *Purindadassa silásanaṁ uṇham ahosi,* Indra's throne became hot (Ras. 19). *Nírogo hutvá,* having got well (F. Ját. 12). *Mahánadí hutvá,* turning into a river (F. Ját. 3). *Yadá puññakkhayo hoti,* when merit is exhausted, lit. when exhaustion of merit takes place (Kh. 13). *Nekesaṁ páṇakoṭínaṁ dhammábhisamayo ahú,* the conversion of many koṭis of beings took place (Mah. 3). *Apassanto viya hutvá,* behaving as if he did not see him (Dh. 241). With dat. "to serve to," "to cause": *Attháya me bhavissati,* will be of use or service to me (Kh. 12); *Vittavinásáya bhavati,* leads to loss of wealth (Ras. 37). With gen. "to belong to": *Yassa bhavissati,* to whom it belongs (Pát. 19); *Kadá nu me bhavissati,* Oh when shall I possess? (Att. 201). With gen. also "to befall": *Thúpe aniṭṭhite yeva maraṇaṁ assa hessati,* ere the shrine be completed death shall overtake him (Mah. 172; comp. Dh. 203). With loc. sometimes "to be occupied with": *Pañcavidhe ca te kámaguṇe cittaṁ má bhavatu,* and let not your thoughts be set on the five kámaguṇas (Dh. 421). With adverbs: *Ekato bhavissáma,* we shall be together (Dh. 153); *Tuṇhí ahosi,* was silent. The phrase *etad ahosi* with dat. is much used with the meaning of "he thought," lit. "it was to him;" the sentence is perhaps elliptical, the word *cittaṁ* being understood. *Atha kho tesaṁ bráhmaṇánaṁ etad ahosi,* then those brahmins thought thus, lit. to those brahmins this (thought) arose (Alw. I. lxix). For further examples see Dh. 165, 199; Alw. I. 100; Gog. Ev. 8. At Dh. 353, we have a modification of this idiom, *evaṁ kir' assa ahosi,* "thus he thought." The imperat. *hotu* is used in certain idiomatic phrases: *Manussá vá hontu tiracchánú vá,* no matter whether they be men or animals (F. Ját. 49); *Tvaṁ vá hohi añño vá yo koci,* be it thou or any one else (F. Ját. 19); *Hotu niggaṇhissámi taṁ,* very well, I'll rebuke him (Dh. 96). *Yaṁ hoti taṁ hotu*, be that as it may (F. Ját. 9). *Yaṁ vá taṁ vá hotu*, anyhow, in any case. *Yathá vá tathá vá hotu*, be it this way or be it that, anyhow. *Bhavato bhaddaṁ hotu*, good luck to you (Cl. Gr. 137). *Bhavati* is sometimes compounded with a noun or adjective, of which the final vowel of the base has been changed to *í*, e.g. *bhasmíbhavati*, "to be reduced to ashes," *mandíbhúto*, "slackened." —The form *hoti* is of course a contraction of *bhavati* (comp. *anubhoti*), and the disintegrated forms given at Alw. I. 48, 49, can all be easily traced to the root भू. Thus *ahŭ* or *ahud* is the Sansk. अभूत्; *ahuvá* is अभवत्, *hessati* is भविष्यति through the intermediate steps havissati, haissati; *ahesuṁ* points to a 1st aor. form अभविषुः, the transition being ahavisuṁ, ahaisuṁ; *hehiti* is deduced from भविष्यति thus, bhavishyati, havishyati, haishyati, heshyati, hehiti; for the last step comp. *ehiti* = एष्यति, *káhiti* = करिष्यति (Dh. 369).—Imperf. *abhavá, ahuvá* (F. Ját. 7), 2nd pers. plur. *abhavattha, ahuvattha* (Dh. 105). Imperf. Ãtm. 1st pers. plur. *ahuvamhase* (F. Ját. 13). Opt. *bhave, bhaveyya, huveyya* (Ab. 20; Dh. 422; Alw. I. 48). Imperat. *bhavatu, hotu* (Kh. 15). 1st Aor. *ahosi* (Dh. 77; F. Ját. 5), plur. *ahesuṁ* (Mah. 182; F. Ját. 6; Alw. I. 75); another form of the 1st Aor. is *abhavi* (Mah. 160). 2nd Aor. *ahu, ahú* (Mah. 17, 24, 25, 34, 35, 75; Dh. 308; B. Lot. 339; Alw. I. 64), before a vowel sometimes *ahud* (see *Ahudeva*), plur. *ahuṁ* (Mah. 58, 200, 207), 2nd pers. pl. *ahumhá* (Dh. 105). The future forms *bhavissati* and *hessati* are frequent (Mah. 18, 25, 157, 158), for some rarer forms see Alw. I. 47. Cond. *abhavissá, ahavissá* (Dh. 203). Inf. *bhavituṁ, hotuṁ* (Dh. 333; Pát. 68). Ger. *hutvá, bhavitvá* (F. Ját. 3; Mah. 18). P. pres. *honto* (Dh. 200). Adj. *bhavitabbo, hotabbo.* Pass. *bhúyati* (Cl. Gr. 120). P.p.p. *bhúto.*

BHAVATĪ, see *Bhavaṁ*.

BHAVE, 1st pers. pres. Ãtm. from *Bhavati;* also 3rd pers. opt. Par. from *Bhavati;* also loc. sing. from *Bhavo.*

BHĀVETI (*caus. bhavati*), To cause to exist, to produce, to obtain; to increase, to enlarge, to perfect; to be occupied with, to practise, to be versed in; to develop the idea of, to dwell upon, to contemplate [भावयति = भू]. *Paṭhamajjhánaṁ parittaṁ bhávetvá*, having attained the lower degree of the first Jhána (Gog. Ev. 18). *Buddhabhávaṁ bhávetvá c'eva sacchikatvá ca*, having worked out and realized Buddhaship. *Kaṇhaṁ dhammaṁ vippaháya sukkaṁ bhávetha paṇḍito*, let him who is wise put away sin and grow in righteousness, lit. cause the holy state to increase (Dh. 16). *Rágádidúsakaṁ maggaṁ bháveti*, attains the path which destroys lust and other sins (Alw. I. 33). *Mettacittaṁ bháveti*, develops charitable feelings. *Evam pi sabbabhútesu mánasaṁ bhávaye aparimáṇaṁ*, so let him cultivate boundless charity towards all beings (Kh. 16). *Taṁ cittaṁ bháveti*, dwells on that thought. *Maraṇasatiṁ bhávayiṁsu*, enlarged on the idea of death (Dh. 360). *Asubhaṁ bháveti*, realizes the idea of impurity, viz. attains asubhabhávaná (Dh. 63). *Pañca v-uttari' bhávaye*, let him develop ever more and more the five indriyas, viz. faith, energy, recollection, meditation, wisdom (Dh. 66, comp. v. 87). See Dh. 382.

BHĀVĪ (*adj.*), Future [भाविन्]. Ab. 1071; Mah. lxxxviii.

BHAVISSANTĪ (*f.*), The future tense, *vibhatti* is understood [भविष्यन्ती]. Alw. I. 7.

BHAVITABBO, and **HOTABBO** (*adj.*), That is or ought to be [भवितव्य = भू]. Used as an impersonal passive: *Nanu appamattehi bhavitabbaṁ*, ought we not to be zealous? (Dh. 81). *Aññena pi Attadatthasadisen' eva bhavitabbaṁ*, others also should be like A. (Dh. 333). *Daṇḍakaṁ ḍaṁsápetvá ákáse pakkantehi bhavitabbaṁ*, they must have made him take hold of the stick and have flown into the air (F. Ját. 17). *Upajjháyassa pacchásamaṇena hotabbaṁ*, he must be his teacher's attendant (Pát. xx). Dh. 407, 418, 419.

BHĀVITO (*p.p.p. bháveti*), Increased, enlarged, perfected; trained, practised; occupied with, intent; attained; perfumed [भावित = भू]. Ab. 307, 1076. *Yesaṁ sambodhi-angesu sammá cittaṁ subhávitaṁ*, they whose mind is rightly versed in the branches of knowledge (Dh. 16). *Bhávitattá*, one whose soul is practised in religion (Dh. 20). Dh. 3.

BHAVO, Being, existence; birth, origin; renewed existence, Saṁsára; a birth or existence in the Buddhist sense; gain, increase, welfare [भव]. Ab. 829. There are three Bhavas, *kámabhavo, rúpabhavo, arúpabhavo*, "sensual existence, corporeal existence, formless existence," that is, existence in the Kámaloka, the Rúpaloka and the Arúpaloka respectively (see *Loko*). The three bhavas are collectively termed *bhavo*, "existence." *Bhavassa páragú*, having passed through existence or Saṁsára, i.e. having attained Arahatta (Dh. 62). *Tibhavahitakaro*, benefactor of the three worlds (Mah. 20). *Bhavesu eva laggá*, attached to the three modes of existence (Alw. N. 24). *Aṭṭhamo bhavo*, an eighth birth (Kh. 8). *Bhave bhave*, in successive births (Dh. 409; B. Lot. 313). *Bhavo vibhavo*, gain and loss (Dh. 50). *Bhavena assa nandati*, rejoices at his prosperity. Man. B. 495; E. Mon. 290, 308; B. Int. 493; B. Lot. 291; Dh. 73, 413. Bhava is one of the links of the Paṭiccasamuppáda. It is one of the Ásavas of the Esanás, of the Taṇhás, of the Oghas, of the Yogas.

BHĀVO, Property, nature; state, condition; meaning, intention; gesture; amorous dalliance; substance, thing [भाव]. Ab. 177, 766. 807, 1087. *Gambhírabhávo*, profundity (B. Lot. 330). *Mahesibhávo*, queen-consortship (Mah. 62). *Tittakabhávo*, bitterness (F. Ját. 6). *Bhariyáya ca puttánañ ca arogabhávaṁ pucchi*, asked after the health of his wife and children (Dh. 206). *Yakkhabháve ádínavaṁ kathetvá*, telling him of the evil of being a yakkha, lit. telling of the evil in the state of a yakkha (Dh. 305). *Rathassa lahubhávatthaṁ*, to lighten the carriage, lit. for the sake of the light state of the carriage (Mah. 203). *Majjabhávaṁ asampatto*, not having attained intoxicating properties, i.e. yet unfermented (Pát. xli). *Sásanadáyádabhávam icchaṁ*, wishing to be a kinsman of religion, lit. wishing for the state of a kinsman to religion (Mah. 36). *Vinicchayaṭṭhánaṁ chaḍḍetabbabhávaṁ pápuṇi*, the police court had to be closed, lit. reached the state of having to be closed. Bháva as the last part of a compound is frequently used in constructions where we use the conjunction "that": *Udakassa tattabhávaṁ jánitvá*, having ascertained that the water was boiling, lit. having ascertained the boiling state of the water (Dh. 106). *Assa gadrabhabhávaṁ ñatvá*, finding out that it was an ass (F. Ját. 15). *Paviṭṭhabhávaṁ addasa*, saw that he had entered (Ras. 19). *Attano ṭhitabhávaṁ vá nisinnabhávaṁ vá na jánáti*, he does not know whether he is standing or sitting (Alw. I. 80). *Na nu te puttena Maṭṭakuṇḍaliná mayi manaṁ pasádetvá attano sagge nibbattabhávo kathito*, did not your son M. tell you that having believed in me he had been born in heaven? lit. was not the fact of his having been born in heaven after believing in me told you by your son? (Dh. 98). *Táya tassa attano sámikabháve akkháte*, the fact of his being her husband having been told by her (Dh. 156). F. Ját. 9, 10; Dh. 94, 298, 434.

BHAVYO (*adj.*), Existing, being [भव्य = भू].

BHAYAṀ, Fear, fright; danger, calamity [भय]. Ab. 166. *Bhayadassávi* and *bhayadassivá*, seeing danger, afraid (Dh. 6; Cl. Gr. 40). *Yadá dubbhikkharogádibhayaṁ dípamhi hessati*, wherever there shall be calamity in the land, famine, plague, etc. (Mah. 249). *N' atthi jágarato bhayaṁ*, there is no danger to him that watches (Dh. 8). *Garahábhayabhíto*, afraid of being blamed (Dh. 305). *Maraṇabhayabhíto*, terrified with the fear of death (F. Ját. 15; Dh. 155). *Bhayabheravaṁ*, fear and dismay (Mah. 72).

BHAYĀNAKO (*adj.*), Frightful, horrible [भयानक]. Ab. 167. *Yujjhamáno bhayánako*, dreadful in fight (Mah. 154). Mah. 75; Ras. 20. *Bhayánako*, the sentiment of terror, one of the náṭyarasas (Ab. 102).

BHAYANKARO (*adj.*), Fearful, dreadful [भयंकर]. Ab. 167, 928, 989.

BHĀYATI, To fear, to be afraid of [भी]. With gen. *Sabbe bháyanti maccuno*, all fear death (Dh. 24). Aor. *bháyi*. *Má bháyi*, be not afraid (F. Ját. 12). P.p.p. *bhíto*.

BHAYAṬṬHO (*adj.*), In danger; terrified [भय + स्थ]. Mah. 3, 6.

BHEDAKO, One who breaks, one who causes disunion [भेदक]. Pát. 28.

BHEDANAKO (*adj.*), Liable to be broken [भेदन + क]. Pát. 19; Alw. I. 64.

BHEDANAṀ, Breaking, division [भेदन]. *Sarírassa bhedanaṁ*, maiming (Dh. 25). *Sílassa bhedanaṁ*, breach of a precept (Att. 202).

BHEDETI (*caus. bhindati*), To break, to cleave, to divide [भेदयति = भिद्]. P.p.p. *bhedito* (Ab. 748).

BHEDĪ (*adj.*), Breaking, cleaving [भेदिन्]. Kh. 22.

BHEDO, Breaking; rending; division; disunion; breach, schism; sort, kind [भेद]. Ab. 349, 759. *Káyassa bhedá*, after the dissolution of the body (Dh. 129; Mah. 201; B. Lot. 866). *Sílabhedo*, breach of morality (Dh. 156). *Vuty-abhed-atthāya*, for the sake of not violating metre (Bál. 7). *Imesaṁ bhedáya*, to create discord among these. *Saṅghabhedo*, causing divisions among the priesthood. *Sísarogádibhedaṁ pharusaṁ vedanaṁ*, severe pain of different sorts, as headache, etc. (Dh. 301). *Sattatiṁsabodhapakkhikadhammabhedo saddhammo*, saddhamma consisting of the thirty-seven bodhapakkhikadhammas (Dh. 201). *Maṇibhedo*, a sort of gem (Ab. 907). *Cha váyubhedá*, six kinds of wind (Ab. 38). *Utubhedo*, one of the seasons (Ab. 924). Alw. I. 64.

BHEKO, A frog [भेक]. Ab. 675.

BHERAṆḌO, A jackal [भेरण्ड]. Ab. 615.

BHERAVO (*adj.*), Fearful, terrible [भैरव]. Ab. 167. Neut. *bheravaṁ*, terror (Ab. 166; Mah. 72). Dh. 130.

BHERI (*f.*), A kettle-drum, tomtom [रिभे]. Ab. 143. *Bheriyo vádentá*, sounding tomtoms (F. Ját. 15). *Bheriṁ carápeti*, to proclaim by beat of drum, lit. to cause the tomtoms to be marched about (Alw. I. 74; Ras. 17, 18).

BHESAJAṀ, A medicine, drug [भेषज]. Ab. 330.

BHESAJJAṀ, A medicine, drug [भैषज्य]. Ab. 330; Mah. 38. *Bhesajjaṁ yojeti* or *karoti*, to compound a medicament (Dh. 89, 93; Mah. 243). *Ekabhesajjen' eva akkhíni pákatikáni ahesuṁ*, her eyes were cured with a single dose (Dh 89). The five Bhesajjas are *sappi, navaníta, tela, madhu, pháṇita*.

BHESAMO (*adj.*), Terrible [comp. भेष्]. Ab. 167.

BHETTĀ (*m.*), One who breaks [भेत्तृ].

BHETVĀ, see *Bhindati*.

BHĪ (*f.*), Fear [भी]. Ab. 731.

BHIDĀ (*f.*), Difference, kind [भिद्]. Ab. 451, 489.

BHIJJANAṀ, Breaking up, dissolution. Dh. 359.

BHIJJATI, see *Bhindati*.

BHIJJO (*adj.*), To be broken [भिद्य = भिद्]. Pát. 66.

BHIKKHĀ (*f.*), Begging; alms; begged food, boiled rice, food [भिक्षा]. Ab. 759, 1112. *Uttarakuruto bhikkhaṁ áharitvá*, having brought his repast from U. (Mah. 2.). *Bhikkhaṁ gaṇhatha me*, receive your maintenance from me (Mah. 174). Mah. 243.

BHIKKHĀCARIYĀ (*f.*), Going about for alms, going the rounds [भिक्षा + चर्या]. This was one of the duties of the Buddhist priests, who were mendicant friars. Dh. 392.

BHIKKHĀCĀRO, Going the rounds for alms [भिक्षा + चार]. Dh. 81, 83, 132.

BHIKKHATI, To ask for, to beg [भिक्ष्]. *Bhikkhate pare*, begs of his neighbours (Dh. 47).

BHIKKHU (*m.*), A beggar; a mendicant friar; a Buddhist priest [भिक्षु]. B. Int. 275; B. Lot. 442; Ab. 415, 433; E. Mon. 11; Dh. 47. Acc. *bhikkhuṁ*. Gen. and dat. *bhikkhuno, bhikkhussa*. Pl. *bhikkhavo, bhikkhú*. Voc. pl. *bhikkhave* (F. Ját. 8; Dh. 255).

BHIKKHUNĪ (*f.*), A female mendicant, a Buddhist nun or priestess [भिक्षुणी]. E. Mon. 159; B. Int. 278; Ab. 415; Mah. 35, 173. *Bhikkhunísaṅgho*, company of nuns, sisterhood (Dh. 314). *Bhikkhunúpassayo*, a nunnery (Pát. 13).

BHIKKHUSAṄGHO, A company of priests; the priests, the priesthood, the clergy [भिक्षु + संघ]. B. Lot. 435; B. Int. 282. At Mah. 150 the term is applied to five hundred priests. At F. Ját. 45, to "a great number of priests." At Alw. I. x, it is used of the Ceylon clergy. *Mahábhikkhusaṅgho*, a great assembly of priests.

BHĪMO (*adj.*), Dreadful, horrible; cruel [भीम]. Ab. 1066. *Bhímo*, a Rakkhasa (Cl. Gr. 129). Neut. *bhímaṁ*, horror (Ab. 167),

BHIṀSANO (*adj.*), Dreadful, horrible [भीषण]. Ab. 167; Mah. 5, 72, 151.

BHIṀSĀPANAṀ, Terrifying, intimidation (see next). Pát. 47.

BHIṀSĀPETI (*caus. bháyati*), To frighten, to terrify [comp. भीषय = भी]. Pát. 15; Mah. 72.

BHIṀSIKĀ (*f.*), Terrifying, an alarm [comp. भीषा]. Mah. 72.

BHINDANAṀ, Breaking destroying (see next) Dh. 334.

BHINDATI, To break; to break up, to injure, to destroy; to divide; to separate [भिद्]. *Bhinditvá dváraṁ*, breaking down a gate (Mah. 153). *Bhetvá áḷhakaṁ*, breaking the stake to which he was fastened (Mah. 217). *Páṇátipátádíni pakkhipitvá tayo vede bhinditvá*, breaking the three Vedas by introducing life-slaughter and other heresies (Alw. I. cxxiv). *Bhinditvá múlasaṅgahaṁ*, altering the original recension (Alw. I. 63). *Saṅghaṁ b.*, to cause divisions among the priesthood (Dh. 332). *Sílaṁ bhindati*, to break a precept (Dh. 156). Mah. 152, 261; Alw. I. 54.—Pass. *bhijjati*. *Sená bhijjittha Dámiḷí*, the Tamul army gave way (Mah.

154). *Bhijjanáne 'ruṇe*, as morning was breaking (Mah. 249). *Dvidhá bh.*, splits into two (Alw. I. 64). *Pañcadhá bh.*, is divided into seven subdivisions (Ras. 85). *Sabbam pi saṅkhára-gatam avassaṁ yeva bh.*, every living being assuredly perishes (Mah. 194). *Sace hattho vá pádo vá bhijjeyya*, if a hand or foot were to be broken (Dh. 234). *Tassa akkhíni bhijjitvá agamaṁsu*, his eyesight was destroyed and lost (Dh. 211, 82, 83). *Bubbulam bh.*, a bubble bursts. *Aṅgam bh.*, a precept is broken. *Bíjam bhijjitvá ási maṇḍúko*, the egg having been hatched there was a frog (Mah. 245). P.p.p. *bhinno*.

BHINDIVĀLO, A sort of spear [भिन्दिपाल]. Ab. 394.

BHIṄGARĀJO, Name of a shrub, Eclipta Prostrata [भृङ्ग + राज]. Ab. 595.

BHIṄKĀRO, A golden vase [भृङ्गार]. Ab. 359; Alw. K. 97; Mah. 70.

BHIṄKO, A young elephant. Ab. 362.

BHINNAKO (*adj.*), Schismatic [भिन्नक]. Mah. 21.

BHINNO (*p.p.p. bhindati*), Broken; divided; disunited; separated; other, different; joined, connected. *Náváya bhinnáya*, the ship having been wrecked (F. Ját. 4; Dh. 368). *Bhinnánaṁ sandhátá*, a reconciler of those who are at variance. *Bhinnaliṅgaṁ*, different genders (Cl. Gr. 84). *Bhinnavádo*, a heresy or schism (Alw. I. 64). F. Ját. 17; Cl. Gr. 139; Dh. 104.

BHĪRU (*adj.*), Timid, afraid [भीरु]. Ab. 731, 1019. F. *Bhíru*, a timid or modest woman (Ab. 231, 1019).

BHĪRUKO (*adj.*), Timid, afraid [भीरुक]. Ab. 731, 1019; Dh. 154.

BHĪRUTĀ (*f.*), Timidity, dread [भीरुता]. Att. 203.

BHISAKKO, A physician [भिषज्]. Ab. 329.

BHISAṀ, The film or fibres of the stalk of the water lily [विंस]. Ab. 687. *Bhisapupphaṁ*, a lotus flower (Ab. 685; Dh. 304; Ras, 77, 89).

BHISĪ (*f.*), A mat, or mattrass [वृषी]. Dh. 251; Pát. 12, 86, 87.

BHĪSĪLO (*adj.*), Timid [भी + शील]. Ab. 731.

BHĪTI (*f.*), Fear [भीति]. Ab. 166.

BHĪTO (*p.p.p. bháyati*), Frightened, afraid [भीत = भी]. Mah. 198; Dh. 55. See *Bhayaṁ*.

BHITTI (*f.*), A wall of earth or masonry [भित्ति]. Ab. 204; Mah. 261.

BHĪYO, and **BHIYYO** (*adj.*), More [भूयंस्]. Ab. 703, 957.

BHĪYO, and **BHIYYO** (*adv.*), Again, further, besides; repeatedly, frequently; much [भूयस्]. Ab. 957. *Bhiyyo tuṭṭho*, greatly delighted (Mah. 36). Dh. 3, 55, 63, 102; Mah. lxxxix. *Bhiyyobhávo*, abundance.

BHĪYOSOMATTĀYA, and **BHIYY-**, More and more, exceedingly, abundantly [भूयशस् + dat. मात्र]. Dh. 188, 340; Cl. Gr. 75, 137.

BHO (*interj.*), Oh! I say! Sir! Friend! [भो and भोस्]. Ab. 1139. This is a familiar term of address, and is used to inferiors and equals. *Ayaṁ bho ko nu dípo*, Pray, Sir, what island is this? (Mah. 47). *Imesaṁ sísaṁ chindatha bho*, here! cut off their heads (Mah. 218). *Passatha bho imaṁ saríraṁ*, just look at this body (Dh. 127). *Alaṁ bho nisídatha*, nay, my friends, be seated. Used by a king to his younger brother (Mah. 198). By a bird to a lion (F. Ját. 13). By a king to a peasant (Mah. 231). By a king to a rakkhasa (Ras. 21). By a king to his servants (Mah. 160, 261). By a king to a Nága-king (Mah. 27). See *Bhovádí* and *Vata*.

BHOGAVĀ (*adj.*), Wealthy [भोगवन्त्]. Ab. 1094; Mah. 60, 262.

BHOGĪ (*m.*), A snake; a village headman [भोगिन्]. Ab. 653, 1094; Mah. 243; Alw. I. 79.

BHOGINĪ (*f.*), A royal concubine [भोगिनी]. Ab. 232.

BHOGO, A snake's body; a snake's expanded hood; a fold; eating, enjoying; food; wealth [भोग]. 654, 839. *Cívarabhogo*, the fold of a robe (Alw. I. 103). *Parikkhipitvá bhogehi*, encircling him with its folds (Mah. 255). *Bhogasálá*, boarding house (Mah. 248, comp. 245). *Yasabhogasamappito*, gifted with fame and wealth (Dh. 53). *Bhattabhogo*, eating rice (Mah. 231). *Saha bhogena*, with a dowry (Mah. lxxxix). *Bhogakkhandho*, accumulation of property. Pl. *bhogá*, riches (Dh. 64, 79). *Abhogo*, poor (Mah. 262).

BHOJAKO, A village headman [भोजक]. Mah. 142; Dh. 187.

BHOJANAṀ, Food [भोजन]. Dh. 13. *Bhojanamhi mattaññu*, moderate in eating (Dh. 2). *Mahábhojano*, a glutton (Dh. 401). *Bhojanasálá*, an almshouse where food is distributed by the priests.

BHOJANIYO (*adj.*), To be eaten [भोजनीय]. Neut. *bhojaniyaṁ*, soft or wet food (opposed to *khádaniyaṁ*), as boiled rice or other grain, gruel,

PĀTUKAROTI, To produce, manifest [प्रादुष्कृ]. *Kopañ ca dosañ ca appaccayañ ca p.*, exhibits wrath and hate and discontent.

PĀTUṀ, see *Pivati.*

PĀTUR, see *Pátu.*

PATVĀ, see *Pápuṇáti.*

PĀVĀ (*f.*), A city of the Mallas, near Rájagaha [पावा]. B. Lot. 486.

PĀVACANAṀ, The word of Buddha, the holy Scriptures [प्रवचन]. Ab. 878. *Kassapasammá-sambuddhassa pávacanaṁ* the discourse or word of the supreme Buddha Kassapa (Alw. I. cxxiv). *Pávacanañjasaṁ*, the path to the scriptures. *Atítasatthukaṁ pávacanan ti maññamáná*, imagining that the blessed word of our Master is a thing of the past (Br.J S.A.). *Yo átumánaṁ sayam eva pá vá iti páli dissati ettha pana pa-saddo upasaggo díghaṁ katvá vutto, pávadati pávacanan ti ádisu viya* (Yátr , quoting Saddaníti).

PĀVADATI, To speak out, express [प्रवद्]. *Pítiṁ pávadanto*, giving expression to his joy (Dh. 97). Aor. *pávadi* (Dh. 96).

PAVAḌḌHATI, To grow, increase [प्रवृध्]. Dh. 60, 63; Alw. N. 36. P.p p. *pavuddho*, grown, large (Ab. 1009; Kh. 27).

PAVĀDĪ (*m.*), A disputant [प्रवादिन्]. Mah. 250.

PAVĀDO, Disputation, litigious language, defamation [प्रवाद]. Ab. 1055.

PAVAHAṆAṀ, A ship's boat [प्रवहण]. Ab. 668.

PAVĀHETI (*caus.*), To cause to be carried by a stream [caus. प्रवह्]. *Nerañjaráya nadiyá suvaṇṇapátiṁ paváhetvá*, having made the golden bowl float on the river N. (Dh. 118). Ját. 24 (to wash away).

PAVĀHO, Current, stream; course or stream of action, occupation [प्रवाह]. Ab. 768, 961; Att. 210.

PAVAJJATI, To be played or sounded (of music) [from प्रवद्]. Mah. 116. *Pavajjayiṁsu* at Ját. 64.

PĀVAKI (*m.*), An epithet of Skanda or Kárttikeya [पावकि]. Sen. K. 383.

PĀVAKO, Fire [पावक]. Ab. 33; Dh. 13, 25.

PAVAKKHATI (*fut.*), He will tell, declare, recite [fut. प्रवच्]. Mah. 1; Ten J. 119.

PAVĀLO, and **-LAṀ**, A sprout or germ [प्रबाल], Ab. 907.

PAVĀḶO, and **-ḶAṀ**, Coral [प्रवाड]. Ab. 490, 491, 907; Dh. 236; Mah. 179, 211. *Paváḷapádukaṁ phaḷikamhi patiṭṭhitaṁ*, a pair of slippers carved out of coral set on a crystal pedestal (Mah. 164). *Paváḷamayo*, made of coral (Alw. I. 79; Mah. 179).

PAVANAṀ, Side of a mountain, declivity, height [प्रवण]. Ját. 28 (Subh. suggests it may be *upavanaṁ*, Himavanta is meant). Comp. *Poṇo.*

PAVANAṀ, PĀVANAṀ, Purification; winnowing of grain [पवन, पावन]. Ab. 773; Sen. K. 525.

PAVANO, Air, wind [पवन]. Ab. 37.

PAVĀRAṆĀ (*f.*), Invitation; prohibition; name of a certain festival [प्रवारण]. Ab. 1005. *Punapaváraṇá*, renewed invitation, *niccapaváraṇá*, permanent or standing invitation (Pát. 15). *Paváraṇaṁ paváreti*, to make an offer, proffer an invitation. *Paváraṇá* is the name given to the festival held at the termination of the Buddhist *vassa* or Lent (Dh. 84; Mah. 39). It was inaugurated by a saṅghakamma (Pát. xl, 73). It was an occasion for giving presents to the priests (Mah. 123, 212), and for religious processions (Mah. 241). It appears only to last one day (Pát. 27; Mah. 241).

PAVĀRETI (*caus.*), To cause to choose, to give a person his choice, to invite, to offer; to join in the *paváraṇá* festival [प्रवारयति]. *Bhesajjaṁ karissámíti paváresi*, offered to prescribe for them, lit. offered saying, I will make medicine for you (Dh. 81). *Na nu vejjen' amhá paváritá*, did not the doctor offer us his services? lit. were we not invited by the doctor? (Dh. 82). *Nimantitá vá paváritá vá*, asked or invited (to take food, Pát. 108). With instr. of the thing offered, *Bahúhi cívarehi pavárey̆ya*, should offer him a number of robes (Pát. 8, 78). *Puna pi maṁ vadeyyáthâti paváretabbaṁ eva*, he ought even to invite criticism, saying, Tell me (if I do wrong) again (Dh. 271). *Aṭṭhárasasu bhásásu katarabhásáya kathemi iti paváresi*, he gave them their choice saying, In which of the eighteen languages shall I speak (Alw. I. cvii). *Vutthavasso paváretvá*, having passed through Lent, and celebrated the Paváraṇá (Dh. 119; Mah. 104; Ját 29, line 6).

PAVARO (*adj.*), Chief, best, noble, excellent [प्रवर]. Ab. 694; Dh. 74; Mah. 4.

PAVĀRO, Woollen cloth [प्रवार]. Pát. 87.

PĀVĀRO, A cloak or mantle [प्रावार]. Ab. 262.

PAVĀSĪ (*adj.*), Living abroad or away from home, absent [प्रवासिन्]. Dh. 39.

PAVĀSO, Absence from home, foreign residence [प्रवास]. Pát. 82.

PAVASSATI, To rain [प्रवृष्]. Aor. *pávassi* (Dh. 233; Mah. 68, 230), *pavassittha* (Mah. 119, 254). *Pavassa deva*, rain on, oh cloud (Dhaniya S.).

PAVĀTI, To diffuse a scent [प्रवा]. *Sabbá disá sappuriso paváti*, the righteous man breathes fragrance on every-side (Dh. 10).

PAVĀTAṀ, A draught of air, breeze [प्रवात].

PAVATTĀ (*m.*), One who informs, points out [प्रवक्तृ]. Dh. 14.

PAVATTANAKO (*adj.*), Bringing about, producing, promoting [प्रवर्तन + क]. Dh. 208.

PAVATTANAṀ, Behaviour, conduct, procedure [प्रवर्तन]. Att. 194.

PAVATTATI, To arise, begin, take place; to start, set out; to roll or flow onwards; to become, be, exist; to go on, to proceed, to be kept up [प्रवृत्]. *Mahánadí pavatti*, a great river arose, or was set going (F. Ját. 5). *Mayi asante 'jja lohitanadí pavattissatha*, but for my presence this day a river of blood would have been set flowing (Dh. 352). *Akkhíhi assúni pavattiṁsu*, the tears began to flow from her eyes (Dh. 329). *Khíradhárá pavattiṁsu*, streams of milk began to flow (Ját. 68). *Jayanádo pavattatha*, a shout of victory arose, or was set up (Mah. 156). *Unname udakaṁ vaṭṭaṁ yathá ninnaṁ pavattati*, as water rained on a height flows down to the valley (Kh. 12). *Celukkhepasahassáni pavattiṁsu samantato*, thousands of wavings of cloths went on on all sides (Mah. 113). *Sattáhaṁ pavattati taṁ chanaṁ*, that festival is kept up, or goes on, for a week (Mah. 49). *Dvádasa vassáni pavattissanti*, twelve years will pass (Das. 2). *Devatáhi anekáhi pújá neká pavatti*, "innumerable offerings were kept up by innumerable devas" (Mah. 116). *Síhalaṭṭhakathá .. Síhalesu pavattati*, the Sinhalese commentary is extant among the Sinhalese (Mah. 251). *Kasikammaṁ na ppavattati*, the ploughing does not get on, or no ploughing goes on (F. Ját. 9). *Avicchinno pavattatu*, let it continue unimpaired (Att. 216). *Bhusá vedaná pavattiṁsu*, severe pains set in (Dh. 279). *Idáni pavattamánaṁ kammaṁ*, merit now going on, viz. now being accumulated (Kh. 28). *Sádhukárasahassáni pavattiṁsu*, thousands of cheers arose, or went on (Dh. 256). *Dibbáni saṅgítáni pavattanti*, celestial hymns arise. P.p.p. *pavatto*.

PAVAṬṬATI, To revolve, whirl round [प्रवृत्]. Ját. 26.

PAVATTETI (*caus.* last), To cause to arise, or to flow onwards, or to proceed, to set going, set on foot, establish, produce, make, originate, begin [प्रवर्तयति]. *Mahoghaṁ pavattetvá*, producing a great flood (F. Ját. 3). *Lohitanadiṁ p.*, set flowing a river of blood (Dh. 224, 361). *Mahádánaṁ p.*, to set abundant almsgiving going, to carry on almsgiving on a great scale, to keep open house for the priesthood (Mah. 133, 214; Dh. 136). *Pátarásaṁ pavattesi janassa*, provided breakfast for the people (Mah. 117). *Vinicchayaṁ pavattesi*, "re-established the administration of justice" (Mah. lxxxvii). *Mettaṁ p.*, to keep up friendly feelings (Dh. 172). *Devamánusá sádhukáraṁ pavattesuṁ*, angels and men raised a shout of sádhu (Mah. 100). *Dhammacakkaṁ p.*, to set on foot the supremacy of the Truth, to inaugurate the reign of Law (Dh. 119). *Dibbasaṅgítáni pavattayiṁsu*, set up celestial chants (Ját. 70). *Tattha pavattayi nijakáyakammaṁ*, thereby he regulated, lit. kept going his actions (Att. 192). *Gambhíraṁ mátikaṁ pavattesi*, made or ran a deep channel (L. de Zoysa). *Mahánádaṁ p.*, set up a great shout (Ját. 17). *Celukkhepádíni pavattentá*, keeping up wavings of cloth and other manifestations of delight (Ját. 54).

PAVAṬṬETI (*caus. pavaṭṭati*), To throw back, to turn aside, to set rolling, to roll [प्रवर्तयति]. *Tesaṁ pádamúle pavaṭṭento roditvá*, throwing himself at their feet and weeping (Dh. 85, 88, 142; one would expect the átmane, and in one instance I have met with *pavaṭṭayamáno* in this phrase: it is possible that I ought to render it "rolling himself"). *Dabbasambháraṁ patantam hatthipiṭṭhiyaṁ báháhi paharitvána Nandamitto pavaṭṭayi*, N. pushing with his arms the mass of masonry which was tottering over the elephant's back turned it aside, or as Turnour says "hurled it inwards" (Mah. 153). *Aparáparaṁ pavaṭṭentassa*, though I wander up and down, lit. turn backwards and forwards (Dh. 86).

PAVATTI (*f.*), Flow onwards; goings on, affairs, occurrence, incident, proceeding; news, tidings; practice, conduct; beginning, setting on foot, establishment; being, existence [प्रवृत्ति]. Ab. 113, 768, 1053. *Nagarassa pavattiṁ pucchitvá* having questioned them on the affairs of the city (Alw. I. 73). *Taṁ pavattiṁ nivedayuṁ*, related the matter (Mah. 41, 205). *Rájá taṁ pavattiṁ sutvá*, the king having heard of this incident (Dh. 187). *Taṁ pavattiṁ disvá*, having witnessed this incident (Ját. 66). *Yáva tassá pavattiṁ na suṇáma*, as long as we hear no news of her (Dh. 157). *Anurádhapure ká pavatti*, what's going on at A.? or what's the news at A.? (Att. 214). *Sásanassa pavattiṁ karoti*, to effect the establishment of his religion (Mah. 88). Sám. S.A. explains *vijita* as *áṇápavattideso*, regions in which the royal authority exists. *Appavatti*, not going on, cessation, non-existence, annihilation (this is one of the epithets of Nirváṇa). *Taṇhárajju suṭṭhuhatá chinná appavattikatá*, the thread of Desire is thoroughly destroyed, cut off, reduced to nothing (Par. A.).

PAVATTITO (*p.p.p. pavatteti*), Set going, established, made [प्रवर्तित]. *Pavattitáni assáni*, tears set flowing (Dh. 336). *Mayá pavattitaṁ dhammacakkaṁ anupavattento*, establishing after my example (or under me, as my vicegerent) the Supremacy of the Faith first established by me (Dh. 134). *Tattha tattha Bhagavatá pavattitá pakiṇṇakadesaná*, miscellaneous discourses delivered here and there by Buddha (Vij.). *Aṭṭhánariyavohára vasena yá pavattitá vácá*, speech uttered in accordance with the eight unworthy practices (Ab. 122). *Mahárahaṁ mahádánaṁ pavattitaṁ*, "a sumptuous alms-offering had been kept up" (Mah. 196).

PAVATTO (*p.p.p. pavattati*), Starting, proceeding, setting out, begun, set on foot; kept going, kept up, going on, being, existing; settled, fixed [प्रवृत्त]. *Pavattavaradhammacakko*, by whom the glorious Reign of Law was established or begun (Dh. 119). *Satataṁ pavattakáyikacetasikaviriyá*, by whom bodily and mental vigour is constantly kept up (Dh. 180). *Evaṁvidhe vasse pavatte pi*, even while such a torrent of rain was going on (Att. 211). *Parammukhá pavatto*, starting or proceeding in the opposite direction (Att. 194). *Evaṁ assá puttanattasattánaṁ vasena pavattáni visádhikáni cattári satáni aṭṭha ca páṇasahassáni ahesuṁ*, thus her family consisted of 8420 souls proceeding from her, or by descent from her, as sons and grandsons (Dh. 246). *Mahásammatavaṁsamhi asambhinne pavattasañjáto*, born by descent in the unbroken line of M. (Mah. 9). *Evaṁpavatto*, so being, of such a nature or description. *Idaṁ no viriyena pavattaṁ*, we owe this to our energy, lit. this exists or is done by our energy (Sám. S.A.). *Pavattaphalabhojano*, "an inveterate vegetarian" (Vij. lit. one who keeps fruit-food going). With loc. *Cívarádisu pavattasineho*, affections set on dress and other vanities (Dh. 410)

PAVĀYATI, To be wafted abroad (of a perfume) [प्रवा]. Ját. 18.

PAVECCHATI, To give (Subh.) *Chaḷabhiññá p.*, gives them the six Abhijñás (Ját. 28).

PAVEDETI (*caus.*), To make known, tell, utter [प्रवेदयति]. Dh. 28. *Tuṭṭhiṁ p.*, to express one's joy (Dh. 99). P.p.p. *pavedito* (Dh. 15, 50).

PAVEDHATI, To tremble [प्रव्यथ्]. Dh. 315; Att. 205, 219. P.pr. *pavedhamáno* (Ját. 26, 59).

PAVEKKHATI, see *Pavisati.*

PAVEṆI (*f.*), A long braid of hair; a coloured woollen cloth used for a saddle or housings; series, succession line; tradition, custom, usage [प्रवेणि]. Ab. 258, 1053. *Paveṇirajjaṁ*, kingdom handed down from father to son, ancestral throne (Dh. 212; Ten J. 30). *Nijasissappaveṇi*, "successive generations of his pupils." *Anukkamágataṁ paveṇiṁ avinásento*, without subverting customs handed down from generation to generation (Pát. 30). *Amhákaṁ paveṇiyá* (instr.), in accordance with our custom or tradition (Dh. 349). *Poráṇakapaveṇiyá*, according to ancient usage. *Paveṇipotthakaṁ*. "Book of Precedents" (Alw. I. 99, comp. 112). *Pavenidhammo*, hereditary nature, constitutional qualities (Ten J. 39).

PAVESANAṀ, Entrance [प्रवेशन]. Dh. 139; F. Ját. 2.

PAVESETI, see *Pavisati.*

PAVESO, Entrance [प्रवेश]. Pát. 66; Mah. 28, 153, 240.

PĀVEYYAKO (*adj.*), Belonging to Pává [पावा + एय + क]. B. Lot. 486.

PAVIDHĀTUṀ (*inf.*), To place, appoint [inf. प्रविधा]. Mah. lxxxix.

PAVICAYO, Investigation [प्रविचय].

PAVIJJHATI, To throw down [प्रव्यध्], P.p.p. *paviddho* (Dh. 144).

PAVĪṆO (*adj.*), Clever, skilful [प्रवीण]. Ab. 720.

PAVĪRO, Heroic; best [प्रवीर].

PAVISANAṀ, Entrance (from next). Dh. 315.

PAVISATI, To enter (with acc) [प्रविश्]. Aor. *pávisi* (Dh. 81, 84; Mah. 153, pl. *pávisuṁ*, 151), *pavisi* (Dh. 84, 324). Fut. *pavekkhati* (Mah. 153). Inf. *pavisituṁ* (F. Ját. 12). Ger. *pavissa* (Dh. 23), *pavisitvá* (F. Ját. 12; Mah. 135). P.p.p. *paviṭṭho*, having entered (with acc., Das. 45; Dh. 67; F. Ját. 57; Alw. I. 74). Caus. *paveseti, pavesápeti,* to cause to enter, to introduce, insert (Dh. 359; Ten J. 114). *Satthúraṁ anto pavesetvá,* having brought the Teacher into the house (Dh. 324). *Udakaṁ pavesetvá,* having dragged him under the water (Dh. 304). *Ummaggena jalaṁ tattha pavesesi,* by means of an aqueduct admitted water into them (Mah. 222). *Mahábodhiṁ uttarena dvárena pavesiya,* having introduced the Bo tree into the city by the north gate (Mah. 118). With two acc. *Puraṁ theraṁ pavesayi,* introduced the thera into the city (Mah. 82).

PAVISSILESO, Separation [प्रविश्लेष]. Ab. 765. For the doubled *s* comp. *vissajjeti, okkassa, niggaṇháti, sakkuṇeyya, sassiríka, upakkilesa,* etc.

PAVIṬṬHO, see *Pavisati.*

PAVITTO (*adj.*), Pure [पवित्र]. Ab. 442, 698.

PAVIVEKO, Retirement, solitude, seclusion [from प्र + वि + विच्]. Das. 38; Dh. 37; Mah. 121; B. Lot. 461. *Pavivekakkhamo assamo,* a hermitage fitted for solitude (Ját. 8).

PAVIVITTO (*p.p.p.*), Separated, detached, retired, secluded [प्रविविक्त]. Dh. 394.

PAVO, Purification, winnowing grain [पव]. Ab. 773.

PAVUCCATI (*pass.*), To be spoken of, to be called or termed [pass. प्रवच्]. Pres. 3rd pl. *pavuccare* (Mah. 120). *Muní tena pavuccati,* the muni is (so) named on that account (Dh. 47). With *iti*: *Navanítamattiká t' esá-sukhumattá pavuccati,* it is called "Butter-clay" from its fineness (Mah. 169, comp. Dh. 46).

PAVUḌḌHO, see *Pavaḍḍhati.*

PĀVUSO, The rainy season; a sort of fish [प्रावृष]. Ab. 80, 671.

PĀVUSSAKO (*adj.*), Belonging to the rainy season [प्रावृष + क]. Ját. 96.

PAVUTTO (*p.p.p.*), Spoken to, told [प्र + उक्त] Ras. 35.

PĀYAKO (*adj.*), One who drinks [पायक]. *Khírapáyako dárako,* a suckling (Dh. 224). Dh. 272.

PĀYAṀ, = *pi ayaṁ.*

PAYĀMO, Length [प्रयाम]. Att. 210.

PĀYĀSO, Rice boiled in milk, milk-rice, rice porridge [पायस]. Ab. 418; Dh. 178, 269; Mah. 135; Ját. 50, 68. The form *páyasa* I have only met with at Mah. 196, 220, where we have *madhupáyasa,* metri causâ.

PAYĀTI, To go, proceed, advance [प्रया]. Aor. *páyási* (Dh. 162, 194, 335), pl. *páyiṁsu* (Ten J. 54; Dh. 352).

PAYATO (*p.p.p.*), Pure [प्रयत]. Ab. 442.

PAYĀTO (*p.p.p. payáti*), Gone, departed [प्रयात]. Mah. 126.

PĀYETI, see *Pivati.*

PĀYĪ (*adj.*), Drinking [पायिन्]. At the end of a compound, *majjapáyí,* one who drinks intoxicating liquor.

PAYIRUDĀHA (*perf.*), To utter [परि + उद् + आह = अह्]. Pl. *Payirudáhaṁsu* (Ját. 27). Anomalous gerund *payirudáhiṭvá* (ditto).

PAYIRUPĀSATI, To sit beside, attend on, associate with, serve, honour [पर्युपास्]. Dh. 12, 101, 272; B. Lot. 717.

PAYO, and **PAYAṀ,** Water; milk [पयस्]. Ab. 500, 661, 1063.

PĀYO (*adj.*), Drinking [पाय]. Only at the end of a compound: *sindhupáyo,* drinking the river (Sen. K. 532).

PĀYO, Abundance [प्राय]. *Salilappáyo,* having abundance of water (Ab. 187).

PĀYO (*adv.*), Abundantly [प्रायस्]. Ab. 1153.

PAYODHARO, A cloud; a woman's breast [पयोधर]. Ab. 270, 1042.

PAYODO, A cloud [पयोद]. Att. 210.

PAYOGO, Practise, use, usage; means, instrumentality; motive, occasion, object [प्रयोग]. Pat. 90. *Sabbappayogehi,* by every means, in every way (Mah. 242). *Payoge sati,* when there is use or occasion for it, when occasion requires (Sen. K. 202).

PAYOJANAṀ, Appointment, command, direction, advantage, use, need; object, aim [प्रयोजन]. Ab. 1037. *Kiṁ payojanaṁ,* what is the use or meaning of? (with instr. Sen. K. 478).

PAYOJETI (*caus. payuñjati*), To perform, practise, conduct, carry on; to instigate, cause, direct, command; to employ, suborn, hire [प्रयोजयति]. *Kammaṁ* or *kammante p.,* to carry on or conduct business. *Naccagítaváditáni payojayiṁsu,* performed dances, songs, music, etc. (Ját. 61). *Vaṇijjaṁ p.,* to carry on trade (Alw. xlv). *Káṇakuṇikhañjádínaṁ vajjaṁ payojetvá dassanakíḷá,* a sport consisting in showing up the defects of the maimed by imitating them, lit. by practising the defects (Br. J.S.A.). *Mahábalehi saddhiṁ payojetvá,* dealing, viz. measuring himself with the strong (Ten J. 13). *Tathágatassa vadháya purise* *payojetvá*, having employed or hired men to slay the Buddha (Dh. 143, 299). *Karontaṁ payojayati*, instigates the doer, causes him to act (Sen. K. 433). *Hantuṁ dárake payojayuṁ*, ordered to put the boys to death (Mah. 59). *Ubhosu passesu balakáyaṁ payojesi*, posted a force on each side (Dh. 158). P.p.p. *payojito*. *Payojitaṁ palobhanaṁ*. allurement practised or employed (Dh. 164).

PĀYU (*m.*), The anus [पायु]. Ab. 274.

PAYUÑJATI, To yoke, harness; to employ, appoint; to practise, behave [प्रयुज्]. Kh. 14. P.p.p. *payutto*. *Ubhosu passesu payuttá*, posted on both sides (Dh. 158). *Payuttapurisá*, people employed or instigated, hired agents (Dh. 220; Ras. 39). Caus. *payojeti*.

PAYUTTAKO (*adj.*), Employed, hired, suborned [प्रयुक्त + क]. Dh. 221.

PAYYAKO, Paternal great-grandfather [प्र + आर्यक]. Ab. 248; Ját. 2.

PAYYESANĀ (*f.*), Search [पर्येषणा].

PE, see *Peyyálaṁ*.

PECCA (*ger.*), Having departed, after death, in the next world or existence, hereafter [प्रेत्य]. Ab. 1148; Dh. 24, 54.

PEKHĀ, and **PEKKHĀ** (*f.*), Wish, desire, expectation [प्रेक्षा]. *Puññapekho*, wishing for merit, with a view to obtaining merit (Dh. 20). *Upasampadápekho*, wishing for or expecting ordination (Kamm. 5). *Pekkhá* may mean a stage-play, theatricals (Br. J.S.).

PEKHĪ (*adj.*), Desiring, looking for, awaiting [प्रेक्षिन्]. Fem. *Pabbajjápekhiní*, awaiting ordination (Mah. 110).

PEKHUṆAṀ, A wing. Ab. 627. I derive this form as follows, pakshman, pakshṇam, pekhuṇaṁ. For the *e* comp. Prakrit dekkh- with Pali dakkh-, the Pali seyyá with çayyá, etc. Comp. *pakhumaṁ*.

PEKKHĀ, see *Pekhá*

PEKKHATI, To look at, behold, observe, watch with expectation; to look out for, expect [प्रेक्ष्]. *Pekkhantí* (fem.) *theriy' ágamaṁ*, looking for the therí's arrival (Mah. 110). *Jayabhúmiṁ pekkanto*, seeking or trying to reach the field of victory (Mah. 156). P.pr. also *pekkhamáno* (Mah. 8). P.pr. gen. pl. masc. *pekkhataṁ* (Das. 35). Ger. *pekkhiya* (Mah. 36). Caus. *pekkhápeti*, to cause to be looked for, to have a search made for (Mah. 161).

PELĀ (*f.*), A basket [पेला]. Ab. 524; Alw. I. 79. At Mah. 225 the Ind. Off. MS. has *mahápeḷañ ca vassehi*, the meaning is not clear.

PELAKO, A hare. Ab. 617.

PELAVO (*adj.*), Delicate, tender [पेलव]. Ab. 707.

PEMAṀ, Love, affection, kindness; joy, pleasure [प्रेमन्]. Ab. 173; Dh. 38; Mah. 24.

PEMANĪYO (*adj.*), Affectionate [प्रेमन् + *íya*]. *Pemaníyá vácá*, affectionate language.

PESAKĀRO, A weaver [पेशस् + कार]. Ab. 507; Mah. 115.

PESALO (*adj.*), Beautiful, delightful, amiable; skilful [पेशल]. Ab. 693, 721, 1070.

PESANAṀ, Sending, despatching; message, despatch [प्रेषण]. *Amhe parakulaṁ pesanatthúya posenti*, they nurture us to send us into other families, viz. to get us married (Dh. 234). *Pesanahárikú* (f.), a slave-girl employed to carry messages or go on errands (Dh. 177, 178).

PESETI (*caus.*), To send [प्रेषयति]. Aor. *pesesi*, (Alw. I. 74; F. Ját. 6), *apesayi* (Mah. 17, 155), *pesayittha* (Mah. 260). Pass. *pesiyati*.

PESĪ (*f.*), A piece of flesh or meat [पेशी]. *Maṁsapesí* (Ten J. 37).

PESIKĀ (*f.*), Rind, shell [पेशिका]. *Velupesiká*, a bit of bamboo (Pát. 80).

PESSAṀ, Servitude [प्रैष्य]. Alw. N. 105.

PESSIKO, A servant [प्रैष्य + इक]. Alw. N. 105.

PESSO, A messenger, servant, slave, hireling, menial [प्रैष्य]. Ab. 514. *Pessá*, a female slave. *Parapessábhávo*, condition of being a slave to others (of a slave girl, Dh. 178).

PESUÑÑAṀ, and **PESUṆEYYAṀ**, Backbiting, slander, evil-speaking [पैशुन्य and पिशुन + एय]. Pát. 12; Dh. 186, 189.

PEṬAKO, A basket [पेटक]. Ab. 524.

PETO (*p.p.p.*), Dead, departed [प्रेत]. Ab. 405; Das. 37. Masc. *peto*, a Preta, the manes or spirit of a dead person, a departed relative (Ab. 935; Kh. 11). Fem. *petí*, a female peta (Pát. 69). *Peto kálakato*, dead and gone (Dh. 96). Hardy says, "The Pretas inhabit the Lokántarika Naraka. In appearance they are extremely attenuated, like a dry leaf. There are some Pretas that haunt the places near which they had formerly lived as men; they are also found in the suburbs of cities, and in places where four ways meet" (Man. B. 58). The realm of Petas (*pettivisayo*, *petaloko*, Dh. 129) is one of the apáyas or states of punishment, and a Peta is a being condemned to suffering for a certain period as a punishment for sins committed when a man. Many deceased relatives are Petas, and it is a highly meritorious act to place food and drink outside the house for the Petas to partake of when they revisit their former homes (Kh. 11; Man. B. 59). There are four kinds of Petas, which according to Subhúti are *khuppipási, nijjhámataṇhiko, utúpajívi, paṁsupisácako*. The two first wander about the world of men (Man. B. 58). Hardy mentions Káḷakañjakas and Vantásikas (Man. B. 49, 458). *Petakiccaṁ karoti*, to perform the duties due to deceased kinsmen, such as setting food and drink for them (Dh. 206). *Petavatthu*, "Preta Stories," is the name of one of the books of the Khuddaka Nikáya (E. Mon. 169). It is to be observed that the Petas answer to both the पितृ's and प्रेत's of Hinduism. Compare *Pettivisayo*.

PETTEYYATĀ (*f.*), Paternity [next + ता]. Dh. 59 (but the commentator says it means dutiful conduct to a father, p. 408).

PETTEYYO (*adj.*), Paternal [पितृ + एय]. Masc. *petteyyo*, a paternal uncle (*pitu bhátá*).

PETTIKO, and PETTIYO (*adj.*), Paternal, ancestral [पैतृक, and पैत्र्य]. Dh. 157. *Pettikaṁ dhanaṁ*, property inherited from the father.

PETTIVISAYO, The Preta realm or world. See *Gati*. Dh. 129; Alw. i. cvii. The second part of the compound is विषय, the first is a derivative of पितृ, probably पैत्र्य. See *Peto*.

PEYYĀLAṀ, This word answers to our Etcetera, or to the dotted line used when words are intentionally omitted. The etymology is exceedingly doubtful. Burnouf (Lot. 388) hesitatingly resolves it into pe-alaṁ, pe being taken as an abbreviation of pûrve; but this fails to account for the long á. Subh. quotes from a grammatical work, *peyyaṁ alaṁ peyyálaṁ, pápanaṁ peyyaṁ, alaṁ ti yuttaṁ*, which, though it guides us as to the meaning, fails to supply an etymology. D'Alwis says that *peyyálaṁ* (not as he reads it *peyyála*) means "Insert, in the sense of Fill up the gap" (Alw. I. 93). I am disposed to think that *peyyálaṁ* means "to be supplied, or filled up, or read in full." Assuming the latter part of the word to be *alaṁ*, the remainder *peyya* will probably have to be sought for among the derivatives of पूर्, पृ or प्रा, e.g. पूर्य, or we might perhaps suppose a p.f p. प्रेय from प्रा. Another suggestion I venture to offer is that the word represents प्रायस् or प्राय + अलं (for the *e* comp. jeyyo = jyáyas, seyyá = çayyá).[1] I have found in a MS. of Sárattha Jáliní in the Bodleian the following curious passage, in which *peyya* is referred to पा "to preserve":

Ādyantumattaṁ dassetvá majjhe pana adípanaṁ
Majjhepeyyálakaṁ náma, ito sesesu ayaṁ nayo.
Ādyantamajjhapeyyálaṁ sabbapeyyálakaṁ tathá
Peyyálan tu catubbidhaṁ, taṁ viññúhi pakásitaṁ.
Pátuṁ alaṁ ti peyyálaṁ vitthúretuṁ alaṁ 'thavá
Peyyálassa vacanattho veditabbo vibháviná.

Which I interpret thus, "Exhibiting the beginning and the end of the sentence while in the middle there is a suppression is called *majjhepeyyála*, and the same principle applies in the other cases. *Peyyála* is of four sorts, *ádipeyyála, antapeyyála, majjhapeyyála* and *sabbapeyyála* (omission respectively of the beginning, of the end, of the middle, and of the entire passage), this has been declared by the learned. *Peyyála* means able to preserve, or able to give in full, thus is the meaning of the word *peyyála* to be understood by the wise man." In a quotation at p. 388 of the Lotus *peyyála* seems singularly enough to be used to designate the unabbreviated passage itself, *so yeva purimapeyyálena vitthúretabbo*, "this passage is to be expanded or supplied in full by the aid of the previous unabbreviated reading," but whether this is what is really meant cannot be determined without a knowledge of the context, the quotation being too brief.—As we shorten "etcetera" to "etc.," so *peyyálaṁ* is usually shortened to *pe*, and in Burmese MSS. even to the letter *p* or *l* (Alw. I. 93), comp Sárattha Jáliná:

Tesu majjhamhi peyyále po vá lo vá ṭhapíyati,
Taṁ taṁ disvá 'va viññeyyaṁ peyyálaṁ pi sudhímatá.

"One of these, the middle peyyála is represented by *p* or *l*, and a *peyyála* is to be understood by the wise man when he meets with either of these symbols." The symbol *pe* is substituted in MSS. either for words which have occurred just before, or for words so well known that it is not thought necessary to give them in full. An instance occurs at Dh. 286, *attudantassa pe tathárúpassa jantuno*, where *pe* stands for the words *posassa niccaṁ saññatacárino n' eva devo na gandhabbo na Máro saha Brahmuná jitaṁ apajitaṁ kayirá*, as will be seen by referring to the text (p. 19, vv. 104, 105).

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[1] Since writing the above, I find that Kern explains *peyyala* by प्रायस् with a termination अल (Jaartelling Zuid Buddh.). I am pleased to meet with this confirmation of my suggestion.

PEYYAVAJJAṀ, Kind-wordedness, kindness of language (abstract noun formed from *piyaváda*).

PEYYO, see *Pivati.*

PEYYO (*adj.*), Beloved, dear [प्रेयस्].

PHAGGAVO, A sort of pot herb (Ab. 598; F. Ját. 6, 29). Evidently a derivative of फल्गु.

PHAGGUṆO, The month Phálguṇa [फाल्गुण]. Ab. 76. *Phagguṇí* (*f*), name of two lunar mansions, distinguished as *pubbaphagguṇí* and *uttaraphagguṇí* (Ab. 59).

PHALAKAṀ, and -KO, A board, slab; a shield [फलक]. Ab. 392, 1107. *Phalake nisídi*, sat down on a bench (Ten J. 98, comp. 20). *Phalake nipanno*, floating on a plank (of a shipwrecked sailor, F. Ját. 4, comp. Dh. 325). *Pásáṇaphalakaṁ*, a stone slab or seat (Dh. 107, 189; Mah. 132). *Khaggaphalakaṁ*, sword and shield (Mah. 154). *Ālambanaphalakaṁ*, a bench to rest on (Ját. 8). *Sopánaphalake*, staircase landing, "perron" (Ten J. 12).

PHALAṀ, A certain measure or weight [पल]. Ab. 480, 481, 823.

PHALAṀ, Fruit, a fruit, grain, crop, produce; result, consequence; reward, profit, advantage; a testicle [फल]. Ab. 273, 546, 951; F. Ját. 6. *Sippaphalaṁ*, produce of industry. *Saddhammasavane phalaṁ*, my delight or reward is in listening to the Truth (Ras. 28). *Puññakammassa phalaṁ*, reward of good works (Mah. 199). *Phalaṁ sukatadukkatánaṁ*, the fruit or result of good and bad deeds (Ten J. 116). *Ñatvána abhisekaphalaṁ*, knowing that her coronation would be the result of the journey (Mah. 55). *Tassa sílassa phalena*, as the reward of that devotion (Dh. 193, comp. 161). *Phala* is used as a technical religious term, each of the four paths (see *Maggo)* being subdivided into the path and its *phala* or fruition. Vijesinha writes to me as follows, "Between the *maggaṭṭha* and the *phalaṭṭha* there is scarcely any difference but of priority. First the yogin practises the *anulomañáṇa*, by which he attenuates and finally expels passion. Directly he has done this he is supposed to have a particular bent given to his mind called *gotrabhúñáṇa*. As soon as he has attained this all his thoughts hang on Nirváṇa, and he becomes a *Sotápattimaggaṭṭha*, and instantly receives two or three *phalacittáni* (*dve tíṇi phalacittáni uppajjanti*)." At Dh. 180 is the foll. passage bearing on this subject, *dve phusaná ñáṇaphusaná vipákaphusaná ca, tattha cattáro maggá ñáṇaphusaná náma cattári phaláni vipákaphusaná adhippetá*, "there are two attainments, the attainment of knowledge and the attainment of the result; by attainment of knowledge is meant the four Paths, by the attainment of the result is meant the four Fruitions." I think it worth noting that a Sinhalese gloss in my possession states that the difference between the Magga and Phala is that in the former the process of destruction of passion is going on, while in the latter it is consummated: thus the Sotápattimaggaṭṭha is accomplishing the annihilation of *diṭṭhi, vicikicchá* and *sílabbataparámása*, while the Sotápattiphalaṭṭha has accomplished it. The sottápattiphala is sometimes called *paṭhamaṁ phalaṁ* (Mah. 83), or *phalam ádikaṁ* (Mah. 72). At Dh. 175 the sakadágámiphala is called *dutiyaphalaṁ*, and the anágámiphala is called *tatiyaphalaṁ*. Arahattaphala or Arhatship is called *ariyaphalaṁ* (Dh. 180), or *aggaphalaṁ* (Mah. 102). *Maggaphaláni* is a dvandva compound meaning "the paths and the fruitions" (Dh. 316; Ten J. 31; Das. 21). *Maggaphalaṁ* appears to be sometimes a dvandva (Dh. 109; Mah. 74), and sometimes a tappurisa, "fruition of the Paths" (Dh. 198; Att. 195). *Āgataphalo*, one who has attained the fruition of the Paths (Mah. 80).

PHĀLANAṀ, Splitting, bursting (from *pháleti*). Ten J. 29.

PHĀLĀPETI (*caus.* fr. फल्), To cause to be split or torn. Pát. 108.

PHALĀPHALAṀ, and (*pl.*) -LĀNI, Wild fruits, berries [फल + फल with lengthened *a*]. *Phaláphalatthâya gacchati*, to go in search of wild fruits (Dh. 132, 155). F. Ját. 4; Dh. 215; Das. 3). It probably meant originally various kinds of fruits, but is used in the acquired sense of wild fruits, e.g. *ekaṁ rukkhaṁ áruyha phaláphalaṁ ganháti*, climbing a tree he gathers the wild fruits or berries (Das. 26).

PHALĀRĀMO, Fruit garden, orchard [फल + आराम]. Pát. 79.

PHALATI, To split asunder (intrans.), break open, burst; to bear fruit [फल्]. *Sattadhá me phale* *muddhá*, my head would split into seven pieces (Gog. Ev. 29; Ját. 54). Aor. *phali, apphali* (Ten J. 94). *Hadayaṁ phali*, his heart burst or broke (Tẹn J. 10, 11, 89). *Phalanti viná pupphaṁ*, bear fruit without having flowered (Ab. 540). *Devadundubhiyo ca phaliṁsu*, and the thunders of heaven broke forth (Par. S.). P.p.p. *phullo*.

PHALAVĀ (*adj.*), Bearing fruit [फलवत्]. Ab. 541.

PHĀLETI (*caus. phalati*), To split, cut, sever, break open [फालयति]. *Paṇṇaṁ p.*, to tear up a letter (Alw. I. 102). *Hatthaṁ p.*, to cut the hand (Dh. 396). *Khurena p.*, divide with a razor. *Sáligabbhaṁ phádetvá*, having split open the germ of a grain of rice (Dh. 126). *Phálesi udaraṁ bhogino*, ripped open the belly of the snake (Mah. 243). *Phásetvá matthakaṁ*, having split open his head (Mah. 245). *Kaṭṭháni ph.*, to cleave wood (for fuel). Also used transitively; *Hadayam pi tesaṁ pháleyya*, and their hearts would break (Das. 4). *Muddhá me sattadhá pháleyya*, my head would split into seven pieces (Dh. 87, 140).

PHALĪ (*adj.*), Bearing fruit [फलिन्]. Ab. 541.

PHALIKO, and **-KĀ** (*f.*). Crystal, quartz [स्फटिक]. Att. xiv, 193; Mah. 182, 241. *Phaliká* occurs at Mah. 169, 175, where the context shows it to mean crystal. *Phalikamayo*, made of crystal (Alw. I. 78). *Phalikaguhá*, the Crystal Cave in Himavanta (Ten J. 9).

PHALINO (*adj.*), Bearing fruit [फलिन]. Ab. 541.

PHALITO (*adj.*), Bearing fruit or crop, fruitful; broken; grey, grey-haired [फलित, and पलित]. *Phalitabhúmibhágo*, fruitful piece of ground (Att. 210). *Phalitá rukkhá*, trees covered with fruit (Ját. 18). *Hadayena phalitena kálaṁ katvá*, dying of a broken heart (Dh. 109, comp. Att. 218, Ját. 65). *Hadayaṁ phalitaṁ dvidhá*, his heart broke in two (Mah. 247). *Phalitaṁ siro*, a grey head (Dh. 46). *Phalitasiro*, grey-headed (Dh. 315). *Aphalitakesatá*, absence of grey hairs (B. Lot. 606). Neut. *phalitaṁ*, grey hair (Ab. 251). *Sīsė ekam pi phalitaṁ náma nāhosi*, there was not a single grey hair on her head (Dh. 246). In late texts sometimes written *palita* when meaning grey, e.g. Ját. 79, but this is merely a recurrence to the Sanskrit.

PHALLATI, To bear fruit [फुल्ल्, comp. *pharati* = स्फुरति]. Dh. 30, 332; Sen K. 490.

PHĀLO, A ploughshare [फाल]. Ab. 448; Dh. 237.

PHALU (*m.*), A knot or joint in a reed [परु].

PHANDANO (*adj.*), Palpitating, trembling, agitated, unsteady [स्पन्दन]. Dh. 7; Sen. K. 525.

PHANDATI, To throb, palpitate, tremble, struggle [स्पन्द्]. Das. 36; Ten J. 115. P.p.p. *phandito*.

PHAṆĪ (*m.*), A snake [फणिन्]. Ab. 653.

PHAṆIJJAKO, The plant Samírana [फणिज्झक]. Ab. 579 (the same spelling in Br. J.S.A.).

PHAṆINDO, A hooded snake, cobra di capella [फणीन्द्र]. Mah. 243.

PHĀṆITAṀ, The inspissated juice of the sugar cane, raw sugar, molasses [फाणित]. Ab. 462. Pát. 10, 81; Ten J. 110; Dh. 434; Mah. 197, 212.

PHAṆO, The hood of a snake, especially of a cobra [फण]. Dh. 224; Mah. 243, 255. *Phaṇaṁ katvá*, said of a peacock at Ten J. 114, appears to mean "spreading its tail."

PHARAṆAṀ, Pervading [स्फरण, स्फुरण]. Man. B. 410. *Pharaṇapíti*, pervading or thrilling joy. For *pharaṇatá* see *Samádhi*.

PHARASU (*m.*), A hatchet, axe [परशु]. Ab. 393; F. Ját. 2; Dh. 364.

PHARATI, To flash, shine forth; to thrill or dart through, to pervade; to diffuse, send forth, emit [स्फुर्, see *Phallati*]. *Cakkaválasahassesu appamáṇo obháso phari*, in 1000 worlds illimitable splendour shone forth (Ját. 51). *Itthisaddo . . purisánaṁ sakalasaríraṁ pharitvá*, woman's voice thrilling through men's whole frame (Dh. 85). *Assa saríraṁ pharamáná pañcavaṇṇapíti*, a five-fold joy pervading his whole body (Dh. 290; Alw. I. 97). *Yathá pana agandhakapupphaṁ yo naṁ dháreti tassa saríre gandhaṁ na pharati*, as a scentless flower does not diffuse any odour upon the person of the wearer (Dh. 230). *Obhásaṁ pharitvá*, sending forth a radiant image of himself (it is added, "so that he appeared to be sitting at Kassapa's side," Dh. 183, comp. 385). Of water taken as drink diffusing itself through the body (Ját. 24).

PHĀRUSAKAṀ, Name of one of Indra's groves [पारुषक, comp. पारुष्य]. Ab. 23.

PHARUSO (*adj.*), Harsh, unkind, fierce, savage; rough, rugged; severe, cruel [परुष]. Ab. 961. *Asso pharuso*, a savage horse (Ten J. 43). Of a tyrannical king (Dh. 149). *Vedaná pharusá*, cruel suffering (Dh. 25). Neut. *pharusaṁ*, harsh, unkind language (Ab. 125). *Má 'voca pharusaṁ kañci*, speak not harshly to any man (Dh. 24). Ten J. 41.

PHASSANAṀ, Contact [स्पर्शन]. Das. 34.

PHASSETI, see *Phusati*.

PHASSITO, This is I suppose a derivative of स्पृश्, perhaps स्पर्श + इत, hardly I think the p.p.p. from स्पर्शयति. At Dh. 232, 340, we have *suphassita*, as an epithet of the lips, apparently meaning "soft, delicate." Subh. tells me that *Sádhupassitaṁ* at Mah. 124 should be *sádhuphassitaṁ*, and quotes from the commentary *sádhuphassitan ti suphassitaṁ, doṇiyá upari pidhánaṁ suphassitákárena ṭhapetvá.* Turnour translates it vaguely "superb," probably referring it to वृष्.

PHASSO, Touch, contact [स्पर्श]. Ab. 149. *Phassasampanno*, (of a blanket) soft (Alw. I. 75). *Phasso* or Contact is one of the terms of the Buddhist philosophy (see *Áháro*, B. Int. 500; Man. B. 409, 499). Gogerly says there are seven, "receiving impressions from external objects by the eye, ear, nose, tongue, body, mind, and lastly knowledge or mental consciousness (*manoviññáṇadhátusamphasso*)." There are six Phassakáya's, *cakkhusamphasso, sotas., ghánas., jivhás., káyas., manos.* (Sang. S.).

PHĀSU (*adj.*), Enviable, agreeable, pleasant, easy, comfortable (Ab. 88, see note stating it to be an adjective). *Phásugamanaṁ*, easy or pleasant journey (Mah. 16). *Phásuvihāro*, comfort, ease, well-being. *Dvinnaṁ aggasávakánaṁ phásuviháraṁ pucchito*, questioned as to the welfare of the two chief disciples (Dh. 114). *Bhikkhúnaṁ phásuvihárāya*, for the comfort or pleasant living of the priests. *Saphásuviháratthāya*, for his own comfort (Dh. 105) *Na me tayá saddhiṁ kathá vá nisajjá vá phásu hoti*, talking or sitting with you is not pleasant to me (Pát. 15). Neut. *phásu*, comfort, ease, convenience (Ab. 88). *Bhikkhuníphásukáraṇaṁ*, for the accommodation or comfort of the nuns (Mah. 123). Adv. *phásu*, and *phásuṁ*, pleasantly, comfortably. *Phásu viharati* and *phásuṁ viharati*, to live pleasantly or comfortably (Par. S. 6). The Northern Buddhists render *phásuvihára* by sukhasparçavihâratá (B. Lot. 426). The fact is that meeting with the Pali word *phásu*, and unable to make anything of it, they took as its equivalent what they conceived to be the word most nearly approaching it in form. That *phásu* is not sparça is obvious, first because *phásu* is an ādj., secondly because sparça does not mean "pleasure" or "ease," thirdly because we already have in *phassa* the true equivalent of sparça. Any one of these three objections standing alone would be inconclusive, but taken together they are irresistible. I feel little doubt that *phásu* is the Sanskrit स्पार्ह (spárha). Spa would become pha, and the r would be dropped: this would leave pháha, which being very difficult to pronounce, would easily glide into *phása*, the *s* being supplied from the recollection of the lost initial *s*. In one other instance, *golisa* = goliha, a Pali *s* corresponds to a Sansk. *h*. For the change of the final *a* to *u* we have a parallel in words like *sabbaññu* = sarvajña, and *vedagu* = vedaga. See also *Phásuko*.

PHĀSUKĀ (*f.*), A rib [पार्शुका or पर्शुका]. Ab. 278. Of the side rafters or ribs of a hut (Dh. 28).

PHĀSUKO (*adj.*), Pleasurable, agreeable, comfortable [*phásu* + क]. *Phásukaṁ vassávásaṁ vasi*, passed a pleasant season of retirement (Dh. 105). *Phásukaṁ ṭhánaṁ, phásukaṭṭhánaṁ*, a pleasant spot (Mah. 151; Ten J. 112; F. Ját. 3; Dh. 232). *Niváso phásuko*, pleasant residence (Mah. 84). *Uyyánaṁ phásukaṁ*, delightful garden (Mah. 85). *Niv́ásaphásuko* (adj.), pleasant to live in (Nid. 9).

PHĀSULIKĀ (*f.*), A rib (Ab. 278). For *phásukiká*, = पार्शुका + इक with consonant dissimilation, as in *kipillaka, vimaṁsá*.

PHĀTI (*f.*), Increase, growth [स्फाति]. Ab. 760.

PHEGGU (*adj.*), Empty, vain, poor [फल्गु]. Ab. 698. Fem. *pheggu*, the opposite-leaved fig-tree (Ab. 572).

PHENILO, The soap plant, Sapindus Detergens [फेनिल]. Ab. 555.

PHEṆO, Foam, froth [फेन]. Dh. 9.

PHĪTO (*p.p.p.*), Prosperous [स्फीत]. Mab. 200; Att. 205.

PHOṬO, A swelling, boil, tumour [स्फोट]. Ab. 324, 1048; Ját. 7.

PHOṬṬHABBAṀ, see *Phusati*.

PHUḶIṄGAṀ, A spark [स्फुलिङ्ग]. Ab. 35.

PHULLITO (*p.p.p.*), Blossoming [p.p.p. फुल्ल्]. R̊as. 21, 32.

PHULLO (*p.p.p. phalati*), Expanded, blown (of a flower); split, broken [फुल्ल]. Ab. 542; Ras. 25; Ten J. 1. See *Khaṇḍaphullo*.

PHUSANĀ (*f.*), Touching, attaining [स्पृश् + अन]. Dh. 180 (see *Phalaṁ*).

PHUSATI, To touch; to reach [स्पृश्]. Dh. 5, 48. *Kumbhí phusiya páṇinó*, patting the elephant's temples with his hand (Mah. 152). *Paṭidaṇḍó* *phuseyyu' taṁ*, retribution would overtake thee (Dh. 24 *Phusanti nibbánaṁ*, attain Nirváṇa (Dh. 5, comp. 254, 273). Ger. *phussa, phusiya, phusitvá* (Mah. 243; Dh. 254). P.f.p. neut. *phoṭṭhabbaṁ*, touch, contact (Ab. 149, see *Áyatanaṁ*, it is a synonym of *phusso*). P.p.p. *phuṭṭho*, touched, reached, affected. *Sukhena phuṭṭhá athavá dukhena*, touched (or reached) by joy or sorrow (Dh. 15, comp. Kh. 6). Caus. *phasseti*, to touch, attain (Dhammika S.).

PHUSITO, = पृषत (Fausboll).

PHUSSITO (*adj.*), Flowered, blossoming (Kh. 9). Either represents पुष्पित (but see *pupphita*), or is formed from a possible pres. *phussati* = पुष्यति.

PHUSSO, Name of a Nakkhatta; name of a month; name of a Buddha [पुष्य]. Ab. 58, 76; Mah. 2. *Phussarágo*, a topaz (Ab. 489). *Phussaratho*, a carriage (Ab. 372).

PHUṬANAṀ, Tearing, bursting [स्फुटन]. Ab. 759.

PHUṬO (*adj.*), Thrilled, pervaded. *Sakalasaríraṁ pítiyá phuṭaṁ*, his whole frame was thrilled (pervaded) with joy (Ját. 33). In meaning this word seems to be rather the equivalent of स्फुरित than स्फुट. It is used as the p.p.p. of *pharati*, which is certainly स्फुर्. Comp. *paripphuṭo, anuparipphuṭo, apphuṭo*.

PHUṬṬHO, see *Phusati*.

PI, see *Api*.

PIBATI, see *Pivati*.

PICCHILĀ (*f.*), The silk-cotton tree, Bombax Heptophyllum [पिच्छिला]. Ab. 565.

PICU (*m.*), Cotton [पिचु]. Ab. 494.

PICULO, The Tamarisk tree [पिचुल]. Ab. 561.

PIDAHANAṀ, and PIDHĀNAṀ, Covering, closing, fencing; sheath; a lid, cover [पिधान]. Ab. 50, 811, 1170; Mah. 179; Dh. 345. *Dvárapidahanaṁ*, shutting the door, closing the gates (Dh. 279).

PIDAHATI, To cover; to shut, close; to guard [पिधा]. *Mukhaṁ p.*, to shut the mouth, close the jaws (F. Ját. 12). *Mukhaṁ pidháya khaggena*, guarding his face with his sword (Mah. 156). *Dváraṁ pidháya*, having shut the door (of a room, Alw. I. 102, 76; of the gate of a cow-pen, Dh. 238). A form *pidaheti* also occurs, comp. *nidheti, paridaheti*. *Indanílathúpena pidahesi*, enshrined them in a sapphire shrine (Mah. 4). P.p.p. *pihito* (Dh. 238). *Pihita-apáyadváro*, for whom the gates of hell are closed, viz. who cannot again be born in one of the four states of punishment (Dh. 342; Dh. 111). Caus. *pidahápeti* (B. Lot. 657; Dh. 116, 238).

PIDHĀNAṀ, see *Pidahanaṁ*.

PIHĀ (*f.*), Desire, envy [स्पृहा]. Ab. 163.

PIHAKAṀ, The spleen [प्लिहन् + क]. Kh. 3.

PIHETI, To desire; to envy [स्पृह्]. Dh. 38. With dat. *Aññesaṁ pihayaṁ*, envying others ′ 66, 17, 33, 343).

PIHITO, see *Pidahati*.

PIKO, The Indian cuckoo [पिक]. Ab. 633.

PĪḶĀ (*f.*), Pain, suffering; wrong, injury [पीडा]. Ab. 1095; Dh. 308. *Nakkhattapíḷá*, occultation (Dh. 156).

PIḶAKĀ (*f.*), A boil, pustule, pimple [पिडका]. Ab. 324; Pát. 93.

PILAKKHO, The wave-leaved fig-tree, Ficus Infectoria [प्लक्ष]. Ab. 559.

PĪḶANAṀ, Pressing or weighing on; oppression [पीडन]. Mah. 153.

PILANDHANAṀ, Wearing or putting on an ornament; ornament, parure (from next). Ab. 283; Mah. 258. *Pilandhanamuddiká*, wearing-seal, viz. seal-ring (Dh. 157). Dh. 93. *Kaṭisuttan ti yaṁ kiñci kaṭipilandhanaṁ*, k. means any sort of ornamental waistband.

PILANDHATI, To put on or wear (an ornament), to deck oneself [पिनह्]. *Hantvá yakkhapatiṁ rájá pilandh' assa pilandhanaṁ*, having slain the yakkha chief, the monarch decked himself with his (the chief's) ornaments (Mah. 50). Of a gold necklace (Dh. 234). *Rájamuddikaṁ níharitvá attano aṅguliyaṁ pilandhi*, taking off the king's seal-ring put it on her own finger (Dh. 154). *Ābharaṇáni pilandhanto*, putting on his ornaments (Ras. 32). For the form comp. *onandhati*. Caus. *pilandhápeti* (Ját. 50; Att. 220).

PILAVO, A kind of duck [प्लव]. Ab. 626.

PĪḶETI, To press, crush, weigh upon; to vex, to oppress, ravage, harass, hurt [पीड्]. Dh. 204, 420. *Ubho dante píḷayitvá*, pressing heavily on the elephant's two tusks (Mah. 151). *Pabbataṁ píḷetvá*, compressing or squeezing a mountain (F. Ját. 58). *Apíḷento nare*, without oppression or tyranny (Mah. 174). *Sího píḷeti te raṭṭhaṁ*, a lion is ravaging your kingdom (Mah. 45). P.p.p. *píḷito*. *Balipíḷito*, oppressed with taxes (Das. 21). *Tena dukkhena píḷito*, overwhelmed by this misfortune (Mah. 244, 248). Pass. p.pr. *píḷiyamáno* (Ját. 25).

LLAKO, A child, or the young of an animal. Ab. 251. Comp. Hindi *pilla*.

ILOTIKĀ (*f.*), A cloth, bandage [प्लोत + इका]. Dh. 158, 275, 339. *Telapilotiká*, oil-cloths, viz. cloths or rags dipped in oil (Dh. 175).

ĪLU (*m.*), The tree Careya Arborea [पीलु]. Ab. 564.

ILUVATI, To float [प्लु]. See *Plavati.*

IṀSĀPETI (*caus.*), To cause to be ground, or bruised, or crushed [caus. पिष्]. Mah. 175 (line 2).

ĪṆANAṀ, Satisfaction (fr. *pīṇeti*). Ab. 759.

INĀSO, Cold in the head, catarrh [पीनस]. Ab. 324. The Pali form is an interesting confirmation of the conjectural etymology of the Sanskrit pínasa as equivalent to api-násá.

IṆḌACĀRIKO (*adj.*), Going about in search of alms [पिण्ड + चारिन् + क]. *Piṇḍacárikabhikkhu*, a Buddhist monk going his rounds for alms (Dh. 268; Ját. 21). *Piṇḍacárikavattaṁ*, duties of a monk while going about in search of alms (Dh. 335; Mah. 24).

PIṆḌAKO, Incense, myrrh [पिण्डक]. Ab. 302.

PIṆḌANAṀ, Rolling together, forming into a lump [पिण्डन]. Ab. 1017.

PIṆḌAPĀTIKO, One who keeps the Piṇḍapátikaṅga [पिण्डपातिक]. *Piṇḍapátikaṅgaṁ* is one of the Dhutaṅga ordinances. The priest who undertakes to keep it must obtain food only by going in person to the houses of the faithful and receiving it by having it placed in his bowl. He may therefore not receive *salákabhatta, saṅghabhatta*, etc. (see E. Mon. 97). B. Int. 306.

PIṆḌAPĀTO, Food received in the alms-bowl of a Buddhist monk [पिण्डपात]. B. Int. 306; Dh. 274. I find in Vis. Magga: *bhikkhásaṅkhátánaṁ pana ámisapiṇḍánaṁ páto piṇḍapáto, parehi dinnánaṁ piṇḍánaṁ patte nipatanti vuttaṁ hoti*, from which it is clear that *piṇḍapáta* is a restrictive term specifying that particular sort of alms which consists in the food being placed or thrown into the bowl of a monk while on his rounds. Thus salákabhatta would be alms, but not piṇḍapáta alms. *Sayaṁ piṇḍapátaṁ ádáya*, having themselves gone and begged alms (Dh. 84). *Antamaso piṇḍapátamattam pi*, even if it be merely food thrown into his alms-bowl (Pát. 11). *Piṇḍapátapaṭikkanto*, having returned from seeking alms, viz. from the daily pilgrimage to beg food in the village (Dh. 183, 222, 359). Vij. observes to mo that *pacchábhattaṁ piṇḍapátapaṭikkanto* (see Dh. 175) is a ὑστερον προτερον, as it means "having returned from his rounds, and then made his meal (on the food obtained on his rounds)." The monks go on their rounds in the early morning, and must not eat after noon.

PIṆḌETI, To roll into a lump; to assemble [पिण्ड्]. Mah. 232. P.p.p. *piṇḍito*, massive, thick; counted, added (Ab. 1073).

PIṆḌĪ (*f.*), A lump, mass [पिण्डी]. *Gomayapiṇḍí*, a lump of cowdung. *Ambapiṇḍí*, a bunch of mangoes (F. Ját. 54; Alw. N. 51). *Nahániyapiṇḍí*, a ball of fragrant soap used in bathing.

PIṆḌIKĀ (*f.*), The nave of a wheel [पिण्डिका]. Ab. 374.

PIṆḌIYĀLOPO, Morsels of food, broken meat [पिण्डी + आलोप]. Kamm. 8.

PIṆḌO, A lump, ball, mass; uniting, putting together; a lump of food, morsel; food; food given in alms; sustenance, livelihood; the body [पिण्ड]. Ab. 1017; Dh. 54. *Bhattapiṇḍaṁ*, lump or portion of boiled rice (Mah. 136). *Mattikápiṇḍo, paṁsupiṇḍo*, lump or heap of earth (Mah. 144, 176). *Sajjhupiṇḍo*, a lump or mass of silver (Mah. 167). *Akkharapiṇḍo*, massing or collocation of syllables (Dh. 414). *Piṇḍagaṇaná*, addition. *Piṇḍadánaṁ*, alms offering (Mah. 203). A Buddhist monk going on his rounds is said *piṇḍáya carati*, to go about for alms (Ten J. 118). He is not allowed to ask, but must stand silent at the door of a house till food is offered him. *Sávatthiṁ piṇḍáya pavisitvá*, having entered S. for alms (Dh. 94, 81). *Sávatthiyaṁ piṇḍáya caritvá*, having gone his rounds in Sávatthi (Das. 1).

PĪṆETI (*caus.*), To gratify, cheer, regale, please [प्रीणयति]. Att. 210. P.p.p. *pīṇito*. *Pīṇitindriyo*, having his senses refreshed (Mah. 247). Mah. 112, 114; Att. 206.

PIṄGALO (*adj.*), Reddish yellow, brown, tawny [पिङ्गल]. Ab. 98, 361 (the brown elephant). *Piṅgalamakkhiká*, a gadfly (Ab. 645).

PIṄGO (*adj.*), Brown, tawny [पिङ्ग]. Ab. 98.

PIÑJAṀ, A feather of a peacock's tail; a peacock's tail or train; a wing [पिञ्छ]. Ab. 635, 1085; Dh. 237; Mah. 249.

PIÑJARO (*adj.*), Yellow, tawny [पिञ्जर]. Att. 191.

PĪNO (*p.p.p.*), Fat, bulky [पीन]. Ab. 701.

PIPĀSĀ (*f.*), Thirst [पिपासा]. Ab. 467.

PIPĀSITO (p.p.p. *pivásati*), Thirsty [पिपासित]. Dh. 202; Att. 8, 205; Ras. 29.

PIPPHALAṀ, Scissors, shears. Ab. 527, 909.

PIPPHALĪ (*f.*), The wave-leaved fig-tree; long pepper [पिप्पली]. Ab. 559, 583.

PIPPHALO, The Sacred fig-tree, Ficus Religiosa [पिप्पल]. Ab. 909.

PISĀCO, A class of demons, a goblin, sprite [पिशाच]. Ab. 13. Comp. *paṁsupisácako*, "mud-sprite," a sort of peta.

PISANGO (*adj.*), Brown, tawny [पिशङ्ग]. Ab. 98.

PISITAṀ, Flesh [पिशित]. Ab. 280.

PISSA, *Pi 'ssa* = *pi assa* (from *ayaṁ*).

PISUNO (*adj.*), Backbiting, calumnious, malicious [पिशुन]. *Pisuná vácá*, backbiting, slander. Anomalous adj. *pisunávácо*, slanderous. *Pisuno*, a tale-bearer, informer, traitor (Ab. 737).

PITĀ (*m*), A father; a name of the Hindu Brahma [पितृ]. Ab. 15, 243, 1118: Acc. *pitaraṁ* (F. Ját. 9; Dh. 52). Instr. *pitará* (F. Ját. 10). Gen. and dat. *pitu* (F. Ját. 9; Ten J. 54), *pitussa* (Cl. Gr. 143, *pitussa sadiso*). Loc. *pitari* (Kh. 13; Das. 1). Plur. *pitaro*, father and mother, parents (Ab. 249, that it is not the Sansk. dual पितरौ is seen from Dh. 153, where we have *pitunnan* (gen. pl.) *accayena*, on the death of his parents). Gen. and dat. pl. *pitunnaṁ* (Mah. 51). Loc. *pitúsu*, *pitusu*. The bases used in composition are *piti-* and *pitu-*. *Pitiputtamaraṇaṁ*, death of parents and children (Das. 10). *Pitigottaṁ*, father's family (Dh. 218). *Pitipakkhato*, on the father's side (Dh. 78). *Pitughâto*, parricide (Kh. 27). *Pituṭṭháne*, in place of a father (Das. 3). *Pitusoko*, grief for the loss of a father (Das. 1). *Pitusantakaṁ*, father's property (Ját. 2). *Pitupitámahá*, parents and grandparents (Ját. 2).

PIṬAKATTAYAṀ, The Three Baskets or Treasuries, a name of the Buddhist Scriptures [पिटक + त्रय]. *Piṭakattayadhárí*, versed in the Buddhist Scriptures (Mah. 19). *Pitakattayapáli*, the text of the Scriptures as opposed to the commentaries (Mah. 207).

PIṬAKO, see *Tipiṭakaṁ*,

PĪTAKO (*adj.*), Yellow [पीतक]. Ab. 99.

PITĀMAHO, A grandfather; a name of the Hindu Brahma [पितामह]. Ab. 15, 247, 1118; Dh. 194; Das. 30.

PĪTANAKO, The hog-plum, Spondias Mangifera [पीतनक]. Ab. 554.

PĪTANAṀ, Yellow orpiment [पीतन]. Ab. 493.

PITARĀ, **PITARO**, see *Pitá*.

PĪTASĀLO, The tree Terminalia Tomentosa [पीतशाल]. Ab. 563.

PĪṬHAKAṀ, A chair, stool [पीठक]. Mah. 82.

PĪṬHAṀ, A chair, stool, bench; the counter of a shop [पीठ]. Ab. 311, 970; Mah. 82; Alw. I. cvii.

PIṬHARO, A pot or pan [पिठर] Ab. 456.

PĪṬHASAPPĪ (*m.*), A cripple [पीठसर्पिन्]. Ab. 319; Dh. 159; Mah. 245.

PĪTHIKĀ (*f.*), A bench, stool; a platform, framework [पीठिका]. Ab. 311, 823, 970.

PITHĪYATI, This word I have only met with at Dh. v. 173. I believe Fausboll to be right in making it equivalent to अपि + स्तीर्यते. Subh. tells me it means "is covered," "is hindered."

PITI-, see *Pitá*.

PĪTI (*f.*), Drinking [पीति]. Ab. 1129. *Dhammapíti*, draught of the Truth (Dh. 37).

PĪTI (*f.*), Joy, delight [प्रीति]. Ab 87, 1129. *Pítimayaṁ vacanaṁ*, a joyous expression. *Pítijanano*, causing joy, gladdening. *Pítibhakkho*, feasting on joy (Dh. 36). *Pítipámojjaṁ*, joy and gladness (Dh. 67). There are five sorts of *píti* (*pañcavidhá* or *pañcavaṇṇá píti*), *khuddaká píti*, *khaṇiká píti*, *okkantiká píti*, *ubbega píti*, *pharaṇa píti*, slight joy, momentary joy, joy that comes like a sudden shock (comment says "like a wave breaking upon the shore"), transporting joy (comment says "that will make you leap into the air"), and all-pervading joy (Vij.).

PĪTĪ (*adj.*), Drinking [पीतिन्]. *Dhammapítí*, one who drinks in the Truth (Dh. 15).

PITITO (*adv.*), On the father's side [पितृतस्]. *Pitito asuddho*, base-born on the father's side (Alw. I. xlv).

PĪTO (*adj.*), Yellow [पीत]. Ab. 97, 1008; Mah. 22.

PĪTO (*p.p.p. pivati*), Drunk, swallowed [पीत]. Ab. 1008; Ras. 29.

PĪTO (*p p.p.*), Delighted [प्रीत]. Ab. 752, 1008.

PITTAṀ, Bile, the bilious humour [पित्त]. Ab. 281; Kh. 18.

PIṬṬHAKO, A cake made of flour, a meal [पिष्टक]. Ab. 463.

PIṬṬHAṀ, see *Piṭṭho*.

PIṬṬHAṀ, and **PIṬṬHĪ** (*f.*), The back; the hinder part; the surface, top [पृष्ठ]. Ab. 270; Ten J. 112; Mah. 255. Loc. *piṭṭhe*, at the back of, behind, on the top of, upon. *Ekasmiṁ gum-*

bapiṭṭhe khipitvá, throwing the body behind a bush (Dh. 299). *Válukapiṭṭhe nipajji*, lay down on the sand (Dh. 192). *Kalalapiṭṭhe*, on the mud (Ten J. 36). *Piṭṭhaṁ* is little used, the fem. form *piṭṭhí* usually representing pṛishṭha. *Hatthipiṭṭhí*, elephant's back (Dh. 157). *Assapiṭṭhí*, and *assapiṭṭhaṁ*, horseback (Ját. 63). *Diṭṭhá piṭṭhí ti verino*, we have seen the enemy's back, viz. we have seen the last of the enemy (Mah. 260). *Bhikkhunínaṁ piṭṭhipasse*, behind the nuns (Dh. 315). *Piṭṭhimaṁsiko* (adj.), backbiting. *Váripiṭṭhí*, surface of the water (Mah. 72). *Pádapiṭṭhí*, back or upper surface of the foot (Dh. 237, 340). *Piṭṭhiyaṁ* like *piṭṭhe* may be used prepositionally: *Therassa ásanapiṭṭhiyaṁ ṭhito*, standing behind the thera's chair (Pát. xvi). *Piṭṭhi* appears to have the Vedic meaning of "the vault of heaven," for I find in Br. J. S. A. *akkhariká vuccati ákáse vá piṭṭhiyaṁ vá akkharajánanakiḷá*, "akkhariká means the game of recognizing letters in the air or firmament."

PIṬṬHIKĀ (*f.*), Grits, porridge [पिष्टिका]. Dh. 122.

PIṬṬHITO (*adv.*), From the back; from behind, behind [*piṭṭhí* + तस्, Sansk. पृष्ठतस्]. With gen. *Gadrabhassa piṭṭhito bhaṇḍakaṁ otáretvá*, having taken down the merchandise from the ass's back (F. Ját. 14). *Piṭṭhito ento*, advancing from behind (Mah. 134). *Attano p.*, behind himself (Mah. 153). Sometimes repeated: *Bhagavato piṭṭhito piṭṭhito hoti*, is standing behind Buddha (Par. S.). *Yannúnáhaṁ imaṁ bhikkhuṁ p. p. anubandheyyaṁ*, let me now follow this priest, in his footsteps (Dh. 122; B. Lot. 324).

PIṬṬHO (*p.p.p.*), Ground, crushed [पिष्ट]. Ab. 1075. Neut. *piṭṭhaṁ*, flour, meal.

PITTIKO (*adj.*), Bilious [पैत्तिक]. Sen. K. 391.

PITU, PITUNNAṀ, see *Pitá.*

PITUCCHĀ (*f*), Father's sister, aunt [पितृष्वसृ]. Ab. 248. *Pitucchádhítá* (f.), cousin (Dh. 118; Mah. 45).

PĪTVĀ, see *Pivati.*

PĪVARO (*adj.*), Fat, bulky [पीवर]. Ab. 701.

PIVĀSATI, To be thirsty [पिपासति]. Sen. K. 434, 436. See *Pipásito.*

PIVATI, and **PIBATI**, To drink, imbibe, swallow, drink in, enjoy, feast upon [पा]. Pres. *piváti* (Dh. 159). Imperat. 2nd pers. *piva* (Mah. 48). Opt. *piveyya* (Att. 202). Aor. *pivi, apivi* (F. Ját. 46; Mah. 45). Fut. *pivissati* (Mah. 246). P.pr. *pivaṁ* (Dh. 37), *pivanto* (Dh. 272; Ten J. 112; Mah. 244). Ger. *pítvá* (Dh. 37), *pivitvá* (Dh. 357; Mah. 41, 261; Ras. 22). Inf. *pátuṁ* (Sen. K. 434; Mah. 133). *Pátukámo*, desirous of drinking (Dh. 219). Pass. *píyati* (Sen. K. 459). P.p.p. *píto.* P.f p. *peyyo*, drinkable (Sen. K. 477). Caus. *páyeti*, to cause to drink, to give to drink, to suckle. With two acc. *Páyetvá 'matapánaṁ so sahassapurise*, having given to drink to a thousand persons a draught of ambrosia (viz. of doctrine or Truth, there is a play on the word *amata*, which also means Nirváṇa, Mah. 98, comp. 74, 100). There is another form of the caus. *páyati* which appears to be peculiar to Pali. I have met with it four times, *aṭṭhárasabrahmakoṭiyo amataṁ páyanto* (Dh. 119); *páyantí* (f.), a nursing mother (Pát. 109); *dárake páyanti*, they suckle children; and *puttadhítaro páyamáná*, suckling sons and daughters. P.p.p. caus. *páyito* (Dh. 1008). Kaccáyana gives also the forms *pibati, pibatu*, etc. (Sen. K. 447).

PIYADASSĪ (*m.*), Name of one of the twenty-four Buddhas [प्रियदर्शिन्].

PIYAKO, A kind of spotted deer; Nauclea Cadamba; Terminalia Tomentosa [प्रियक]. Ab. 561, 563, 620.

PIYĀLO, The Piyal tree, Buchanania Latifolia [प्रियाल]. Ab. 556.

PIYAṀVADO (*adj.*), Speaking kindly [प्रियंवद]. Ját. 51.

PIYANGU (*f.*), Panick seed; a medicinal plant, Priyaṅgu [प्रियङ्गु]. Ab. 452, 571, 1055.

PĪYATI, see *Pivati.*

PIYAVĀDĪ, (*adj.*), Speaking kindly, affable [प्रियवादिन्].

PIYĀYATI, To be fond of, to be devoted to, honour [formed from प्रिय]. Dh. 249; Mah. 200; Ten J. 37.

PIYO, An oar. Ab. 668; Mah. 120.

PIYO (*adj.*), Dear, beloved; agreeable, pleasant; kind, loving [प्रिय]. Ab. 697; Dh. 24; Kh. 14. *Taṁ vacanaṁ piyaṁ*, this delightful news (Mah. 166). *Rañño piyo ahosi*, he was dear to the king (F. Ját. 9; Das. 39). *Piyadassano* (adj.), good-looking, handsome (Mah. 247). *Piyarúpo*, (adj.), pleasant, nice. *Piyakathá*, friendly conversation (Dh. 222). *Piyabhariyá*, beloved wife (Ten J. 114). *Sásanappiyo*, pious (Mah. 227). *Janahi-*

tappiyo, having at heart the good of his people (Mah. 166). *Devánaṁ piyo*, dear to the gods (Mah. 68, 71). Masc. *piyo*, a beloved person, friend (Dh. 39), a husband (Ab. 240, 973). Fem. *piyá*, a wife (Ab. 973). Neut. *piyaṁ*, pleasure; love. *Piyáppiyaṁ*, what is pleasant and what is unpleasant (Dh. 38 = priya + apriya). *Piyápáyo pápako*, the loss of what we love is evil (Dh. 38).

PÍYÚSAṀ, Ambrosia [पीयूष]. Ab. 25.

PLAVAṄGAMO, and **PLAVAṄGO**, A monkey [प्लवङ्गम, प्लवङ्ग]. Ab. 613, 614.

PLAVATI, To float; to soar; to spring; to vibrate, hover [प्लु]. Dh. 59, 409. See also *Piluvati*. Caus. *plaveti*, to buoy up (Att. 210). *Lápúni sídanti silá plavanti*, gourds sink and stones swim.

PLAVO, A raft, float [प्लव]. Ab. 665. Comp. *Pilavo*.

PO (*adj.*), Guarding, ruling [प]. Only as the last part of a compound, e.g. see *Mahípo*, *Bhúmipo*, *Bhútapo*, *Nirayapo*, etc.

POKKHARAṀ, A lotus, Nelumbium Speciosum or Nymphæa Nelumbo; the tip of an elephant's trunk; water; the body; the head of a drum [पुष्कर]. Ab. 365, 685, 827; Dh. 60, 71. *Pokkharavassaṁ*, shower of rain (Ját. 88).

POKKHARAṆÍ (*f.*), A lotus-pond, tank, reservoir [पुष्करिणी]. Ab. 23, 677; Dh. 219. For the form comp. *gharaṇí* = gṛhiṇí.

POKKHARASÁTAKO, Name of a bird [पुष्करसाद + क]. Ab. 626.

POKKHARATÁ (*f.*), Beauty [पुष्कर + ता]. Dh. 47; Ras. 72; B. Lot. 407; Ját. 2.

POKKHARO, The body of a lute [पुष्कर]. Ab. 138; Dh. 172.

POṄKHÁNUPOṄKHAṀ (*adv.*), Shot after shot. Subh. says that *poṅkha* is the feather part of an arrow (comp. *puṅkha*), and the arrows were discharged so fast that the head of an arrow followed close on the feathered part of the previous one. The compound consists of पुङ्ख + अनु + पुङ्ख, apparently with vṛiddhi (Par. S. A.).

POṆO (*adj.*), Sloping [प्रवण]. *Tappoṇo* (adj.), inclining or recurring thereto (Vij.).

PONOBHAVIKO (*adj.*), Connected with re-birth in another existence [पौनर्भविक].

PORÁṆO, and **PORÁṆAKO** (*adj.*), Ancient, primeval, former [पौराण, and पौराण + क]. Masc. pl. *poráṇá*, the ancients, men of former times (Dh. 87; Mah. 1, 172, ancient authorities or writers). *Poráṇarájaniyataṁ*, established by former kings (Mah. 213). *Poráṇáni iṇamúláni*, the original capital. *Poráṇakapaṇḍitá*, wise men of old (F. Ját. 52; Das. 1; Dh. 109, 214). *Poráṇaka-uyyánapálo*, the former or original gardener (F. Ját. 6).

PORISAṀ, Manliness; the height of a man with his arms extended over his head [पौरुष]. Ab. 269, 885.

PORISO, and **POSO**, A human being, a man, a person [पौरुष]. Ab. 227. *Uttamaporiso*, an excellent man (Dh. 18). Dh. 19, 23, 169 (*dasakammakarehi porisehi*). *Posa* is a curtailed form of *porisa*, the intermediate step being *porsa*.

PORO (*adj.*), Belonging to a town; urbane, polite [पौर]. *Vácá porí*, courteous language (B. Lot. 464, *yá sá vácá . . . pemaníyá hadayaṅgamá porí*, Br. J. S. A. observes *nagaravásino hi yuttakathá honti*). Masc. *poro*, a townsman, citizen. *Porá jánapadá ca*, or *porajánapadá*, townsmen and country people (Mah. 170; Sen. K. 421).

POROHICCAṀ, The office of a Purohita [पौरोहित्य]. Alw. N. 105. *Purohiccaṁ* at Mah. 69.

POROHITO, A purohita priest [पौरोहित]. Dh. 416.

POSAKO (*adj.*), Nourishing [पोषक]. B. Lot. 410.

POSANAṀ, Nourishing [पोषण]. Dh. 236.

POSATI, To feed, nourish, support, cherish, bring up [पुष्]. Fut. *posissati* (Dh. 183). P. pr. pass. *posiyamáno* (Dh. 401). P.f.p. *posiyo*, *positabbo* (Mah. 57). P.p.p. *puṭṭho* (Ab. 747, 1076; Dh. 58). *Manasá puṭṭho*, fed by his mind, i.e. one to whom his own devout thoughts are food (Dh. 39). Caus. *poseti* (with same meanings, Mah. 52; Dh. 258; Das. 3, 25). P.p.p. *posito* (Ab. 746).

POSÁVANAṀ, Supporting, cherishing (Dh. 162, 163. This form points to an older *posápana*, from a possible causative *posápeti* from पुष्. It is peculiarly interesting as exhibiting the first beginnings of a change which has become universal in the Sinhalese language. Thus in Sinhalese we have *yanavá* = *yáti* and *yava-navá* = *yápe-ti*, *karanavá* = *karoti* and *karava-navá* = *kárápe-ti*, *gannavá* = *gaṇháti* and *ganva-navá* = *gaṇhápe-ti*. The grammars content themselves with laying down the rule that the causative is formed by adding *va* to the root, but the true origin of the *va* is in causatives like कारापय. The softening of *p* to *v* is very common in Sinhalese, and not uncommon in Pali, e.g. Pali *púva* = पूप, *kavi* =

कपि, *áveḷa* = आपीड, etc. A derivative of this noun, *posávanikaṁ* "sustenance, food," occurs at Ten J. 26. At Ten J. 101 we have *posávaniyo* = *posávana* + ईय (*posavaniyavyaggho*, a tame tiger, lit. "fit to be cherished"). Fausboll adds that he has met with *posávaniyako*, which is the last with affix क.

POSO, see *Poriso*.

POṬAGALO, the grass Saccharum Spontaneum [पोटगल]. Ab. 601. At Ab. 1125 the form *poṭakilo* is given.

POTAKO, The young of any animal [पोतक]. Ab. 251. *Síhapotáko*, a lion's cub (Ten J. 41). *Sindhavapotako*, a colt (Ras. 38). *Haṁsapotako*, a gosling (F. Ját. 16). Fem. *potiká* (Dh. 409).

POTHANAṀ, Beating (from next). Ab. 1124. *Hatthapothanaṁ*, clapping the hands (Subh.).

POTHETI (*caus.*), To strike, beat [पोथयति]. *Aṭṭhíni bhañjantá pothetvá*, having beaten him, breaking his bones, viz. so soundly as to break his bones (F. Ját. 13). *Pothetvá palápetha*, drive them away with blows (Dh. 239). *Tajjetvá pothetvá*, scolding and beating (Dh. 271). *Pothetvá uggahetabbaṁ hoti*, has to be learnt with blows (Alw. I. cviii). *Pothápeti*, to cause to be beaten (Dh. 239).

POTHETI, To speak many languages [denom. from *puthu*]. *Puthubhásáyaṁ kathetíti attho* (Sadda Níti).

POṬHETI (*caus.*), To crack, snap; to knock, to throw [स्फोटयति]. *Jiyaṁ poṭhetvá*, having twanged his bow (Dh. 172, 220). *Bhúmim poṭhento*, striking the ground (Mah. 245, with a stick; Ind. Off. MS. reads *poṭh-*). *Aṅguliyo p.*, to snap the fingers as a token of pleasure (Alw. I. 75). *Bhúmiyaṁ p.*, to dash to the ground (Dh. 115). Comp. *appoṭheti*, to snap the fingers, *pappoṭheti*, to knock.

POṬHILO, A proper name (Dh. 384).

POTHUJJANIKO, and **PUTHUJJANIKO** (*adj.*), Belonging to an unconverted person [*puthujjana* + इक]. *Puthujjaniká iddhi*, supernatural power such as an unconverted man can attain, viz. of a low order, opposed to the perfect *iddhi* of an Arhat (Dh. 142. comp. Exodus vii. 12).

POTIKĀ, see *Potako*.

POTO, the young of an animal; a boat, ship [पोत]. Ab. 668, 1118. *Dijapoto*, a young bird (Mah. 128). *Potaváho*, a sailor (Ab. 667).

POTTHAKĀRO, A modeller in clay [पुस्त + कार]. Ját. 71.

POTTHAKO, and **-KAṀ**, A manuscript, a book; working in clay, modelling, etc.; cloth made of *makaci* fibre (Sanseveria Zeylanica) [पुस्तक]. Ab. 1006. Das. 24; Mah. 195, 207, 252. The well-known palm-leaf manuscripts are called *potthaka*.

POTTHALIKĀ (*f.*), A doll or puppet. Ab. 523. This form proves that पुत्तलिका is derived from पुस्त and not पुत्र.

POTTHAṀ, Plastering, working in clay, modelling [पुस्त]. Ab. 523. *Potthárúpaṁ*, a modelled figure (Mah. 212). Comp. *Potthakáro*.

POṬṬHAPĀDO, Name of a month [प्रोष्ठपाद]. Ab. 75.

PUBBĀCARIYO, Ancient teacher, scholar of previous times [पूर्व + आचार्य]. Alw. I. xl; Kh. 21.

PUBBADDHO, Upper part [पूर्वार्ध]. B. Lot. 569.

PUBBAJO (*adj.*), Older, elder [पूर्वज]. Ab. 254.

PUBBAKO, Former, accompanied by [पूर्वक]. Adv. *pubbakaṁ*, formerly, before (Mah. 165). Generally at the end of compounds: *Hatthácariyapubbako bhikkhu*, a monk who was formerly an elephant-trainer (Dh. 400). *Somanassapubbaká patthaná*, a joyful prayer (Att. 215).

PUBBAṄGAMO (*adj.*), Going before, preceding, prior; leading, chief [पूर्वङ्गम]. Ab. 379. *Pubbaṅgamá bhinnavádá*, the first seceders (Alw. I. 64). *Ko etesaṁ pubbaṅgamo* who is their leader or chief? (Dh. 90). *Manopubbaṅgamo*, having Manas for its chief part (Dh. 1). *Bhagavato sabbaṁ káyakammaṁ ñáṇapubbaṅgamaṁ*, Buddha's every action is directed by wisdom (B. Lot. 649). *Thúpapubbaṅgamo*, preceded by the stúpa (Mah. 109, 123). *Matipubbaṅgamò*, one in whom thought precedes action, circumspect (F. Ját. 51). An invitation is defined as *sakkárapubbaṅgamaniyojanaṁ*, an injunction accompanied by hospitality (Ab. 427).

PUBBAṆHO, Forenoon, morning [पूर्वाह्न]. *Pubbaṇhe*, *pubbaṇhasamaye*, and *pubbaṇhasamayaṁ*, in the morning (Mah. 139).

PUBBAṆṆAṀ, A name given to the seven Dhaññas, rice, etc. [पूर्व + अन्न]. Ab. 450; Pát. 71, 72, 87.

PUBBANTO, Beginning; the east [पूर्वान्त]. Ras. 38.

PUBBĀPARO (*adj.*), First and last, preceding and following, successive, mutual [पूर्वापर]. Ab. 74, 125; Dh. 63; Alw. I. 106.

PUBBAVUTTAKO (*adj.*), Before mentioned [पूर्व + उक्त + क]. Mah. 5.

PUBBO, Pus, matter [पूय]. Ab. 325, 950; Kh. 18; Dh. 316 (line 1).

PUBBO *(adj.)*, Fore, first, foremost; eastern; earlier, former, preceding; ancient, customary; at the end of a compound sometimes means "preceded by, attended by, accompanied by" [पूर्व]. Ab. 715, 950. *Pubbajáti*, a former birth or existence (Mah. 200). *Pubbabuddhá*, former Buddhas, Buddhas previous to Gotama Buddha (Dh. 94). *Pubbakaraṇaṁ*, preliminary act (Pát. 1). *Pubbadevo*, an Asura (Ab. 14). *Pubbabhága* (loc.), in the first instance, first (Dh. 400). *Pubbadakkhiṇo*, south-eastern (Mah. 166). *Pubbakammaṁ*, deed done in a former existence (Dh. 300; Mah. 178). *Pubbaselo*, the eastern mountain behind which the sun rises (Ab. 606). *Pubbavideho*, name of one of the four continents (see *Mahádípo*). *Pubbapakkho*, first fortnight of a month (Mah. 239). *Pubbanimittaṁ*, a prognostic (Ját. 48, 51). *Mayam pi tumhákaṁ pubbasadisá bhavissáma*, we also will be towards you as before (Dh. 105). *Pubbabhútopakáriká* (f.), who had formerly been his benefactor (Mah. 220). *Pubbupakárí* (m.), formerly his benefactor (Mah. 206). *Dinnapubbo*, given before (F. Ját. 56). *Addasa diṭṭhapubbaṁ theraṁ*, met with the thera whom he had seen before (Mah. 204; Dh. 122, see *Diṭṭhapubbo*). *Natthíti vacanam pi tena na sutapubbaṁ*, the word *natthi* had never been heard by him before (Dh. 139). *Pubbe assutapubbo*, not before heard in former times (Gog. Ev. 6). *Adiṭṭha-asuta-acintitapubbo*, that has never been seen, heard or thought of before (Dh. 301). *Matipubbo*, one who thinks before he speaks (*kathanena matipubbo*, F. Ját. 50). *Pará-pubbo ji-dhátu*, the root *JI* preceded by *pará*. Loc. *pubbe* (adv.), at first, previously, formerly, in a previous existence. *Pubbe anápattíti vatvá idáni ápattíti vadati*, having first said it was no sin he now says it is a sin (Dh. 103). *Pubbe kira*, in former days, they say (Alw. I. 99). *Jambudípasmiṁ kira pubbe mahánidágho ahosi*, we are told that in India there was once upon a time a great drought (Ras. 29). *Pubbe . . pacchá*, formerly . . afterwards (Dh. 31). *Pubbe vuttaṁ*, previously mentioned (Mah. 258). *Pubbe ca katapuññatá*, and good deeds done in a former existence (Kh. 5). *Pubbe akatapápakammá* (pl.), some who had not committed sin in former births (Dh. 224). With abl. *Kálakiriyato pubbe*, before death (Dh. 138). *Tato pubbe*, previously to this (Ten J. 42). *Pubbe* is often the first part of a compound: *Pubbe verí*, one who was an enemy in a former existence (Mah. 246). *Pubbekataṁ*, deeds done in a former existence (Kh. 12; Das. 25). *Pubbekataṁ puññaṁ*, good works done in former existences. *Pubbeniváso*, past habitations or lives, former states of existence (Dh. 75). *Pubbenivásaññáṇaṁ*, the faculty possessed by an Arhat of knowing all about his own and others' former states of existence (E. Mon. 284; B. Int. 295; Dh. 118, see *Abhiññá*). It is also called *pubbenivásánussatiñáṇaṁ*, the knowledge which consists in the recollection (*anussati*) of former existences (B. Lot. 794), and *pubbenivásánugataṁ ñáṇaṁ*, knowledge concerning former existence (B. Lot. 821).

PUBBUTTARO *(adj.)*, North-eastern [पूर्वोत्तर]. Mah. 166.

PUBBUṬṬHĀYĪ *(adj.)*, This is an epithet of a faithful servant, and means, according to the comment, either getting up in the morning earlier than his master, or rising up from his seat when he sees his master approach [पूर्व + उत्थायिन्]. Of the two meanings given above I prefer the former, comp. at Ab. 65 *súrassodayato pubbuṭṭhito*, "arisen previous to the sunrise."

PUCCHĀ *(f.)*, Questioning, a question [पृच्छा]. Ab. 115; Mah. 19.

PUCCHAKO *(adj.)*, Asking [पृच्छक]. *Anatthapucchako*, asking silly questions (Dh. 286).

PUCCHANAṀ, Asking, inquiring [पृच्छन]. Ab. 1186; Mah. 194.

PUCCHATI, To ask; to question; to ask for; to ask about [प्रछ्]. *Pañhaṁ p.*, to ask a question. *Brahmajálaṁ pucchanto*, asking about the B. (Br. J. S. A.). *Nidánaṁ tassa pucchiya*, having inquired the cause of his malady (Mah. 244). *Bhariyáya ca puttánañ ca árogabhávaṁ pucchi*, asked after the good health of his wife and children (Dh. 206). *Amatádhigamaṁ pucchi*, asked whether he had attained amata (Dh. 123). *Balaṁ phásuviháraṁ p.*, to ask after a person's strength and comfort, to inquire whether he is strong and well (B. Lot. 427). With two acc. *Bhagavantaṁ pañhaṁ pucchati* (Alw. I. 106). *Dhammaṁ sámaṇeraṁ apucchi*, questioned the S. about the Law (Mah. 25, comp. Kamm. 7). *Thero taṁ kumárakaṁ pucchi mátaraṁ*, the priest begged the child of his mother (Mah. 24). With *iti*:

Rájá kattháti pucchitvá, the king having asked, Where? (Mah. 12). With acc. and *iti*: *Kin te dukkhan ti taṁ pucchi*, asked him, What ails you? (F. Ját. 12, 17; Mah. 157, 248). Aor. also *apucchatha* and *pucchittha* (Mah. 36, 248). P.pr. pass. *Punappunaṁ pucchiyamáno pi*, though repeatedly questioned (Dh. 82, comp. 399). P.f.p. *Evaṁ pañho pucchitabbo*, the question must be asked thus (B. Lot. 514). P.p.p. *puṭṭho*, *pucchito* (Alw. I. 106; Ten J. 53). *Tvaṁ uyyánapálo ti puṭṭho*, being asked, Are you the gardener? (Ját. 6). *Rájapurisehi pucchito*, interrogated by the king's officers (Dh. 291). *Satthárá dvinnaṁ aggasávakánaṁ phásuviháraṁ pucchito*, being questioned by Buddha as to the health of the two chief disciples (Dh. 114). *Itthannámena vinayaṁ puṭṭho*, questioned on discipline by so and so (Pát. 1). At Mah. 12 *puṭṭha* is used actively, "having asked."

PUCCHO, and **PUCCHAṀ**, A tail [पुच्छ]. Ab. 371.

PUCIMANDO, The Nimba tree, Azadirachta Indica [पिचुमन्द]. Ab. 570; F. Ját. 7, 30.

PUGGALIKO (*adj.*), Connected with an individual [पुद्गल + इक]. Pát. 103.

PUGGALO, An individual or person as opposed to a multitude or class; a creature, being, man [पुद्गल]. Ab. 93, 1085; Man. B. 424; B. Int. 501, 508. *Tam puggalam eva passatha*, behold that man (Dh. 61). *Nidánam pi pucchi puggalam pi pucchi*, he asked the circumstances under which the discourse was spoken, the person to whom it was spoken (Br. J. S. A.). *Saṅghe vá puggale vá*, in the whole body of the priesthood or in a single member of it (Kh. 13).—The three puggalas are *sekho puggalo*, *asekho puggalo*, *nevasekhanásekho puggalo*, the sekha, the asekha, and he who is neither the one nor the other (viz. the puthujjana or unconverted man). The four puggalas are *samaṇamacalo*, *samaṇapadumo*, *samaṇapuṇḍaríko*, *samaṇasukhumálo*, by which names are designated the *sotápanno*, *sakadágámí*, *anágámí*, and *arahá* respectively. Another classification of four is *tamotamaparáyano*, *tamojotiparáyano*, *jotitamaparáyano*, *jotijotiparáyano*, which Subh. explains to me to mean, "the man who is poor and miserable on earth, and who on dying passes to a miserable state of existence (*apáya*), the man who being poor and miserable on earth passes to a devaloka," and so on. Another is *puggalo attahitáya paṭipanno no parahitáya, p. parahitáya paṭipanno no attahitáya, p. n'eva attahitáya paṭipanno na parahitáya, p. attahitáya c'eva paṭipanno parahitáya ca*, "the man who acts for his own advantage and not for another's," and so on. Another set of four comprises the man who torments or mortifies himself, the man who mortifies others, the man who mortifies both himself and others, the man who mortifies neither himself nor others, but free from longing, serene and calm, and experiencing a sensation of bliss, dwells with his soul exalted and purified (*idh' ekacco puggalo attantapo hoti attaparitápanánuyogaṁ anuyutto, idha pan' ekacco puggalo parantapo hoti* .. etc.). The *satta puggalá dakkhiṇeyyá* or seven persons worthy of gifts are *ubhatobhágavimutto*, *paññávimutto*, *káyasakkhí*, *diṭṭhippatto*, *saddhávimutto*, *dhammánusárí*, *saddhánusárí*: the two last mean "walking according to doctrine, and walking according to faith,": *diṭṭhippatto* is thus explained, *diṭṭhantaṁ patto ti dassanasaṅkhátassa sotápattimaggañáṇassa anantaraṁ patto ti vuttaṁ hoti* (Subh.).[1] The 108 Ariyapuggalas or simply Puggalas (*ye puggalá aṭṭhasataṁ pasatthá*, Kh. 7) represent all the varieties of those who are walking in the four paths. I am indebted to Vijesinha Mudliar for the following enumeration of them. He writes, There are three Sotápannas, viz. *ekabíjí*, *kolaṅkolo* and *sattakkhattuparamo*, and three Sakadágámís, viz. *kámabhavádhigataphalo*, *rúpabhavádhigataphalo* and *arúpabhavádhigataphalo*. These six are multiplied into twenty-four by the four methods adopted for the attainment of the states, viz. *chandádhipateyyaṁ*, *viriyádhipateyyaṁ*, *cittádhipateyyaṁ* and *vímaṁsádhipateyyaṁ* (these are called the Paṭipadás). Then come twenty-four Anágámís, viz. five *antaráparinibbáyí*'s in the Aviha heavens, five *upahaccaparinibbáyí*'s in the Atappa heavens, five *sasaṅkháraparinibbáyí*'s in the Sudassa heavens, five *asaṅkháraparinibbáyí*'s in the Sudassí heavens, and four *uddhaṁsoto akaniṭṭhagámí*'s in the Akaniṭṭha heavens (only four because there is no going beyond the Akaniṭṭha heavens). Then there are two Arahantas, viz. *sukkhavipassako* and *samathayániko*, and four Maggaṭṭhas.[2] Adding up the above we have

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[1] I have taken all the above classifications from Saṅg. S.

[2] i.e. I suppose, *Sotápannamaggaṭṭho*, etc.

24 + 24 + 2 + 4 = 54; and these 54 are doubled by the distinction of *saddhádhura* and *paññádhura* "having faith and having reason for their foundation."

PŪGO, A multitude; the Areca-nut tree, Areca Catechu [पूग]. Ab. 564, 602, 630, 1051; Pát. 97; Ras. 27. *Púgamajjhagato,* having entered an assembly.

PŪJĀ (*f.*), Attention, care; veneration; offering [पूजा]. Ab. 425; Dh. 13. *Tam eva pujaṁ labhamáno,* receiving such care (of a tree, F. Ját. 7). *Pupphapújaṁ karoti,* to make an offering of flowers (Ras. 39; Dh. 268). *Amhákaṁ katá pújá,* offerings (of food) are made to us (Kh. 11). *Pújá pújaníyánaṁ,* honour to whom honour is due (Kh. 5). *Buddhapújá,* a festival of offerings to Buddha (Mah. 205, comp. 165). *Káresi pújaṁ Elárarájino,* held a festival in honour of king Elára (who had fallen in battle, Mah. 155).

PŪJAKO, (*adj.*), Honouring [पूजक]. Dh. 123.

PŪJANĀ (*f.*), Veneration [पूजन]. Dh. 20; Mah. 11.

PŪJETI, To honour, revere; to honour with, present with; to offer, present [पूज्]. Dh. 20, 35. With instr. of the thing offered, *Gandhamáládihi Bhagavantaṁ pújayamáná,* doing homage to Buddha with perfumes, flowers and other offerings (Ras. 26; Das. 30; Mah. 26). *Pituvacanaṁ pújento,* holding sacred my father's words (Sig. S.). *Pújayitvá maṇiṁ tahiṁ,* having offered a jewel there (Mah. 333). P.pr. gen. *pújayato* (Dh. 35). P.f.p. *pujjo* (Ab. 1098), *pújiyo* (Dh. 361), *pújaníyo* (Kh. 5), to be revered, venerable. *N'atthi no pújiyaṁ,* we have nothing to venerate (Mah. 104). *Pújiyaṁ yáci pújiyaṁ,* asked the Venerable One for something to venerate (Mah. 4). P.p.p. *pújito,* honoured, revered (Ab. 750; Dh. 53). *Pitará uparajjena pújito,* honoured by his father with the viceroyship (Ras. 15).

PUKKUSO, A man of the Pukkasa caste [पुक्कस]. Ab. 508 (said to be one whose occupation is throwing away dead flowers).

PULAVO, A worm, maggot. Ab. 623; Dh. 317. One of the Kammaṭṭhánas is called *puḷavakaṁ,* being obtained by the contemplation of a corpse eaten by worms.

PULINAṀ, A sand-bank, island of alluvial formation in a river [पुलिन]. Ab. 663. *Antonadiyaṁ válikápulinaṁ* (Dh. 224).

PULLIṄGAṀ, Manhood, male sex; in grammar masculine gender [पुंलिङ्ग].

PULOMO, The Asura Vepacitti [पुलोम]. Ab. 45.

PUMĀ, (*m.*), A male, a man [पुंस्]. Ab. 227. The declension is peculiar, it will be found at Sen K 271 and foll. Instr. *pumuná, pumena, pumaná,* pl. *pumáno,* instr. pl. *pumánehi,* loc. pl. *pumásu, pumesu.* In composition there are two bases, *puṁ* and *puma.* Instances of the former are *pulliṅgaṁ,* manhood, *pumbhávo,* virility, *puṅkokilo,* the male of the Indian cuckoo, *pumbahuttaṁ,* masculine-plural-ness (Ab. 184), *pumitthi,* masculine and feminine (Alw. I. viii), *itthipunnapuṁsaka* (Sen. K. 272). Of the latter we have *pumattaṁ,* virility (Ab. 910), *itthipumaṁ* (neut. sing.), male and female (Sen. K. 366), *pumanapuṁsaka* (Ab. 187; Sen. K. 272). *Pumannapuṁsaka* at Sen. K. 272 points to a base *puman* on the analogy of युवन्.

PUNA, PUNO, and before a vowel PUNAR, and PUNAD (*adv.*), Again, anew, afresh; back; after that, next, further, moreover [पुनर्]. Ab. 1199. *Puna madhuro 'va ahosi,* once more became quite sweet (F. Ját. 8). *Puna gehaṁ ágantvá,* having come back home (F. Ját. 9). *Puna cintesi,* again he reflected (Ten J. 115). *Puna kattha gamissáma,* where shall we go next? (Dh. 170). *Na punar eti,* he will not again come (Kh. 16). *Puna gehaṁ na káhasi,* thou shalt never again build the house (Dh. 281). *Báhusaccena vá puna,* or again by much learning (Dh. 48). *Puna bhedo ajáyatha,* once more a breach arose (Alw. I. 64). *Punad eva Sumano medhávi,* and moreover the wise Sumana (Pát. xiii). *Punar eva* and *punad eva,* again, once more (Dh. 60, 243; Pát. xiii). The form *puno* occurs at Mah. 40 before a consonant, and at Mah. 161 before a vowel. I have met with *punaṁ* only at Dh. v. 348, where it is a somewhat doubtful reading, but comp. *punappunaṁ.*—*Punapaváraṇá,* renewed invitation (Pát. 15). *Punavirúḷhi,* growing again (Kamm. 11). *Punarágamanaṁ,* return (Mah. 6). *Punakammaṁ* doing over again (Pát. 91). *Punadivaso,* the next day (Dh. 119): loc. *punadivase,* next day, on the morrow (Dh. 84, 119, 423; Das. 1; Mah. 177). *Punadivasato ppabhuti,* from the next day forward.

PUNABBASU (*m.*), Name of a Nakkhatta [पुनर्वसु]. Ab. 58. Also the name of one of Gautama Buddha's earliest converts.

PUNABBHAVO, Renewed existence, re-birth, transmigration [पुनर्भव]. Dh. 256; E. Mon. 2

PUNNANAVA (*f.*), Hogweed, Boerhavia Procumbens [पुनर्नव]. Ab. 594.

PUNAPPUNAṀ, and -NA (*adv.*), Again and again, repeatedly [पुनर् + पुनर्]. *Punappunaṁ* (Ab. 1137; Dh. 22, 58, 60; Mah. 222). *Punappuna* (Mah. 159; Dh. 86, 159, 217; Das. 2). In composition: *Punappunágato attho,* matter introduced (*ágato*) over and over again.

PUNARUTTO, and -TTAKO (*adj.*), Said over again, repeated [पुनरुक्त]. Ras. 7; Mah. 1. With affix ता, *punaruttatá,* repetition, tautology (Ab. 777).

PUNĀTI, To purify [पू]. P p.p. *púto.*

PUÑCHANAṀ, Wiping, cleaning; a towel [प्रोञ्छन]. *Hatthapuñchanapaṭṭako,* a cloth for wiping the hands, a towel (Mah. 22). *Páda-puñchanaṁ,* a foot towel (Dh. 174, 250; Ten J. 33). *Adhovimaṁ vatthakoṭiṁ mahagghaṁ hatthapuñchaniṁ,* ten million cloths for wiping the hands, unwashable and costly (Mah. 70, this is I think the true interpretation of this passage; *dhovima* being धाव् with term. इम, and *hatthapuñchaní* an adj. agreeing with *koṭí*; the towels were no doubt of asbestos, which cannot be washed with water, and Turnour says that they were cleansed by being passed through the fire).

PUÑCHATI, To wipe [प्रोञ्छ्]. *Puñchitvá morapiñjena,* sweeping off (the insects) with a peacock's feather (Mah. 249).

PUṆḌARĪKAṀ, A white lotus flower; one of the Buddhist high numerals, $10,000,000^{16}$, or 1 followed by 112 ciphers [पुण्डरीक]. Ab. 476, 686.

PUṆḌARĪKINĪ (*f.*), A pond of white lotuses [पुण्डरीक + इन् fem.].

PUṆḌARĪKO, A fragrant kind of mango; a tiger [पुण्डरीक]. Ab. 558, 611.

PUṄGAVO, A bull; at the end of a compound, best, chief [पुङ्गव]. Ab. 696, 1091. *Yatipuṅgavo,* an eminent priest (Alw. I. xiii).

PUÑJO, Heap, mass, multitude [पुञ्ज]. Ab. 630. *Padumapuñjo,* a cluster of lotuses (F. Ját. 57). *Kittipuñjo,* halo of renown (Att. 131). *Timirapuñjo,* a mass or pall of darkness (Dh. 255). *Palálapuñjo,* a heap of straw. *Suvaṇṇassa puñjo,* a pile of money.

PUṄKHO, The feathered part of an arrow [पुङ्ख]. Mah. 157.

PUNKOKILO, see *Pumá.*

PUNNĀGO, The Tree Rottleria Tinctoria [पुन्नाग]. Ab. 558; Ras 25.

PUNNAMĀ, (*f.*), The day or night of full moon [पूर्णमा]. Ab. 73; Dh. 391; Ját. 50; Mah. 11. *Puṇṇamí* at Mah. 2 is a doubtful reading, one of my MSS has *paṇṇamí* (*pañcamí*).

PUNNAPUṀSAKO, see *Pumá.*

PUÑÑATĀ (*f.*), Meritoriousness, merit, good works [पुण्यता]. Kh. 5.

PUÑÑAVĀ (*adj.*), Meritorious, righteous; fortunate [पुण्यवत्]. Ab. 722; Dh. 140.

PUṆṆO (*p.p.p. púrati*), Full, fulfilled, complete, entire [पूर्ण]. Ab. 749. With gen. *Catugandhudakassa puṇṇá* (f.), full of scented water (Mah. 180) *Yakkhapuṇṇo,* full of yakshas (said of Lanká, Mah. 3). *Puṇṇamanaratho* (adj.), one whose wishes are fulfilled, contented (Mah. 242). *Puṇṇaghaṭo* and *puṇṇakumbho,* a brimming jar, considered a lucky emblem or omen, and as such carried at festivals (Ab. 359; Mah. 172, 180, 182; Dh. 149). *Puṇṇapatto* (púrṇapátra) a box full of trinkets scrambled for by guests and relations on festive occasions (Ab. 355). *Puṇṇamáso,* the full moon (Ját. 27). *Puṇṇamásaratti,* night of the full moon. *Puṇṇamásí* (f.), the day or night of the full moon (Ab. 73; Mah. 169). *Puṇṇacando,* the full moon. *Puṇṇaratti,* night of the full moon (Att. 135). *Puṇṇarattaṁ,* midnight (Gog. Ev. 23). *Puṇṇamano* (adj.), whose wish is fulfilled (Ját. 27).

PUÑÑO (*adj.*), Good, virtuous, just, righteous, meritorious, pure, holy [पुण्य]. Ab. 976. Neut. *puññaṁ,* good works, goodness, virtue, pious act, righteousness, merit. *Puññaṁ síládimayaṁ,* merit made up of observance of the síla precepts and other good works (Ras. 16). *Puññaṭṭhánaṁ,* sacred spot (Att. 114, 219). *Puññáni katvá anekáni,* having done many good works (Mah. 201; Dh. 80). *Puññaṁ apuññañ ca upácini,* accumulated merit and demerit (Mah. 238) *Puññañ ca pápañ ca,* good and evil (Dh. 47). *Puññapotthakaṁ,* Book of Merits, a record of pious works done by a king (Mah. 193). *Puññakkhettaṁ,* field of merit, epithet of the Saṅgha or Buddhist clergy, because men acquire merit by showing kindness or charity to them (Alw. I. 78). *Puññakáro,* doing good works, pious. *Puññakammaṁ,* meritorious act, good work, deed of piety (Mah. 215). *Puñña-*

kiriyavatthu or *puññakriyávatthu* (n.), cause, occasion or material of acquiring merit or doing good works. There are three, *dánamayaṁ puññakiriyavatthu*, *sílamayaṁ p.*, *bhávanámayaṁ p.*, almsgiving, moral conduct and contemplation. There are also ten, *dánamayaṁ p.*, *sílamayam p.*, *bhávanámayaṁ p.*, *apacitisahagataṁ p.*, *veyyávaccasahagataṁ p.*, *patti-anuppadánaṁ p.*, *abbhanumodaná p.*, *desanámayaṁ p.*, *savanamayaṁ p.*, *diṭṭhijjukammaṁ p.* (Subh., Dh. 87). Of these *abbhanumodaná* means the acceptance or use of merit made over by another (see *Patti*, Subh. quotes *yena kenaci dinnassa puññassa aññassa cittena paṭiggahaṇaṁ*) ; *diṭṭhijjukammaṁ* is making one's views or faith straight or firm (दृष्टि + ऋजु, Subh.); *desanámayaṁ*, and *savanamayaṁ p.* are teaching and hearing the truth.

PUNO, see *Puna*.

PŪPIYO, A cake-seller, confectioner [पूप + य]. Ab. 511.

PŪPO, A cake, sweetmeat [पूप]. Ab. 463, 511. See also *Púvo*, which is the usual form.

PUPPHAṀ, A flower; the menses [पुष्प]. Ab. 238, 545, 1091; Ten J. 49; Dh. 49. *Pupphadanto*, see *Diságajo*. *Pupphachaḍḍako*, a low-caste man whose occupation is removing dead flowers (from temples, etc,, Ab. 508; Pát. 83). *Pupphásavo*, wine made from flowers (Pát. 90). *Pupphayánaṁ* appears to be a ledge or altar in a temple on which flowers were deposited as offerings (Mah. 178, 179, 201).

PUPPHANAṀ, Flowering (fr. next). Dh. 194 (*pupphanakálo*).

PUPPHATI, To blossom [पुष्प्]. Mah. 116. P.p.p. *pupphito*, flowering, blossoming (Dh. 194, 423; Ját. 18; Ras. 25). Caus. *pupphápeti* (F. Ját. 6).

PUPPHAVATĪ (*f.*), A menstruous woman [पुष्पवती]. Ab. 239.

PUPPHĪ (*adj.*), Bearing flowers [पुष्पिन्].

PURĀ (*adv.*), Formerly, previously, in a previous existence [पुरा]. *Dípaṅkaraṁ passitvá purá*, having seen D. in a former existence (Mah. 1, comp. Kh. 20). *Purávutto*, told in days gone by (Ab, 111). With abl. *Tassa ágamaná purá*, before he arrived (Mah. 205).

PURAKKHAROTI, To put in front, to make a person one's leader, to follow, revere, honour [पुरस्कृ]. Aor. *purakkhari*. Ger. *purakkhatvá* (Par. S. 12). P.p.p. *purakkhato*, placed in front, made leader; sprinkled with holy water (*abhisitto*); followed, attended, surrounded, brought face to face with (Ab. 891). *Bhikkhusaṅghapurakkhato*, followed or surrounded by the clergy (Mah. 194). *Mahabbalupurakkhato*, at the head of his army (Mah. 64). *Devasaṅghapurakkhato*, attended by the celestial hosts (Ras. 28). *Bahunnaṁ dukkhadhammánaṁ purakkhato hoti*, is surrounded or harassed or encountered by many painful circumstances (Sig. S.). *Tasiṇáya purakkhato*, beset with lust (Dh. 61).

PŪRAKO (*adj.*), Filling, completing [पूरक]. Pát. 65, 75.

PURAḶĀSO, I think this word is पुरोडास; Subh. says his recollection is that it is a sort of offering (yága-áhara) made by Brahmins. Das. 26.

PURAṀ, A town, city, fortress; a house [पुर]. Ab. 198, 1060; Mah. 166.

PŪRAṆAṀ, Filling [पूरण]. Dh. 268.

PURĀṆO (*adj.*), Ancient, past, former, pristine: old, worn out [पुराण]. Ab. 713. *Puráṇagámaṭṭhánaṁ*, the site of an ancient village (F. Ját. 3). *Puráṇaṁ kammaṁ*, Karma acquired in former existences (Kh. 10). *Puráṇabhummattharaṇáni*, worn-out carpets (Dh. 174).

PŪRAṆO (*adj.*), Filling, completing [पूरण]. *Padapúraṇo*, *pádapúraṇo*, a word filling out a sentence, a word filling out a verse, an expletive particle (Ab. 1187). In grammar an epithet of the ordinal numbers from *dutiya* upwards, as filling out or completing, thus "seventh" is *sattannaṁ púraṇo*, "the completer of seven" (Ab. 941). Fem. *púraṇí* (Ab. 987).

PŪRĀPETI (*caus. púrati*), To cause to be filled. Mah. 215.

PURASSARO (*adj.*), Going in advance [पुरःसर]. *Purassarapatáká*, standards carried in the van of the army (Att. 198). At the end of a compound "preceded or attended by": *dakkhiṇambupurassaro*, accompanied by the water of donation (Mah. 165),

PURĀTANO (*adj.*), Ancient, pristine [पुरातन]. Ab, 713. Pl. *purátaná*, the ancients (Ras. 7).

PŪRATI, To be filled, to get full; to be fulfilled [पूर्यते = पृ]. *Púrentu sabbasaṅkappá*, may all your wishes be fulfilled. Dh. 22. P.p.p. *puṇṇo*. See *Púreti*.

PURATO (*adv.*), Before, in front, in the presence of [पुरतस्]. Ab. 1148. With gen. *Bhagavato purato pátur ahosi*, appeared before Buddha (Gog. Ev. 8). *Purato tassa*, in front of him (Mah. 261). *Rañño p. Visákhaṁ pakkosápetvá*, having summoned V. to the king's presence (Dh. 328, comp. 291; Mah. 261). *P. karoti*, to put in front (Mah. 233). *Rukkhaṁ p. katvá*, getting behind a tree (Dh. 115). *P. gacchati*, to go forward, to go first (Dh. 4). *P. peseti*, to send on in front (Dh. 115). Also *purato*, abl. of *puraṁ* "town."

PURATTHĀ (*adv.*), In front; first and foremost; on the East; formerly [पुरस्तात्]. Ab. 1194.

PURATTHATO (*adv.*), Eastwards [last + तस्]. With gen. *Nagarassa p.*, on the east of the city (Mah. 81).

PURATTHIMO (*adj.*), Eastern [पुरस्तात् + इम, comp. *heṭṭhima*]. *Puratthimá disá*, east quarter (Alw. I. xxi, 94; Kh. 20). Mah. 151.

PURAṬṬHITO (*adj.*), Standing before [पुरस् + स्थित]. With gen. *Bhagavato puraṭṭhito* (Sám. S. A.).

PURE, loc. from *Puraṁ*.

PURE (*adv.*), Formerly, previously, first, originally; in front, before [पुरस्]. Ab. 1148. *Idaṁ pure cittaṁ acári cárikaṁ*, once this mind wandered about (Dh. 58). *Yathá pure*, as in former times, as heretofore (Mah. 72). *Pure vacaníyaṁ pacchá avaca*, said last what should have been said first. *Pure ca pacchá ca*, before and behind (Dh. 74, 62). *Pure .. idáni*, formerly .. now (Mah. 194). *Pure .. ajja*, formerly .. to-day (Dh. 58) With abl. *Pure tassábhisekato*, before his inauguration (Mah. 22).

PUREBHATTAṀ, Before the morning meal [पुरस् + भक्त]. Pát. 105; Dh. 78, 79, 422. Comp. *Pacchábhattaṁ*.

PURECĀRĪ (*adj.*), Preceding, leading [पुरस् + चारिन्]. Ab. 378.

PURECĀRIKO (*adj.*), Leading [last + क]. *Saddhácittaṁ purecárikaṁ katvá*, guided by thoughts of faith (Dh. 291).

PURECARO (*adj.*), Leading [परस् + चर]. Ab. 378. *Sayaṁ hutvá purecaro*, himself taking the lead (Mah. 240).

PUREDVĀRAṀ, Front door [पुरस् + द्वार].

PUREGĀMĪ (*adj.*), Preceding, leading [पुरोगामिन्]. Ab. 379.

PUREKKHĀRO, Precedence, preference, deference [पुरस्कार]. Dh. 13.

PURETARAṀ (*adv.*), Forward, further, in front; before, sooner [पुरस्तर]. *P. peseti*, to send forward (Dh. 84, 217). *P. gacchati*, to go forward, to go on ahead or in front (Dh. 167). *Puretataraṁ gantvá sabbaṁ gaṇhanti*, stealing a march on him captures the whole (Par. S. A.). *Puretaram eva pávisi*, entered first, viz. before the others (Att. 195). With abl. *Ito p.*, previous to this (Dh. 405). *Therehi puretaram eva gantvá*, going on in advance of the priests (Dh. 135). *Parittakaraṇato p.*, before the repetition of the Paritta (Ten J. 114). *Puretaram eva*, still more = *pag eva* (Ten J. 110).

PŪRETI (*caus.*), To fill, to complete, to fulfil, to attain [पूरयति]. With gen. *Pokkharaṇiṁ bhesajjánaṁ púriya*, having filled the pond wit medicines (Mah. 38). *Púretvá páramí sabbá*, having accomplished all the Páramitás (Mah. 2; Alw. I. 77). *Samaṇapaṭipattiṁ p.*, to fulfil the duties of a samaṇa (Dh. 80). *Saggapadaṁ p.*, to attain heaven. *Púrayissaṁ sivaṁ padaṁ*, I shall attain the blissful lot (Ten J. 91). P.pr. pl. fem. *púrayantiyo* (Mah. 84). P.p.p. *púrito* (Ab. 749). With gen. *Gandhatelassa púrito*, filled with scented oil (Mah. 182). *Udakapúrito*, full of water (Mah. 41). *Púritapárami* (m.), one who has accomplished the Páramitás (Ten J. 119; Dh. 205).

PURĪ (*f.*), A town [पुरी]. Ab. 32, 198; Alw. I. x.

PURIMAKO (*adj.*), Previous [next + क]. Dh. 325. Fem. *purimiká*.

PURIMO (*adj.*), Former preceding, foremost, first; eastern [पुरस् + इम]. *Purimanayena*, in the previous manner, as before (F. Ját. 5; Alw. I. 79; Dh. 106). *Purimakammaṁ*, deed done in a former existence (Dh. 221). *Sabbapurimo*, the foremost one of all (Dh. 220). *Purimesu tísu vedesu*, in the first three Vedas (as opposed to the Atharva Veda, Alw. I. cxxiv). *Tumhe pi no purimasadisá pi hotha*, be you also to us as before (Dh. 105). *Sesaṁ purimasadisaṁ*, the rest as before, the remainder of the comment is as in the previous case (Dh. 287). *Purimá disá*, the East (Mah. 127).

PURINDADO, A name of Sakka or Indra (Ab. 18). *Sakko Purindado* (Dh. 96). At Dh. 185 Buddha is represented as giving the foll. explanation of this appellative, *Sakko Mahâli devánam indo pubbe manussabhúto samáno pure pure dánaṁ adási tasmá Purindado ti vuccati*, "O Mahali, Sakka the king of the devas, in a former existence when he was a human being gave alms in various towns, hence he is called Town-giver." There is in Sanskrit a well-known epithet of Indra पुरंदर "destroyer of towns," and at p. 469 of his Kaccáyanappakaraṇa Mr. Senart identifies *purindada* etymologically with it, rendering *purindada* "destroyer of fortresses." This identification is inadmissible, and Mr. Senart's criticism on the scholiast is based on the assumption that the Hindu Indra and the Buddhist Indra are the same in every respect. This is far from being the case, the Buddhist Indra (see *Sakko*) being a mild and beneficent archangel, for whom the epithet of town-destroyer would be quite inappropriate. The simple explanation is that Gotama Buddha unwilling to part entirely with the name Purandara modified it to Purindada, thus removing its inappropriateness and bringing it into harmony with his narrative of Indra's origin.

PURISĀJAÑÑO, This word has nothing to do with आजन्य, but is a compound of पुरुष with *ájañña*, and means a man of noble birth, a superior, distinguished man, a man who is to other men what the thoroughbred racer is to other horses. At Dh. v. 193 a Buddha is intended, as the comment states and as the title of the chapter shows. At Mah. 139, *purisájániyo ayaṁ*, "this is a remarkable man."

PURISATTAṀ, Manhood, virility [पुरुष + त्व]. Man. B. 399.

PURISO, A man; a male; a person, individual; an attendant [पुरुष]. Ab. 227, 1046. According to the Sáṅkhya philosophy the human soul or life-giving principle (Ab. 92, "paraparikalpitátma" says the Sinhalese gloss). *Itthi puriso si*, a woman or a man (Kh. 13). *Puriso 'si*, are you a male? (Kamm. 4). *Purisaghàto*, homicide (Dh. 298). *Purisádhamo*, a vile person, a bad man (Dh. 14, पुरुषाधम). *Purisuttamo*, an excellent man, a good man (Dh. 14, पुरुषोत्तम). *Purisamedho*, human sacrifice (Ab. 413). *Yamapurisá* (pl.), the servants or ministers of Yama (Dh. 42). *Purisindriyaṁ*, male principle, virility (see *Indriyaṁ*). The *aṭṭha purisabhúmiyo* or eight stages of man are, *mandabhúmi, khiḍḍábhúmi, vímaṁsanabhúmi, ujugatabhúmi, sekhabhúmi, samaṇabhúmi, jinabhúmi, pannabhúmi*, the first days of semi-unconsciousness after birth, the period of tears and laughter, the first tottering attempts to walk, the time when the child can walk firmly and straight, the period of schooling or education, the period of embracing the ascetic life, the period of matured knowledge, and the period of decay(?). The last of these I am in doubt about, the words are, *bhikkhu ca pannako jino na kiñci áháti evaṁ alabhiṁ samaṇaṁ pannabhúmíti vadati* (Sam. S. A.). *Purisathámo*, manly vigour. *Karaṁ purisakiccáni*, performing his manly duties (Sig. S.). *Sahassapuriso* (adj.), having 1000 attendants (Mah. 40). The epithet of a Buddha *purisadammasárathi* means either "guide of men whose passions have to be quelled" or "trainer or breaker-in of the human steer," the unconverted man being likened to a refractory bullock: *Sikkhitabbapurisá vinetabbapurisá Buddhassa dhammadesanaṁ sutvá anuvattitvá sotápatti-ádimaggaphalánaṁ pápuṇitabbá devamanussádayo* (Subh.). *Purisadamme sáretíti purisadammasárathi, dameti vinetíti vuttaṁ hoti, tuttha purisadammá ti adantá dametuṁ yuttá tiracchánapurisá pi manussapurisá pi* (Vij.). Vij. also quotes, *Ahaṁ kho Kesi purisadamme saṇhena pi vinemi pharusena pi vinemi saṇhapharusena pi vinemi*, O Kesin, I train men who have to be converted by gentleness, by severity, by a mixture of gentleness and severity.

PŪRITO, see *Púreti*.

PŪRO (*adj.*), Full [पूर]. With gen. *Páyásassa púro*, full of porridge (Dh. 178). *Sálitaṇḍulapúráni pañca sakaṭasatáni*, 500 waggons full of hill paddy and rice (Dh. 237, comp. Mah. 167). *Púro* is also a noun used at the end of compounds: *Kañjikamattam pi kucchipúraṁ na labhati*, cannot get so much as a bellyful of rice water (Dh. 113). *Pattapúraṁ madhu*, a bowlful of rice (Mah. 24).

PUROHICCAṀ, see *Porohiccaṁ*.

PUROHITO, A brahmin who is a king's domestic chaplain [पुरोहित]. Mah. 61, 210; Dh. 128, 171.

PURUTTAMAṀ, A noble or splendid city [पुर + उत्तम]. Alw. I. 55; Mah. 24.

PUṬABHEDANAṀ, A town [पुटभेदन]. Ab. 198.

PUṬAKAṀ, A small basket made of a rolled leaf, [पुटक]. Dh. 268; Mah. 88.

PUTHAG, see *Puthu* (1).

PUTHAKKĀTABBO (*adj.*), That ought to be separated [पृथक् + कर्तव्य].

PUTHAVĪ, see *Paṭhaví*.

PUTHU, and before a vowel sometimes **PUTHAG** (*adv.*), Separately, without, except [पृथक्]. Ab.

1137. *Puthu ekameko*, each separately (Das. 35). With foll. *eva*, *puthag eva* (Sen. K. 221). With abl. *Ariyehi puthag eváyam*, this man keeps aloof or is separated from the saints (Cl. Gr. 140). *Putthuddisá namassati*, "worships the several directions" (Sig. S., this is Gogerly's rendering; curiously enough my three MSS. of the Comment read *puthudisá*, and explain it by *bahudisá*). *Puthusippáyatanáni*, "all the various arts," in Sám. S. is also explained in the comment *bahúni sippáni*. In both these instances the comment I think intends to refer it to पृथु, in the second perhaps rightly so. At Alw. N. 105 we have *puthusippena jívati*, which D'Alwis renders "lives by different mechanical arts." In Sutta Nipáta I find *puthusamaṇabráhmaṇá*, rendered by Coomaraswamy "various priests and brahmins."

PUTHU (*adj.*), Broad, extensive, great, big; abundant, numerous [पृथु]. Ab. 700. *Puthusilá*, a great rock (Kamm. 10). Comp. *puthuvásanaṁ*, *puthubhúto* (2), *puthulomo*.

PUTHUBHŪTO (*adj.*), Separated [पृथक् + भूत]. Sen. K. 234; Att. 216 (*sísabandho puthubhúto hutvá*, severed). Comp. B. Lot. 648.

PUTHUBHŪTO (*adj.*), Become great; become numerous [पृथु + भूत]. *Puthubhútesu sávakesu*, when disciples had multiplied (Dh. 338). Comp. B. Int. 142.

PUTHUGATTATĀ (*f.*), Discrimination [पृथगात्मता]. Ab. 430.

PUTHUJJANIKO, see *Pothujjaniko*.

PUTHUJJANO, A man of the lower classes, or of low character; a common or ordinary man, one who is yet unconverted as opposed to one who has entered the paths, a worldling, natural or unsanctified man, sinner [पृथग्जन]. Ab. 435, 1084; B. Lot. 848; Dh. 11, 79. An unconverted man may be either *andhaputhujjano*, in total spiritual darkness, or *kalyáṇaputhujjano*, one who is striving after his spiritual good (*yassa khandhadhátu-áyatanádisu uggahaparipucchásavaṇadháraṇapaccavekkhaṇáni n'atthi ayaṁ andhaputhujjano, yassa táni atthi so kalyáṇaputhujjano* (Br. Jála S. A. compare Dh. 256). The latter is also called *puthujjanakalyáṇako* (Dh. 418). *Puthujjanasattá* (pl.), unconverted men, sinners (Das. 7). *Aputhujjano*, one who is not an unconverted man, viz. one walking in any of the four paths (Dh. 48). A Buddhist monk may be a *puthujjana* or unconverted man, though without impairing the sanctity of his exalted office (Dh. 227, 333).

PUTHUKKARAṆAṀ, Separation [पृथक्करण].

PUTHUKO, A child; rice in the ear [पृथुक]. Ab. 251; Dh. 126.

PUTHULO (*adj.*), Broad, large [पृथुल]. Ab. 700; B. Lot. 569; Att. 8. *Vidatthimattaputhulo*, about a span broad (Alw. I. 76). Abl. *puthulato*. *Puthulato usabhamattaṁ ṭhánaṁ*, a spot about an usabha in breadth (Dh. 238, comp. 190).

PUTHULOMO, A fish [पृथुरोमन्]. Ab. 671; Att. 193.

PUTHUVĀSANAṀ, A large seat or chair [पृथ्वासन = पृथु + आसन].

PUTHUVĪ, see *Paṭhaví*

PUṬĪ (*f.*), A vessel, cup [पुटी].

PŪTI (*adj.*), Stinking, foul, putrid [पूति]. *Púti muttaṁ*, urine of cattle (Ab. 275, *gomuttaṁ*). *Pútimaṁsaṁ*, rotten meat, putrid flesh, carrion. *Pútimaccho*, stinking fish (Dh. 100). *Pútikáyo*, foul body, mass of corruption, a Buddhist epithet of the human body (Dh. 313). *Pútibhávo*, rottenness (Dh. 301). *Pútikaṭṭhaṁ*, a sort of pine (= *sarala*, Ab. 571). *Pútilatá* (f.), the shrub Cocculus Cordifolius (= *galoci*, Ab. 581). *Pútigandhi* (adj.), stinking (Ab. 146). *Pútikummáso*, rancid gruel (Raṭṭhapála S.).

PŪTIKO (*adj.*), Stinking, foul [पूतिक]. Dh. 313. *Pútiko*, the plant Guilandina Bonducella (Ab. 566).

PUṬO, and **PUṬAṀ**, A cup, vessel, basket [पुट]. *Pháṇitassa puṭaṁ*, a jar of molasses (Dh. 434). *Bhaṇḍapuṭaṁ*, a bundle of wares. *Sáṭakáni puṭabaddháni*, clothes tied up in bundles (Mah. 171). *Puṭabhattam*, a meal of boiled rice carried in a leaf basket (Att. 213; Mah. 231). *Púgakuhiliká-puṭaṁ*, a basket made of Areca leaves (Att. 216).

PŪTO (*p.p.p. punáti*), Purified, clean, pure [पूत]. Ab. 442, 698. *Pútambu*, pure or clear water (Ab. 884).

PUTTADĀRO, Son and wife, wife and child [पुत्रदार]. *Puttadáro pi 'ssa agutto hoti* (Sig S.). Also plur. (*puttadáránaṁ*, gen. pl. Ab. 421). Gen. *puttadárassa* (Kh. 5; Ten J. 113). *Puttesu ca dáresu ca* occurs in Khaggavisána S.

PUTTAKO, A little son, a beloved son; a son [पुत्रक]. Mah. 135, 216; Dh. 155. *Ekaputtako*, only son (Dh. 93). *Vajjiputtako bhikkhu*, a monk belonging to a Vajjian family (Pát. xxxix, here the termination probably belongs to the whole compound).

PUTTATTAṀ, Sonship [पुत्र + त्व]. *Patthehi mama puttattaṁ*, pray for sonship to me, i.e. pray that you may become my son (Mah. 132). *Jeṭṭhakulassa puttattá* (abl.), from the circumstance of his being a son of the eldest family Dh. 120).

PUṬṬHO, Nourished, see *Posati*. Questioned, see *Pucchati*.

PUTTIKO (*adj.*), Connected with sons [पुत्र + इक]. Sen. K. 394.

PUTTIMO (*adj.*), Having sons [पुत्र + इम]. Sen. K. 394. Also *puttimá* (-मत्), *nandati puttehi puttimá* (Dhaniya S.),

PUTTĪYATI, To treat as a son [पुत्रीयति].

PUTTIYO (*adj.*), Relating to or connected with sons [पुत्रिय]. Sen. K. 394.

PUTTO, A son, child [पुत्र]. The pl. *puttá* is sometimes used to mean son and daughter (Ab. 249). Fem. at the end of a compound, *-putti* (see *Rájaputti*).

PŪVAKO, A cake [पूप + क]. Mah. 59.

PŪVIKO, A cake seller, confectioner [पूप + इक].

PŪVO, A cake, sweetmeat [पूप]. Dh. 139; Mah. 196; Pát. 89. See also *Púpo*.

PŪYO, Pus, matter [पूय]. Ab. 325. See also *Pubbo* (1).

R.

RACANĀ (*f.*), A literary production, composition [रचना]. Att. 189.

RACATI, To prepare, compose [रच्]. Aor. *raci* (Alw. I. xxi). P.p.p. *racito*, composed (of a book, Alw. I. x), arranged, strung (of flowers, Mah. 212).

RACAYITĀ (*m.*), Composer, author [रचयितृ].

RACCHĀ (*f.*), A carriage road, or street [रथ्या]. Ab. 202; Mah. 23.

RADANO, A tooth [रदन]. Ab. 261.

RĀDHITO (*p.p.p.*), Accomplished, performed [p.p.p. राधयति]. Ab. 743.

RADO, A tooth [रद]. Ab. 261.

RAGĀ (*f.*), Name of one of Mára's daughters. It is a derivative of रञ्ज् and probably means worldly pleasure or desire. The names of Mára's daughters are variously given as *Taṇhá, Arati, Rati* (Dh. 164), and *Taṇhá, Arati, Ragá* (Ab. 44; Das. 24, 29; Ját. 78), where *ragá* corresponds to *rati*, of which it is doubtless a synonym.

RĀGO, Dyeing, dye; colour; human passion, evil desire, greed, attachment, lust [राग]. Ab. 163, 1009. *Vatthánaṁ rágo*, dyeing cloth. *Nánárágo* (adj.), of various hues (Mah. 99, 258). Man. B. 495; Dh. 3, 4. *Tattha rágo*, attachment thereto (Jat. 21). *Rágaratto*, affected with passion or lust (Dh. 62). *Rágo dhane jívite ca*, desire for riches and life (Mah. 253). *Rágavasena*, pruriently (Pát. 69, 111). Saṅkhyártha Prakáça enumerates three Rágas, *kámarágo, rúparágo, arúparágo*. Rága is one of the Aggis, Kiñcanas, Akusalamúlas.

RAHADO, A deep pool, a lake [ह्रद]. Ab. 677; Dh. 15, 18.

RAHASI, see *Raho*.

RAHASSO (*adj.*), Secret, private [रहस्य]. *Rahassalekho*, a private letter. *Rahassaṅgaṁ*, privy member (Ab. 273). Instr. *rahassena*, secretly, privately (Mah. 230). Neut. *rahassaṁ*, a secret, mystery (Ab. 252) *Vatvá rahassaṁ*, revealing the secret (Mah. 219).

RAHITO (*p.p.p.*), Deprived of, without [रहित]. *Lajjásárajjarahito*, without shame or fear (Mah. 195).

RAHO, Solitude, secrecy, privacy [रहस्]. Adv. *raho*, secretly (Ab. 353; Mah. 59; Dh. 338, 404). *Rahogato*, being in private, being alone (Alw. I. 93; Dh. 131; Gog. Ev. 6). Loc. *rahasi*, in secret, privately (Att. 211).

RĀHU (*m.*), Name of an Asura who is supposed to cause eclipses by taking the sun and moon into his mouth; the ascending node of the moon [राहु]. Ab. 61; Man. B. 46, 47; Gog. Ev. 28. *Ráhumutto cando*, the moon released by R. (Ját. 27).

RĀHULO, Name of Gotama Buddha's son, born before he retired from the world [राहुल]. *Rahulamátá* (f.), a name of Gautama Buddha's wife Yasodhará as being the mother of Ráhula (Ab. 336; Dh. 417). Mah. 9.

RĀJĀ (*m.*), A king; a prince, ruler, governor [राजन्]. Ab. 333. *Rájáno náma paṭhavyá rájá padesarájá maṇḍalikarájá antarabhogiká, akkhadassá mahámattá ye vá pana chejjabhejjam anusásanti ete rájáno náma*, by the term princes or great ones of the earth are meant a king of the whole earth, a king over a country, a king over a district, border rulers, judges, prime ministers, and all who have power of life and death (Pát. 66). For the declension of *rájá* see Sen. K. 265, and foll., I here add references for some of the forms there given. Acc. *rájánaṁ* (F. Ját. 6; Mah. 244; Das. 2). Instr. *rájiná* (Mah. 165), *raññá* (Dh. 154). Gen. and dat. *rájino* (Mah. 54, 154, lxxxviii), *rañño* (Dh. 154; Mah. 54; F. Ját. 6; Das. 2). Abl. *rájato* (Kh. 13; Pát. 79). Pl. *rájáno* (Dh. 153). Instr. and abl. pl. *rájúhi* (Pát. 78; Mah. 24). Gen. and dat. pl. *rájúnaṁ* (F. Ját. 6; Ten J. 109; Ab. 358), *raññaṁ* (Par. S.). Loc. pl. *rájusu* (Ten J. 108). The voc. I have not met with, *mahárája* being used in addressing a king. The above forms are all in common use, and it will be observed that among them are not found any of the forms given by Kaccáyana which presuppose a base राज, as *rájena, rájassa.* The explanation of this, as Saddaníti points out, is that Kaccáyana has mixed up the forms of the simple word and the compounded word. When *rájá* is the last part of a compound, it follows in the oblique cases either the declension of *buddho* or the declension of the uncompounded *rájá.* Thus we have gen. and dat. *morarájassa* (Ten J. 114), but *Elárarájino* (Mah. 155), and *Báráṇasirañño* (F. Ját. 5); instr. *mahárájena* (Mah. 195), but *Videharaññá* (Ten J. 55); acc. *mahárájaṁ* (Mah. 105), *devarájaṁ* (Dh. 184), but *morarájánaṁ* (Ten J. 114); pl. *nágarájá* (Mah. 6), but *poráṇakarájáno* (Ten J. 107). In the nom. sing. alone there is no option, the form *-rájá* only being used; e.g. *mahárájá, nágarájá, devarájá, Kosalarájá* (Ten J. 1), *morarájá* (Ten J. 121), and so on in every instance. I have noted the foll. further instances of the oblique cases of *rájá* when the last part of a compound: loc. *nágaráje* (Mah. 156), *Vijayarájamhi* (Mah. 54); acc. pl. *Damiḷarájáno* (Mah. 155); gen. *pabbatarájassa* (Gog. Ev. 15), *síharájassa* (F. Ját. 47); instr. *uparájena* (Mah. 130), *Gámaṇirájena* (Mah. 154), *devarájena* (Dh. 165). When the first part of a compound the base is *rája-*, the foll. are a few instances, the most important are given separately. *Rájabhayaṁ,* danger from a king, royal punishment or tyranny. *Rájadváraṁ,* palace gate (Mah. 157). *Rájakumáro,* prince, prince royal (Mah. 199). *Rájakaññá,* royal maiden, princess (Mah. 51). *Rájamuddá,* royal seal (Dh. 89), also *rájamuddiká* (Dh. 154). *Rájakoso,* royal treasure or revenue. *Rájapurisá* (pl.), royal officers or servants or train (Das. 21). *Rájabhavanaṁ,* palace (Ját. 55). *Rájámacco,* king's minister, noble of the court (*amacca*). *Rájaratho,* royal chariot (Dh. 28, 31). *Rájavayho,* king's riding elephant (Ab. 366). *Rájavallabho,* king's favourite (Mah. 235). *Rájupaṭṭhánaṁ,* serving or ministering to a king (*upaṭṭhánaṁ,* Att. 196). *Rájovádo,* admonition of a king (*ovádo,* Ten J. 1). *Rájarájamahámattá,* kings and royal ministers (Ját. 7). *Rájásanaṁ,* throne (*ásanaṁ,* Ját. 113).

RĀJĀBHIRĀJĀ (*m.*), King above kings [राजन्+अभि+राजन्, comp. राजाधिराज].

RĀJABHOGGO, A king's servant or minister, a courtier [राजन्+भोग्य]. Pát. 79 (where another reading *rájabhogo* is mentioned). The word used in S. is राजभृत्य.

RĀJADHAMMO, Duty of a king [राजधर्म]. There are ten, *dánaṁ, sílaṁ, pariccágo, akkodho, avihimsá, khanti, ajjavaṁ, maddavaṁ, tapo, avirodhaná* (Dh. 341, 416).

RĀJADHĀNĪ (*f.*), A royal city [राजधानी]. Ab. 198; Dh. 121.

RĀJAGAHAṀ, Name of the capital of Magadha [राजगृह]. Ab. 200; Mah. 161.

RĀJAGAHIKO (*adj.*), Belonging to or living in Rájagṛiha [last + इक].

RĀJAGEHO, A palace [राजगेह]. Mah. 82, 86, 219 (line 11).

RĀJAGHARAṀ, A palace [राजन्+गृह]. Mah. 86.

RĀJAHAṀSO, A sort of goose or swan, or perhaps a flamingo [राजहंस]. Ab. 647; Ten J. 54; F. Ját. 57. Fem. *rájahaṁsí* (Dh. 315).

RĀJAKAKUDHABHAṆḌAṀ, An ensign or symbol of royalty [राजन् + ककुद + भाण्ड]. There are five, *khaggo, chattaṁ, uṇhísaṁ, páduká, válavíjaní,* the sword, the umbrella, the diadem, the slippers, the fan. Das. 3, 26; Dh. 222; Att. 179. Also simply *kakudhabhaṇḍaṁ* (Ab. 358).

RAJAKKHO (*adj.*), Having defilement or passion [रजस्क]. Only at the end of a compound, the termination *ka* belonging to the whole compound. *Apparajakkho mahárajakkho,* having little moral defilement, having much moral defilement (Gog. Ev. 5, 8).

RAJAKO, A washerman [रजक]. Ab. 505.

RĀJAKO, A king [राजक]. Mah. 260. Also an adj. "royal" (Payoga Siddhi). *Rájakárámo,* Royal Monastery (Ten J. 19).

RĀJAKULAṀ, Royal family; a member of a royal family, prince; a king's court, a royal palace or household; a court of justice [राजकुल]. *Uttamarájakulasammato*, acknowledged to belong to one of the first royal families. *Vajjirájakuláni*, the Vajjian princes (Par. S. A.). *Kahápaṇádíni gaṇhantesu rájakulesu*, when the royal princes take their money and other treasures (Ját. 7). *Rájakule sannipatanti*, assemble at the palace (Ját. 57). *Rájakuladváraṁ*, palace gate (Alw. I. 97). Palace (Dh. 212, 318; Mah. 22, 105, 219).

RĀJĀṆĀ (*f.*), Royal authority, punishment inflicted by a king [राजन् + आज्ञा]. Dh. 159 (Subh. says it is equivalent to *rájadaṇḍo*).

RAJANAṀ, Colouring, dye [रञ्जन]. Dh. 237; Pát. 82.

RĀJANGAṆAṀ, The court or quadrangle in a royal palace, a palace yard [राजाङ्गण]. Dh. 299, 303; Das. 40.

RAJANĪ (*f.*), Night [रजनी]. Ab. 69.

RAJANĪYO (*adj.*), Lustful [रजनीय].

RĀJAÑÑO, A Kshatriya [राजन्य]. Ab. 335.

RĀJĀNURĀJAṀ (*adv.*), From king to king, during a succession of kings [राजन् + अनु + राजन्].

RAJĀPATHO, A narrow dark place where dust accumulates (lit. "dust-path"), a dust hole, cellar [रजस् + पथ]. The foll. formula occurs in Sám. S. and elsewhere, *sambádho gharávaso rajápatho, abbhokáso pabbajjá*, "the life of a householder is a confined one, a hole and corner life, whereas asceticism is free as the air of heaven." The comment here says *rajápatho ti rágarajádínaṁ uṭṭhánaṭṭhánan ti mahá-aṭṭhakatháyaṁ vuttaṁ, ágamanapatho ti pi vaṭṭati*, "it is said in the Great Commentary that rajápatha is a place in which the dust of evil desire and the other passions originates, we should add that it means also the path by which they enter." It was inevitable that the commentator should take the word *raja* in its moral sense, but I think it is clear that here *rajápatha* is used in its ordinary acceptation, and is a strengthening of *sambádha*, "house life is narrow or crowded, it is like living in a dust-hole." I owe to Mr. Trenckner the following interesting quotation, *rajápathe ca naṁ nikkhipeyyuṁ, rajápathe ti rajapathe ayam eva vá páṭho rajassa ágamanaṭṭhánavuṭṭhánaṭṭháne 'va heṭṭhámance vá thusakoṭṭhake vá bhájanantare vá yattha rajena okiriyatíti attho*, which I render, "And should cast it into the *rajápatha* . . here the words *in the rajápatha* mean *in the rajapatha* (this is an optional reading), in a place in which dust accumulates or arises, either under a bed or in a barn, or in a jar, where it gets covered with dust." The long *á* is, I think, an attempt to preserve the *a* of the original रजःपथ, while compensating by length for the loss of the visarga. According to analogy we should have *rajopatha*, but comp. *antepura, purecara.*

RAJĀPETI (*caus.*), To cause to be dyed [a caus. from रज्]. Pát. 8, 10.

RĀJAPUTTO, A king's son, prince [राजपुत्र]. Sen. K. 394; Mah. 49. Fem. *rájaputtí*, a princess (Mah. 52).

RĀJARUKKHO, The tree Cassia Fistula [राजवृक्ष]. Ab. 552.

RAJASSALĀ (*f.*), A menstruous woman [रजस्वला]. Ab. 238.

RAJATAṀ, Silver [रजत]. Ab. 489. *Rajatamayo*, made of silver (Sen. K. 401).

RAJATI, To colour, dye [रञ्ज्]. Pát. 91. P.p.p. *rajitabbo*, that must be dyed (Ját. 8). Ger. *Rajitvá* (Ten J. 34). P.p.p *ratto*. Caus. *rañjeti*.

RĀJATI, To shine [राज्]. Att. 190.

RĀJATTAṀ, Royalty [राजन् + त्व]. Ras. 18.

RĀJĀYATANAṀ, Name of a tree, apparently an umbrageous one [राजन् + आयतन]. Gog. Ev. 5; Mah. 5. The Sinhalese is *kiripalu*, which Clough says is Buchanania Latifolia.

RĀJI (*f.*), A streak, line, row [राजि]. Ab. 539. *Rattarájiyo* (pl.), red stripes (Ten J. 111). *Pabbatarájí*, a mountain range (Ten J. 46; Das. 24). *Dvangularájí*, a band two inches broad (Pát. 81).

RĀJILO (*adj.*), Stupid [राजिल]. Sen. K. 395.

RĀJINĪ (*f.*), A queen [राज्ञी].

RĀJITTHI (*f.*), A royal lady, princess [राजन् + स्त्री]. Mah. 52.

RAJJAṀ, and **RĀJIYAṀ**, Sovereignty, royalty, monarchy, government; kingdom, empire, country [राज्य]. Sen. K. 395. *Rajjaṁ káreti*, to reign (Alw. I. 73; F. Ját. 16; Dh. 110; Ras. 15; Mah. 63). With gen. *Catunnaṁ mahádípánaṁ rajjaṁ káressasi*, thou shalt rule over the four continents. *Rajjakaraṇaṁ*, reign, rule. *Rajjasirí*, regal splendour (Ras. 15). *Rajjenábhisiñcito*, invested with the royalty, crowned king (Ras. 15). *Rajjaṁ pápuṇáti*, to succeed to the sovereignty (Dh. 416).

RAJJAṄGAṀ, Requisite of regal administration [राज्याङ्ग]. There are seven, *sámí, amacco. sakhá,* *koso, duggaṁ, vijitaṁ, balaṁ*, the monarch, the prime minister, the friend or ally, treasure, a stronghold, a territory, an army (Ab. 350).

RAJJU (*f.*), A rope, string [रज्जु]. Ab. 448; Mah. 244; Dh. 412. Instr. *rajjuyá* (Mah. 63). Metaphorically, *taṇhárajju*, the cord or fetter of lust. ***Rajjugáhako*** appears to mean one who holds the reins and drives a chariot (Dh. 416).

RAJJUKO, A string [last + क]. Dh. 340, 421; F. Ját. 53.

RAJO, and **RAJAṀ**, Dust, dirt; the pollen of flowers; human passion, impurity, moral defilement; the menstrual flow [रजस्]. Ab. 238, 395, 883. *Sukhumo rajo*, fine dust (Dh. 23). Nom. *rajaṁ* (Sen. K. 497). Acc. *rajaṁ* (Dh. 55). *Vigatarajo*, free from passion (Dh. 96). *Rajomalaṁ* at Ját. 24 is I think a dvandva, "dust and dirt." Instr. *rajena*, dat. *rajassa*. See *Rajovajallaṁ*.

RAJOHARAṆAṀ, Water [रजस् + हरण]. Sen. K. 479; Cl. Gr. 117. In a metaphorical sense, "that which removes human passion," or "removal of human passion" (E. Mon. 283).

RĀJORODHO, Royal harem; a lady of the royal harem [राजन् + अवरोध].

RAJOVAJALLAṀ, Dust and dirt (Dh. 25). This word is a compound of रजस् with अव, and a Pali word *jalla*, and should be divided rajo + avajalla. A compound *rajojalla* occurs in Brahmáyu S. (*na ca bhoto Gotamassa káye rajojallaṁ limpati*) and is rendered by Hardy "dust and mud." At B. Lotus 569 we have, *sukhumattá chaviyá rajojallaṁ káye na upalippati*, "from the smoothness of his skin the dust and dirt does not adhere to his body" (Burnouf wrongly refers *jalla* to जल). In Āmagandha S., Coomaraswamy renders *jaṭá-jallaṁ* by "matted hair and dirt." In answer to my question, Subh. writes that *rajovajalla* means being covered with "rajas" and "dæli." This Sinhalese word dæli is the phonetic equivalent of *jalla*, and is given in Clough's Dict. with the meaning "soot, charcoal": perhaps it should rather be "smuts" (comp. on the same column dæli-kunu "grime"). Subh. says that *avajalla* is a compound like *avamayúra*. He quotes *udakajallakan ti udakalasikaṁ*. That it is the Sanskrit jhalla there can be little doubt, for in Sutta Nipáta I find *káyamhá sedajalliká*, where *seda* is स्वेद, and *jalliká* can only be झल्लिका "dirt rubbed off the body in shampooing."

RĀJULO, An Amphisbæna, a sort of lizard without legs [राजिल]. Ab. 6.

RĀJŪNAṀ, RĀJUSU, see *Rájá*.

RĀJUYYĀNAṀ, A royal garden [राजन् + उद्यान]. Mah. 88.

RAKKHĀ (*f.*), Protection [रक्षा]. Mah 150; Dh. 192. *Rakkhávaraṇagutti*, protection, defence and keeping (Das. 10, *ávaraṇa*).

RAKKHAKO (*adj.*), Protecting, guarding [रक्षक]. *Khettarakkhako*, one who watches a field to keep off depredators (F. Ját. 15). *Sílarakkhako*, one who keeps the precepts (Dh. 193). Fem. *rakkhiká* (Dh. 193, 397).

RAKKHANAKO, One who guards [रक्षण + क]. Mah. 239.

RAKKHANAṀ, Protection, defence [रक्षण]. *Rahassaṁ rakkhanaṁ*, keeping a secret (Mah. 220).

RAKKHASO, A Rákshasa, demon, ogre [राक्षस]. Man. B. 47; Ras. 19; Dh. 304. Fem. *rakkhasí*, an ogress (Mah. 74). Rakkhasas sometimes become converted to Buddhism and renounce their cannibal habits.

RAKKHATI, To protect, guard; to protect from; to ward off; to keep, preserve; to beware of, guard against [रक्ष्]. Kh. 6; Dh. 8, 29. *Vácaṁ* or *mukhaṁ r.*, to guard one's speech, keep a watch upon one's mouth, to be careful what one says (F. Ját. 50). *Cittaṁ r.*, to guard one's thoughts (Dh 7). *Sílaṁ r.*, to keep the moral precepts (F. Ját. 52, comp. Dh. 417). *Attánam eva rakkha*, you look out for yourself, or save your life (Dh. 300). With loc. of the thing from which danger is warded off. *Kadalísu gaje rakkhanti*, they keep off the elephants from the plantain trees (Sen. K. 344). P.f.p. *rakkhitabbo* (Dh. 79; Mah. 255), *rakkhiyo* = रक्ष्य (Mah. 203, must be saved). P.f.p. *rakkhito* (Ab. 754; Dh. 29). *Ete rakkhite katvá*, having taken these men under his protection (Mah. 168). Caus. *rakkheti*, to protect (Alw. I. x).

RĀMAṆEYYAKO (*adj.*), Delightful [रमण + एय + क]. Dh. 18.

RĀMAṆĪYAKAṀ, Delightfulness [रामणीयक]. Sen. K. 397.

RAMAṆĪYO (*adj.*), Delightful,beautiful [रमणीय]. *Ramaṇíyo padeso*, a delightful spot (F. Ját. 17). Ten J. 107; Dh. 18, 215; Mah. 89.

RAMAṆO (*adj.*), Pleasing, charming [रमण]. Alw. I. x. Fem. *ramaṇí*, a woman (Ab. 230).

RAMATI, To enjoy oneself, to delight in [रम्]. With loc. *Dhamme ramati paṇḍito*, the wise man delights in the Law (Dh. 15, 17, 18). P.p p. *rato*, delighting in, intent on, devoted to. With loc. *Rato puññe*, delighting in good works (Mah. 200, 4, *sabbalokahite rato*). Dh. 5, 6, 16, 63. Also *ramito* (Sen. K. 510). *Vanante ramito*, taking delight in the depths of the forest (Dh. 54). Caus. *rameti*, to give pleasure to, to please, delight (Dh. 215).

RAMBHĀ (*f.*), A plantain or banana tree; name of an Apsaras [रम्भा]. Ab. 24, 589.

RAMMAKO, A name of the month Citta [रम्यक]. Ab. 77.

RAMMO (*adj.*), Agreeable, beautiful [रम्य]. Mah. 3, 7, 82, 163.

RĀMO, Joy, delight [राम]. *Ālayarámo*, delighting in lusts (Gog. Ev. 6).

RAṀSI, see *Rasmi*.

RAṀSIMĀ (*adj.*), Radiant [रश्मिमत्]. Masc *raṁsimá*, the sun (Ab. 63).

RANDHAṀ, A hole, cavity; a fault, defect [रन्ध्र]. Ab. 649, 1013; Dh. 376.

RANDHETI (*caus.*), To make subject to; to hurt, destroy [रन्धयति]. Dh. 44 (comment takes it in the second sense).

RAṆEJI (*adj.*), Victorious in battle [रणे + जित्]. Ab. 398, 1013; Dh. 37.

RAṄGO, Colour, paint; a theatre, stage, play-house [रङ्ग]. Ab. 101, 1123; Dh. 307. *Nánáraṅgo* (adj.), of various hues (Mah. 179). *Raṅgájívo*, a painter (Ab. 508).

RAÑJANAṀ, Dyeing; delighting; red sandal-wood [रञ्जन]. Ab. 301, 1009, 1056.

RAÑJETI (*caus. rajati*), To dye, redden; to illuminate; to gratify, charm; to conciliate [रञ्जयति]. *Rañjayantí* (f.) *dísá sabbá*, illuminating all the directions (Mah. 108). *Rañjayantí*, winning his affections (Mah. 44). Pass. *rañjíyati* (Dh. 214). P.p.p. *rañjito*, dyed (Ab. 923).

RAṄKU (*m.*), A species of deer [रङ्कु]. Ab. 619.

RAÑÑĀ, RAÑÑO, see *Rájá*.

RAṆO, Sin; turmoil; war, battle [रण]. Ab. 763, 1096. In the sense of battle *ranaṁ* (Ab. 399). *Subharájaṁ raṇe hantvá*, having slain king Subha in battle (Mah. 220, 254) Comp. *Raṇeji*.

RASAGGASĀ (*f.*), A nerve of sensation [रस + यस्]. Ab. 279. Buddha is said to be *rasaggasaggí*, "having the nerves of sensation meeting at the top." The expression is somewhat elliptical. The compound consists of *rasaggasá* + अग्र + इन्. Hardy says, "The seven thousand nerves of taste all bent towards the tongue, so that he was sensible of the slightest flavour" (Man. B. 369). Subh. quotes from a comment, *rasaggasánaṁ aggáni rasaggasaggáni gíváya ṭhitáni, táni assa atthíti rasaggasaggí*. Burnouf quotes the foll. gloss, *uddhaggassa rasaharaṇiyo gíváya játani honti samabhiváhiniyo*, which means, I think, "there are nerves of sensation in his neck all converging upwards" (I am not sure of the signification of *uddhaggassa* here, it ought to mean "when he is in an upright position") It is clear from B. Lot. 566 that the North Buddhist translators have fallen into their usual blundering with regard to Pali words which have no equivalent in Sanskrit (see *Paṭisambhidá*). The noun *rasaharaní* in the gloss given above means also nerve of sensation: like *rasaggasá* it is unclassical.

RASAKO, A cook [रसक]. Ab. 464.

RASĀLO, Sugar-cane [रसाल]. Ab. 599.

RASANĀ (*f.*), The tongue [रसना]. Ab. 150.

RASANĀ (*f.*), A woman's zone [रशना]. Ab. 287.

RASANAṀ. Taste, flavour [रसन]. Ab. 938.

RASĀTALAṀ, The infernal region or lower world [रसातल]. Ab. 649.

RASAVATĪ (*f.*), A kitchen [रसवती]. Ab. 211.

RĀSI (*m.*), A heap, quantity; a sign of the zodiac [राशि]. Ab. 630, 1051. Three rásis are enumerated, *micchattaniyato rási*, *sammattaniyato rási*, *aniyato rási*, which Vij. explains to me as "mass of absolute or undoubted falsehood, mass of absolute truth, and accumulation which is neither one nor the other, but a congeries of truth and falsehood." The twelve rásis or signs of the zodiac are *meso*, *usabho*, *methunaṁ*, *kakkaṭo*, *sího*, *kaññá*, *tulá*, *vicchiká*, *dhanu*, *makaro*, *kumbho*, *míno*, the ram, bull, twins, crab, lion, virgin, balance, scorpion, bow, Capricorn, waterpot (Aquarius), fish (Ab. 61). *Rásivaḍḍhako*, a steward, one who increases a person's wealth. *Puppharási*, a heap of plucked flowers (Dh. 10). *Vatthání rásiṁ káresi anekáni*, made a great number of cloths into a heap (Mah. 171). *Suvaṇṇamaṇimuttánaṁ rásiyo*, clusters of gold, gems, and pearls (Mah. 182). *Puññarási*, a store or accumulation of merit (Mah. 127).

RASIKO (*adj.*), Spirited, witty [रसिक]. *Rasikatá* (Att. 199).

RASITAM̊, Thunder [रसित]. Ab. 49.

RASMI, and (by metathesis) **RAM̊SI** (*m.*), A rope; rein, bridle; a ray of light [रश्मि]. Ab. 64 (*ram̊si*, ray), 448 (*rasmi*, rope), 1043 (*rasmi*, both meanings). *Rasmiyo gaṇhāti*, to take the reins (220, 300). *Rasmiggáho*, holding the reins (Dh. 40). *Chabbaṇṇá rasmiyo*, rays of six colours (Mah. 108, 114). *Suriyarasmisamphasso*, touched by the sun's rays (Ten J. 119). *Ram̊sicúḷámaṇi*, a jewelled crest on the head of an image of Buddha representing rays of glory (Mah. 258). *Ekam̊ rasmim̊ vissajjesi*, sent forth a luminous appearance of himself (Dh. 95, see *Obháso*). The sun is called *sataram̊si*, *sahassaram̊si*, *uṇharam̊si*, and *ram̊simá* (Ab. 62, 63).

RASO, Sap, juice, best part or extract of a thing, essence, sweetness; liquid, fluid; juices of the body; quicksilver; flavour; taste, sentiment (see *Nátyaraso*); vigour, strength [रस]. Ab. 493, 804. The six tastes are, *kasávo*, *titto*, *madhuro*, *lavaṇo*, *ambilo*, *kaṭuko*, astringent or tart, bitter, sweet, salt, sour, acrid (Ab. 148). *Tittaraso* (adj.), bitter (Ten J. 109). *Súparaso*, flavour of the broth (Dh. 12). *Sabbam̊ rasam̊ dhammaraso jináti*, the taste or flavour of the Truth surpasses all other tastes (Dh. 64). *Ucchuraso*, sugar-cane juice (Pát. 90). *Goraso*, essence or produce of the cow (see sep.). Of the nectar of a flower (Dh. 10). *Rasaharaṇí* is a name for the nerves of sensation. (Ab. 280). *Rasopeto* (adj.), endowed with flavour, tasty, sweet (F. Ját. 1, of a mango). *Tassa rasam̊ pivitvá*, having sucked his juices (Dh. 412, of a spider who has caught an insect). From F. Ját. 58, line 1, it would appear that mountains are supposed to contain a juice or sap which can be expressed by crushing them. *Dhammarasena santappayitvá*, having satisfied him with the sweet essence of the Law (Ras. 20). *Pavivekarasam pitvá*, having tasted the sweets of solitude (Dh. 37). *Rasaváhiní* (f.), bringing sweetness (name of a book). *Rasa* is one of the Āyatanas.

RASSO (*adj.*), Short [ह्रस्व]. Ab. 708; Dh. 73. *Rasso*, a dwarf (Ab. 319). In gram. *rasso saro*, a short vowel (Sen. K. 201). *Rassako*, short = ह्रस्वक (Kh. 15).

RATANAM̊, A jewel; a precious or desirable thing [रत्न]. Ab. 489, 1062. The seven ratanas or precious minerals are *suvaṇṇam̊*, *rajatam̊*, *muttá*, *maṇi*, *veḷuriyam̊*, *vajiram̊*, *pavāḷam̊*, gold, silver, pearl, gems (as sapphire, ruby), cat's eye, diamond, coral (Ab. 490; B. Lot. 319). *Maṇiratanam̊*, a precious stone (Dh. 161). *Ratanákaro*, the ocean (Ab. 659, *ákaro*). *Ratanamayo* (adj.), made of jewels, or jewelled (Mah. 179; Ras. 28). The three ratanas or Treasures (*tíṇi ratanáni* or *tiratanam̊*, or *ratanattayam̊* = रत्नत्रय) are *Buddho*, *dhammo*, *sańgho*, Buddha, the Law or Truth, and the Church or Clergy (Mah. 27, 174; Dh. 122). *Rattanattayagáravo*, venerating the three Jewels (Mah. 127). *Kambalaratanam̊*, a valuable or costly blanket (Alw. I. 75). - *Amaccaratanam̊*, a valued minister (F. Ját. 48). The seven treasures of the Cakkavattin are *cakkaratanam̊*, *hatthiratanam̊*, *assaratanam̊*, *maṇiratanam̊*, *itthiratanam*, *gahapatiratanam̊*, *parináyakaratanam̊*, the wheel, the elephant, the horse, the gem, the empress, the retinue of householders, the crown prince (Man. B. 127; B. Lot. 583). At Pát. 18, line 20 (*aniggataratanake*), *ratana* means the queen (*ratanam̊ vuccati mahesí*, Pát. 93), in the next paragraph it means a gem. There is a measure of length called *ratanam̊*, equivalent to the *hattha* or cubit (two vidatthis); it must be the Sanskrit रत्नि (Ab. 196, 268; Alw. I. 76). At Mah. 128 the reading is I think *ratanattayassa ratanattam̊*, the preciousness of the Three Gems (रतनत्व).

RATANIKO (*adj.*), A ratana in length [*ratana* + इक, or अरत्नि + क]. Ját. 7.

RATHĀCĀRĪ (*m.*), A charioteer [रथ + आचारिन्]. Ab. 376.

RATHĀNĪKAM̊, An array of chariots [रथानीक]. Ab. 383.

RATHAREṆU (*m.*), A very minute measure of weight, a mite (Ab. 194). The Sanskrit is त्रसरेणु

RATHĀROHO, One who fights from a chariot [रथारोह]. Ab. 376.

RATHESABHO, A king, lit. lord of charioteers [acc. to Subh. रथिन् + ऋषभ]. Mah. 40, 84, 169.

RATHIKĀ (*f.*), A carriage road or street [रथ + इका, comp. रथ्या and *raccha*]. Ab. 202.

RATHIKO, One who fights from a chariot [रथिक]. Ab. 376.

RATHO, A car, two-wheeled carriage, chariot [रथ]. Ab. 372. *Rathavaro*, a state chariot (Ten J. 54). *Rathakáro*, and *-kárako*, a coach-builder, carpenter (Ab. 506; Sen. K. 468, 470; see *Mahá·aro*). *Rathacaro*, a charioteer. *Rathagutti* (f.), a fence surrounding a chariot to prevent collisions (Ab. 374)

RATI (*f.*), Pleasure; love, attachment; sexual intercourse [रति]. Ab. 317, 1056; Dh. 6, 34, 55. *Sabbaṁ ratiṁ dhammarati jináti*, delight in the Truth surpasses all other delights (Dh. 64). Ab. *ratiyá* (Dh. 39). *Ratiṁ karoti* (with *loc.*), to delight in (Kh. 21).

RATIMĀ (*adj.*), Having pleasure in [रतिमत्].

RATO, see *Ramati.*

RATTAKKHĪ, and **RATTAKKHO** (*adj.*), With blood-shot eyes, grim, fearful (of a *rakkhasa*) [रक्ताक्षिन्, रक्ताक्ष]. Mah. 230; Att. 204.

RATTAṀ, Night [रात्र]. Acc. used adverbially, *rattaṁ*, by night (Ab. 1147). Generally used, as in Sanskrit, at the end of a compound, as a substitute for *ratti. Dígharattaṁ*, a long time (Kh. 12). *Puṇṇarattaṁ*, midnight (Gog. Ev. 23). *Aḍḍharattaṁ*, six P.M. (Ját. 63). Instr. *Ekarattena*, in a single night (Ját. 64). Dat. *cirarattáya*, for a long time (Ab. 1136).

RATTAÑÑŪ (*adj.*), Experienced [रात्र + ज्ञ]. *Ye te bhikkhú therá rattaññú cirapabbajitá saṅghapitaro saṅghaparináyaká*, such priests as are elders, men of many days, long ordained, fathers of the church, dignitaries of the church (Par. S.). The comment on this passage says merely *bahurattiyo jánantíti rattaññú*, "these are *rattaññú* who knows many nights." I find in Sám. S. A. a fuller explanation: *pabbajjato paṭṭháya atikkantabahurattiyo jánátíti rattaññú*, "he is *rattaññú* who knows many nights passed since his ordination." There can be little doubt that the compound is a synonym of *cirapabbajito*, and means one to whom many days have elapsed since his ordination, and inferentially a priest of experience and wisdom.

RATTAPĀ (*f.*), A leech [रक्तप]. Ab. 675.

RAṬṬHAṀ, Kingdom, realm, country, land, district [राष्ट्र]. Ab. 189; Ten J. 109; Dh. 15, 52, 54, 58. *Antoraṭṭhe tiroraṭṭhe*, in one's own country, in a foreign country (Pát. 107). *Raṭṭhavásino*, inhabitants (Das. 21). *Kambojaraṭṭhaṁ*, the Camboja country (Alw. I. xlv). *Raṭṭhádhipo*, a king (Ab. 334, *adhipo*).

RAṬṬHIKO, and **RAṬṬHIYO**, An inhabitant [राष्ट्रिक, राष्ट्रिय]. Mah. 204.

RATTI (*f.*), Night [रात्रि]. Ab. 69; Dh. 53. *Aḍḍharatti*, six P.M. (Gog. Ev. 23). *Rattikkhayo*, end of night, dawn (Ját. 19). *Rattibháge* (loc.), in the night-time (Dh. 119, 222, 130; .Das. 8). *Rattiṁ taṁ*, on that night (Mah. 17). *Ekarattiṁ*, for one night (Ját. 62). *Rattiṁ rattiṁ*, night after night (Mah. 175). *Rattiṭṭhánaṁ*, place in which the night is spent (Dh. 81, 286, 394). *Rattidhammasavanaṁ*, evening service (Ten J. 12). *Rattibhattaṁ*, supper (F. Ját. 55). Acc. used adverbially: *rattiṁ*, by night, at night. *Rattiṁ bhuñjitvá*, having eaten at night, viz. having supped (Mah. 165). *Yathá divá tathá rattiṁ*, as by day so by night (Das. 21, comp. Dh. 365). *Rattikkhitto*, shot by night (Dh. 44). *Rattúparato*, abstaining from food at night (*uparato*). *Ekarattiváso* (adj.), spending one night (Dhaniya S.).

RATTINDIVO, A day and a night [रात्रिंदिव]. *Eko rattindivo* (Dh. 227). *Sakalaṁ rattindivaṁ*, the whole twenty-four hours. Acc. adverbially: *Rattindivaṁ khuppipásaṁ sahanto*, night and day enduring thirst (Ten J. 116, comp. Das. 25).

RATTO (*adv.*), By night [रात्रौ]. Dh. 52; Kh. 6.

RATTO (*p p p. rajati*), Coloured, dyed; red; agitated or inflamed by passion (Mah 43); fond of, attached to [रक्त]. Ab. 923. *Rattacandanaṁ*, red sandal (Ab. 301). *Rattagávi* (f.), a red cow (Ab. 497). *Rattamaṇi*, ruby (Ab. 491). *Rattátisáro*, dysentery (Ab. 325). *Rattaphalá* (f.), Momordica Monadelpha (Ab. 591). *Rattakambalo*, a crimson blanket (Mah. 177). *Rattáni akkhíni*, blood-shot eyes (Mah. 230). *Ratto atthaṁ na jánáti*, the man who is agitated by passion knows not the true meaning (Alw. I. 107). *Rágaratto*, dyed with human passion (Dh. 62). *Tassá rattamánaso*, his mind filled with passion for her (Mah. 61). Neut. *rattaṁ*, blood (Ab. 281), copper (Ab. 923). *Rattapáno* (adj.), drinking blood (Ras. 20).

RAVĀ (*f.*), Noise [from रु]. Ab. 128; B. Lot. 649.

RAVATI, To cry, make a noise [रु]. P.pr. *ravamano*, braying (F. Ját. 15), *ravanto* (Ten J. 120, of the cry of birds). Aor. *ravi* (F. Ját. 15, 49), *arávi* (Mah. 64).

RAVI (*m.*), The sun [रवि]. Ab. 63. *Ravihaṁso*, name of a bird (Ab. 626). *Ravivaṁso*, the solar dynasty *Raviváro*, Sunday (also *ravidinaṁ*).

RAVO, and **RĀVO**, Noise, cry, shout [रव, राव]. Ab. 128. *Gadrábharavo*, bray (F. Ját. 15; *-rávo*, Mah. 250). *Hatthiravo*, trumpeting of an elephant (Dh. 157). *Ravo*, of the sound of music (Dh. 191). *Mahárávo*, a mighty shout (Mah. 64). *Tuṭṭharávo*, cries of joy (Ten J. 120, of birds).

RAYO, Speed [रय]. Ab. 40.

RE (*interj.*), Heigh! holloa! [रे]. Ab. 1139. *Tiṭṭha re*, holloa, stop! (Dh. 220).

REKHĀ (*f.*), A line, streak [रेखा]. Ab. 539.

REṆU (*m.f.*), Dust; pollen [रेणु]. Ab. 395, 883

REVATĪ (*f.*), Name of a Nakkhatta [रेवती]. Ab. 60.

RIPU (*m.*), An enemy [रिपु]. Ab. 344. Pl. *ripavo*

RIRĪ (*f.*), Brass [रीरि]. Ab. 492 (*ríri* is a misprint.

RITE (*adv.*), Except, without [ऋते]. Ab. 1137. With abl. acc. or instr. *Rite saddhammá* (or *saddhammaṁ* or *saddhammena*) *kuto sukhaṁ labhati*, where can a man find happiness but in true religion? (Sen. K. 318).

RITTAKO (*adj.*), Empty [रिक्तक]. Ab. 698.

RIṬṬHAṀ, Sin; misfortune [रिष्ट]. Ab. 1064

RITTO (*p.p.p.*), Empty [रिक्त]. Dh 210

ROCANO (*adj.*), Shining [रोचन]. Masc. *rocano*, a sort of cotton (Ab. 565).

ROCATI, To appear good, please [रुच्]. *Niváso tattha rocatu*, may it please you to stop there (Mah. 84). With dat. *Samaṇassa rocati saccaṁ*, the truth is pleasing to the ascetic (Sen. K. 320). Pass. *ruccati*, to please (with dat.). *Yaṁ vo ruccati taṁ kareyyátha*, whatsoever seems good to you that do (Dh. 154). Pr. also *ruccate* (Dh. 147). Aor. *rucci* (Dh. 84). Caus. *roceti*, to approve, choose (Mah. 17, 18, 260; Dh. 122). *Parahiṁsam arocento*, not wishing the death of other creatures (Mah. 231).

RODANAṀ, Weeping [रोदन]. Att. 218.

RODATI, and **RUDATI**, To weep, wail [रुद्]. Pr. *rodati* (Dh. 95, 129, 156). Fut. *rodissati* (Dh. 95). P.pr. *rodam* (Dh. 12), *rudaṁ* (Das. 32), *rodanto* (Dh. 94, 95), *rodamáno* (Dh. 109; Mah. 204), *rudanto* (Lot. 863). Inf. *roditum* (Ját. 55). Ger. *roditvá* (Mah. 56; Dh. 85), *ruditvá* (Mah. 217). Imperat. *ruda* (Ját. 65). P.p.p. neut. *roditaṁ*, weeping, lamentation (Ab. 165).

RODHAṀ, A bank, dam [रोधस्]. Ab. 664.

RODHANAṀ, Obstructing [रोधन]. Ab. 989.

RODHO, Stopping, obstruction [रोध]. *Parapáṇarodho*, life-slaughter.

ROGĪ (*adj.*), Sick, ill [रोगिन्]. Mah. 243.

ROGO, Disease. [रोग]. Ab. 323. *Akkhirogo*, ophthalmia (Dh. 81). According to Gogerly the five rogas are *kuṭṭhaṁ*, *gaṇḍo*, *kiláso*, *soso*, *apamáro*, leprosy, boils, dry leprosy, phthisis, epilepsy, *Rogahári* (m.), a physician (Ab. 329).

ROHI (*m.*), The tree Andersonia Rohitaka [रोहि].

ROHIṆĪ (*f.*), A red cow; name of a Nakkhatta [रोहिणी]. Ab. 58, 497, 1093; Mah. 118.

ROHISO, A kind of deer [रोहिष]. Ab. 612.

ROHITAKO, The tree Andersonia Rohitaka [रोहितक]. Ab. 566.

ROHITO (*adj.*), Red [रोहित]. Ab 911. Masc. *rohito*, the colour red (Ab. 95), the fish Cyprinus Rohita (Ab. 671; F. Ját. 53), a kind of deer (Ab. 612).

ROMAṀ, The hair on the body of men and animals [रोमन्]. Ab. 259. *Romamayo* (adj.), woollen (Ab. 298).

ROMAÑCO, Horripilation [रोमाञ्च]. Ab. 175.

ROṆṆAṀ, see *Ruṇṇaṁ*.

ROPANAṀ, Planting [रोपण]. Mah. 87.

ROPETI (*caus.*), To set up; to put in the ground, plant, sow [रोपयति]. *Pásayaṭṭhiyo r.*, to set up (plant in the ground) the sticks of a snare (Ten J. 51). Of sowing a seed (Mah. 87, 119). Of setting up or planting a tree (Dh. 188; Mah. 117, 210; F. Ját. 6). P.p.p. *ropito* (F. Ját. 6; Mah. 86). *Ropápeti*, to cause to be planted or sown (Mah. 211; F. Ját. 5).

RORUVO, Name of a Naraka [रौरव]. Ab. 657.

ROSAKO (*adj.*), Wrathful [रोषक]. Alw. N. 121.

ROSANEYYO (*adj.*), Capable of being enraged, irritable [from रुष्].

ROSANO (*adj.*), Angry [रोषण]. Ab. 732; Sen. K. 473.

ROSETI (*caus.*), To annoy [रोसयति]. Alw. N. 120.

ROSO, Anger [रोष]. Ab. 164.

RUCCANAKO (*adj.*), Pleasing, satisfying (last + क) Ras. 38.

RUCCANAṀ, Choice, pleasure (from *ruccati*). Dh. 232.

RUCCATI, see *Rocati*.

RUCI (*f.*), Light, splendour, ray; desire, inclination, pleasure, preference [रुचि]. Ab. 64, 163. *Pabbajjáya ruciṁ uppádetvá*, having conceived a desire for ordination (Dh. 117). Pát. xvi.

RUCIMĀ (*adj.*), Brilliant [रुचि + मत्].

RUCIRO (*adj.*), Brilliant, beautiful; agreeable [रुचिर]. Ab. 693; Dh. 10; Mah. 68, 115.

RUDATI, see *Rodati*.

RUDDHO (*p.p.p. rundhati*), Obstructed [रुद्ध]. Ab. 745.

RUDDO (*adj.*), Furious [रुद्र]. See *Náṭyaraso*. Subh. quotes *kodhopacayasabhávo ruddaṁ*.

RUDHIRAṀ, Blood [रुधिर]. Ab. 281; Ras. 22.

RÚHATI, To grow, grow up, flourish [रुह्]. Of a tree or plant (Dh. 60, comp. *sassáni na rúhanti*, Yátr.). *Tasmiṁ anuvádo na rúhati*, blame does not arise against him (Pát. 63). *Sabhágatassa vacanaṁ na rúhati*, his word has no weight in a court of justice (Sig. S.). *Abhútavacanaṁ tasmiṁ rúhati*, false reports get ground concerning him (Ditto).

RUHO *(adj.)*, Growing [रुह]. Only at the end of a compound, e.g. *mahíruho, paṅkerukaṁ, uttamaṅgaruho.*

RUJĀ *(f.)*, Disease, pain [रुजा]. Ab. 323; Alw. I. vii.

RUJATI, To cause pain [रुज्]. With gen. *Pádá rujanti me*, les jambes me font mal, my legs ache (Mah. 60); *Devadattassa rujati*, D. is in pain (Cl. Gr. 144). *Pubbe me akkhíni thokaṁ rujiṁsu*, at first my eyes hurt me a little (Dh. 89).

RUKKHAKO, A small tree [वृक्षक]

RUKKHAMŪLIKO *(adj.)*, One who lives at the foot of a tree (*rukkhamúla*+ इक). *Rukkhamúlikaṅgaṁ*, is one of the dhutaṅgas, and enjoins residing in the open air at the foot of a tree (B. Int. 309; Man. B. 327; E. Mon. 134).

RUKKHAVĀ *(adj.)*, Having trees, wooded [वृक्ष + वत्]. Cl. Gr. 129.

RUKKHO, A tree [वृक्ष]. Ab. 539. *Rukkhamúlaṁ*, root or foot of a tree. *Ekasmiṁ rukkhamúle*, at the foot of a certain tree (Mah. 49). *Rukkhádaní* (वृक्षादनी), a parasitical plant (Ab. 580). *Rukkhaggaṁ*, top of a tree (*agga*). At F. Ját. 12 the reading should, I have no doubt, be *rukkhakoṭṭako*, "woodpecker."

RUKKHO *(adj.)*, Rough; cruel [रूक्ष]. Ab. 977. Comp. *Lúkho.*

RUNDHATI, and **RUNDHĬTI**, To restrain, shut up [रुध्]. Mah. 116.

RUṆṆAṀ, Weeping, lamentation. Ab. 165; Kh. 12; Das. 36. This interesting form is the equivalent of रुदन, through an intermediate form *rudna*, the *ṇ* being due to the influence of the initial *r*. I have also met once with *roṇṇa* = rodana.

RŪPAKAṀ, A figure, image, representation [रूपक]. Mah. 154, 163, 183; Dh. 217; Das. 7.

RŪPAṀ, Form, figure, shape; image, representation; the body; in gram. a verbal or nominal form; beauty; natural state; characteristic [रूप]. Ab. 825. *Síhavyagghádirúpáni*, representations (bas-reliefs) of lions, tigers and other animals (Mah. 163). *Loharúpáni*, bronze statues (Mah. 226). *Ravicandatárarúpáni*, representations (on cloth) of the sun, moon and stars (Mah. 179). *Parijiṇṇaṁ idaṁ rúpaṁ*, worn out is this bodily form (Dh. 27). *Migarúpáni*, bodies of animals (Dh. 155). *Itthirúpaṁ*, a female figure (Dh. 315). At Alw. I. 101 we have *rúpaṁ sikkhati*, which D'Alwis renders "learn drawing." *Rúpúpagato*, possessing form (Dh. 210). *Rúpasaññá*, consciousness of form. *Godhárúpena*, under the form of an ignana (Mah. 166, comp. 48). *Uttamarúpadharo* or *-sampanno*, possessed of remarkable beauty (Dh. 338). *Rúpasirí* or *rúpasampatti*, personal splendour or beauty (Ját. 60; Ten J. 51, 112). *Rúpappattá itthiyo*, beautiful women (Ját. 61). *Rúpanandá*, name of a younger sister of Gotama Buddha (Dh. 313). Much used as the last part of adjectival compounds: *Cárurúpo*, of pleasant form, beautiful (Mah. 200); *Múḷharúpo*, foolish (Dh. 47); *Kilantarúpo*, weary (Dh. 401; *Mahákilantarúpo*, very weary, Dh. 263); *Āturarúpo*, ill (Dh. 97); *Taramánarúpo*, all trembling (Gog. Ev. 28); *Asamánarúpo*, dissimilar; *Akattabbarúpo háso*, unseemly mirth (Dh. 312); *Sádhurúpo*, excellent (Dh. 47).—*Rúpa* is one of the technical terms of the Buddhist metaphysics. A sentient being consists of an aggregate of *nama* and *rúpa* (see *Námarúpaṁ*), by the latter of which are designated the material or physical elements and attributes of the individual. *Rúpakkhandho* is the first of the khandhas: it consists of twenty-eight subdivisions, enumerated by Hardy at Man. B. 399. The Pali text I take from Visuddhi Magga: *paṭhavidhátu, ápodhátu, tejodhátu, váyodhátu, cakkhuṁ, sotaṁ, ghánaṁ, jivhá, káyo, rúpaṁ, saddo, gandho, raso, itthindriyaṁ, purisindriyaṁ, jívitindriyaṁ, hadayavatthu, káyaviññatti, vacíviññatti, ákásadhátu, rúpassa lahutá, rúpassa mudutá, rúpassa kammaññatá, rúpassa upacayo, rúpassa santati, rúpassa jaratá, rúpassa aniccatá, kabaliṅkáro áháro*, earth, water, fire, air, the eye, the ear, the nose, the tongue, the body, form, sound, smell, taste, virility, femininity, vitality, the heart, gesture, speech, space or void (explained as the orifices of the mouth, nose, etc.), buoyancy, elasticity, pliability, accumulation, duration, decay, impermanence, material food (see Man. B. 399). Of these twenty-eight the first four are called *bhútarúpaṁ*, the remainder *upádáyarúpaṁ*, which Vij. renders "elementary matter" and "accidental matter." Vij. says that *ákásadhátu* is explained to mean the space surrounding an object by which its form and size are known. For *rúpakáyo* see *Káyo.*—In another technical sense *rúpaṁ* or Form is the correlative of *cakkhu* or the Eye, being that whereon the eye feeds or exercises itself, and means anything perceptible to the sense of sight (comp. *cakkhumanto rúpáni dakkhinti*, "they that have eyes to see shall see forms," and see *Áyatanaṁ*).—The whole realm of sentient existence is divided into *rúpaloko*, and *arúpaloko*, the realm of beings that have form, and the realm of beings that have no form. The latter consists of the four arúpabrahmalokas, and the former of all the other worlds (the kámaloka and the rúpabrahmaloka). For the *rúpabrahmaloko*, see *Brahmaloko.* For *rúpabhavo*, see *Bhavo.* *Rúpávacaro* is the rúpabrahmaloka (see *Avacaro*).

RŪPAVĀ (*adj.*), Having form; beautiful [रूपवत्]. Alw. N. 72. *Gokaṇṇarúpavá*, under the form of an elk (Mah. 78, comp. 111). Fem. *rúpavatí*, beautiful (Mah. 61).

RŪPI (*n.*), Silver. Ab. 489. *Rúpimayo* should be read at Sen. K. 401.

RŪPĪ (*adj.*), Having form; beautiful [रूपिन्]. Alw. N. 72. Fem. *rúpiní*, beautiful (Mah. 43).

RŪPIKĀ (*f.*), An image, statue. Das. 26.

RŪPIYAṀ, Silver; bullion [रूप्य]. Ab. 486, 489, 903. Pát. 10.

RUPPANAṀ, Being formed [pass. रूप् + यन].

RŪPŪPAJĪVINĪ (*f.*), A harlot [रूपोपजीविनी]. Ab. 233.

RURU (*m.*), A sort of deer [रुरु]. Ab. 619.

RUTAṀ, Cry, noise [रुत]. Ab. 130.

RUṬṬHO (*p.p.p.*), Enraged [रुष्ट]. Mah. 72, 246, 261.

S.

SA-, "own," see *So* (1).

SA, see *So* (2).

SA, A prefix much used as the first part of compound adjectives and adverbs, and generally conveying the idea of possession or similarity [स]. Some of these compounds are peculiar to Sanskrit, as *sace, santikaṁ, seyyathá, sakubbaṁ.* Most of the compounds with *sa-* will be found separately. I here give a few others. *Sabáṇo sasarásano*, with his bow and quiver (Ras. 28). *Salajjo*, ashamed (Dh. 403). *Saphalako*, shield and all (Mah. 154). *Sakhuro*, hoofs and all (Ját. 9). *Saseno*, with an army (Att. 197). *Sahatthí*, with his elephant (Mah. 155). *Sabhariyo*, with his wife (Alw. I. xlv). *Sabandhano*, together with its ligaments (of the tongue). *Sasambhamo*, with great confusion (Mah. 31). *Sapariggaho*, having a family. *Sakadaliphaládíni nánáphaláni*, various fruits, including banana fruits, etc. (Dh. 108). The compound *sadásíhi*, "with her handmaidens," at Dh. 240 is interesting, but I have met with no other instance of this use of *sa*, and it may after all be an error of the copyist for *saha dásíhi.*—In Pali, as in Sanskrit, the opposite of words compounded with the privative *a-* is either the simple word or the word compounded with *sa-*. Thus of the former we have *anariyo* "ignoble" and *ariyo* "noble," *asádhu* "bad" and *sádhu* "good"; and of the latter *aviññáṇako* "unconscious" and *saviññáṇako* "conscious," *aphalo* "fruitless" and *saphalo* "fruitful." But in Pali the use of *sa-* is sometimes extended beyond what would be admissible in Sanskrit, for the sake of emphasis or forcible antithesis. An interesting case will be found at Dh. p. 10, where *saphalá hoti sakubbato* is opposed to *aphalá hoti akubbato.* Here we should properly have simply *kubbato* as the opposite of *akubbato*, but *sa-* is pleonastically added to make the antithesis and rhythm complete. Mr. Fausböll is wrong in supposing *sakubbaṁ* to be for *sakkubbaṁ* (from सत्कृ); the use of *sakkaccaṁ* by the commentator is either a coincidence or an etymological error. A still more remarkable instance of this anomalous use of *sa-* is to be found in *sace* "if." At first sight it appears impossible to account for the addition of स to चेत्, but when we find it opposed to *noce* "if not," as at Dh. p. 58, we see at once that it was added, as in *sakubbaṁ*, to obtain a complete antithesis.

SĀ (*m.*), A dog [श्वन्]. Ab. 518, 808. Pl. *sáno*, acc. sing. and gen. pl. *sánaṁ* (Sadda Níti).

SABALO (*adj.*), Variegated, mottled [शबल]. Ab. 99. Metaphorically: *a-sabaláni síláni*, unvaried or unbroken moral practices, duties carried out with unvarying punctuality and thoroughness.

SABBABHUMMO, A universal monarch [सर्व + भूमि + य, the S. equivalent is सार्वभौम]. Ab. 335.

SABBADĀ (*adv.*), Always [सर्वदा]. Dh. 37; Kh. 13.

SABBADHI (*adv.*), Everywhere, on every side, in every respect. Ab. 1161; Dh. 17, 60; Gog. Ev. 23. How is this remarkable form to be explained? Comp. *ἀλλοθι*, *παντοθι*, etc.

SABBAKO (*adj.*), All, every [सर्वक].

SABBAṄGAPACCANGĪ (*adj.*), Provided with greater and less members or requisites, complete in all its parts [सर्व + अङ्ग + *paccaṅga* + इन्].

SABBAÑJAHO (*adj.*), Leaving everything [सर्व + *jaha* from हा]. Dh. 63.

SABBAÑÑŪ (*adj.*), Omniscient [सर्वज्ञ]. This is a common epithet of a Buddha, the only being who is omniscient (Ab. 1). *Sabbaññubuddho*, a Supreme Buddha, as opposed to a Pacceka Buddha (Alw. I. 76). *Sabbaññúbodhi*, omniscience (Ten J. 120). Gen. *sabbaññussa* (Ten J. 1).

SABBAÑÑUTĀ, and **-ÑÑŪTĀ** (*f.*), Omniscience [last + ता]. *Sabbaññutappatti*, attainment of omniscience (Ját. 2). Dat. *sabbaññútáya* (Att. 202). Acc. *sabbaññutaṁ* (Dh. 118; Ját. 56; Alw. I. 77). *Sabbaññutañáṇaṁ*, omniscience (Dh. 118, wrongly corrected to *ú*; Att. 215). *Sabbaññútañáṇaṁ*, (with long *u*, Alw. I. 77; Dh. 320, 343, 414; Gog. Ev. 2; Ját. 75). The forms with long and short *u* are both right. The base is taken as *ú*, and in adding *-tá* this may be either retained or shortened (comp. *paññává* and *paññavá*, *cittíkáro* and *cittikáro*, *uttánikato* with *bhasmíkaraṇaṁ*, etc.). Comp. also *mattaññútá* (Dh. 345) and *mattaññutá* (Dh. 34).

SABBASO (*adv.*), Wholly, altogether, from beginning to end, throughout [सर्वशस्]. Dh. 47, 66, 74, 183; Mah. 172, 252.

SABBATHĀ (*adv.*), In every way, thoroughly [सर्वथा]. Mah. 11, 12; Gog. Ev. 4.

SABBATHATTĀ (*adv.*), In every way [सर्वथा + त्व abl.]. Sen. K. 415.

SABBATO (*adv.*), From every side [सर्वतस्]. Ab. 1146.

SABBATTATĀ (*f.*), "Identification of all beings with oneself" (Vij.), i.e. universal goodwill [सर्व + आत्मन् + ता].

SABBATTHA, and **SABBATRA** (*adv.*), Everywhere [सर्वत्र]. Ab. 1161; Dh. 15 (under all circumstances); Alw. I. cvii. *Sabbatthasaṁvaro*, restraint in all things (Dh. 65). *Sabbatthapaññatti*, a general enactment (one for all countries).

SABBATTHAKAṀ (*adv.*), Everywhere [last + क]. Ját. 51; Dh. 240, 254.

SABBĀVĀ (*adj.*), Entire [सर्व + वत् with lengthened vowel]. I have met with the acc. *sabbávantaṁ lokaṁ* (Saṅg. S.), the gen. *sabbávato káyassa* (Sám. S. A.), and the gen. pl. *sabbávataṁ uppalánaṁ* (Ditto).

SABBHI, see *Santo*.

SABBHŪTO (*adj.*), Real, true [सद्भूत].

SABBO (*adj.*), All, every; whole, entire [सर्व]. Ab. 702. *Sabbaṁ paháya*, leaving everything (Dh. 153). *Sabbe 'v' aṭṭhádasa*, eighteen in all (Alw. I. 65, *sabbe — eva*). *Sabbaṁ* appears from Gog. Ev. 47 to be a technical term for the combination of the báhira and ajjhattika Āyatanas. *Sabbalokasmiṁ*, in every world, or in the whole world (Kh. 16). *Sabbákárena*, in every way, thoroughly (*ákárena*, Dh. 433). *Sabbarattiṁ*, all night (Dh. 155). *Sabbítiyo*, all dangers (Ját. 27). *Sabbadisásu*, in all directions (Dh. 155). *Sabbiriyápathesu*, in all positions (Dh. 245). *Sabbaseto*, entirely white (F. Ját. 10; Dh. 158; Ten J. 54). *Sabbasádhu*, best of all (Mah. 252). *Sabbantimo*, last of all. *Sabbadaharo*, youngest of all (Ját. 56). *Sabbaheṭṭhimo*, lowest of all. *Imesaṁ samaṇabráhmaṇánaṁ sabbabálo sabbamúḷho*, the silliest and most stupid of all these ascetics and brahmins (Sám. S.). *Sabbalokavinásí*, destroying all mankind (Mah. 126). *Sabbakámadado*, conferring every wish (Dh. 161). *Sabba-apáyadukkhaṁ*, all suffering in states of punishment, or suffering in all the states of punishment (Dh. 245). *Sabbapariyosáne*, at the end of all. *Sabbapacchato*, last of all, behind everybody (Dh. 239). *Sabbapaṭhamaṁ* (adv.), first of all (Dh. 129). In grammar, *sabbanámaṁ* is a class of nouns embracing the pronouns and pronominal adjectives, the first on the list being *sabbo*. *Sabbáni sabbanámáni*, all nouns of the sabba class (Sen. K. 276). Fem. *sabbá* (Mah. 126, pl. *sabbá*, Mah. 2). Plur. *sabbe* (F. Ját. 8; Kh. 16). Gen. and dat. pl. *sabbesaṁ* (Mah. 83).

SABHĀ (*f.*), An assembly; a hall, court, mansion; a court of justice [सभा]. Ab. 210, 1101. *Devasabhopamo*, like an assembly-room or palace of the devas (Mah. 12, comp. 164; Dh. 191). *Sabháyaṁ nisíditvá vinicchayaṁ dentá*, sitting in the court of justice and giving judgment (Das. 25). *Sabhágato*, when in a court of justice (as a witness) *Sacivasabhá*, council of state (Alw. I. 112).

ABHĀGO (*adj.*), Common, shared by all, identical [स + भाग]. When all the members of a chapter of priests about to hold an uposatha are found to be guilty of the same offence, as eating in the evening, they are said to be *sabhágaṁ ápattiṁ ápanná*, guilty of a shared offence (Pát. 2, 28). At Pát. xx, 65, *sabhagavuttino* (pl.), living together or following the same mode of life (*ekájíviká sabhágajívika sabhágavuttino*).

SABHĀGO, Own share [स्व + भाग]. Mah. 137; Kamm. 29.

SABHĀJANAṀ, Courtesy [सभाजन]. Ab. 760.

SABHATTO (*adj.*), Vij. says this word means taking rice, accepting an invitation to a meal, see Pát. 15, 90. He adds, "A priest residing with others in a monastery having received and accepted an invitation is not at liberty to go without first obtaining the consent of his brethren." Sansk. स + भक्त.

SABHĀVO, Natural state, nature [स्वभाव]. Ab. 177. *Yathásabhávato*, according to its very nature (Dh. 209). *Suttasabhávato*, from its having the nature of a string (Alw. I. iv). *Viññáya lokassa sabhávaṁ*, having learnt the true nature of man (Att. 201).

SABHĀYAṀ, A hall of assembly. Ab. 210.

SABHIKKHUKO (*adj.*), Containing monks [स + भिक्षु + क]. Pát. 108.

SABHOGO (*adj.*), Wealthy [स + भोग].

SABHYO (*adj.*), Polite, well-bred, refined [सभ्य]. Ab. 333. *Sabhyo*, a member of an assembly, an assessor (Ab. 414).

SABRAHMACĀRĪ (*m.*), One who practises religious duties in association with others, a fellow student, fellow priest [सब्रह्मचारिन्]. Ab. 410.

SABRAHMAKO (*adj.*), Including the Brahma world [स + ब्रह्मन् + क]. Alw. N. 121.

SACCAKĀRO, Ratification; pledge, earnest [सत्यकार]. Ab. 471; Dh. 226.

SACCAKIRIYĀ (*f.*), Truth, act, asseveration [सत्य + क्रिया]. Hardy says, "A recitation is made of acts done either in this or some former birth, and by the power of this merit, when the recitation is truthfully made, the effect intended to be produced takes place, however wonderful its character may be" (E. Mon. 273). The first of several instances given by Hardy is that of an upásaka in Ceylon, whose mother being ill he went to her and solemnly asseverated, "I have never knowingly taken the life of any creature whatever from my childhood until now," whereupon she instantly recovered. At Mah. 151 we are told that when king *Duṭṭhagámaṇí* was waging war with the Tamils he made the solemn declaration, "This war is not for my aggrandizement, but for the re-establishment of religion; if this assertion is true may the armour of my men flash in the day of battle" (*taṁ tath' eva tadá ahu*, adds the chronicler, "the same day it came to pass accordingly"). In the Mahámorajátaka the converted fowler by the truthful asseveration that he has attained paccekabodhiñáṇa obtains the instantaneous miraculous release of all animals kept in confinement in India (Ten J. 120). The saccakiriyá of king Dhammásoka recorded at Mah. 113 is wrongly rendered by Turnour: it should be "If I am of undeviating faith in the commandment of Buddha, and if it, the great Bo-tree, is destined to go hence to the island of Laṅká, then let, etc."[1]

SACCĀPANAṀ, Ratification of a bargain [सत्यापन]. Ab. 471

SACCHANDO (*adj.*), Self-willed [स्वच्छन्द]. Ab. 728.

SACCHIKAROTI, To bring before one's eyes, see face to face, realize, experience, attain. Ger. *sacchikatvá*. P.f.p. *sacchikaraṇíyo*. P.p.p. *sacchikato* (Dh. 284). *Sacchikatalokuttaradhammo*, one by whom the lokuttaradhammas have been realized or attained (Dh. 361). There are two noun derivatives of this verb, *sacchikaraṇaṁ* and *sacchikiriyá*. *Maggaphalasacchikaraṇaṁ*, realizing or seeing face to face the Paths and Fruitions (Dh. 277). *Nibbánasacchikiriyá*, realization of Nirváṇa (Kh. 6). *Víriyaṁ n' árabhati akusalánaṁ dhammánaṁ paháṇáya kusalánaṁ dhammánaṁ sacchikiriyáya*, makes no effort for the abandonment of evil conditions, for the attainment of good conditions (Alw. I. 107). The corresponding forms in Sanskrit are sákshátkṛi, sákshátkṛita, sákshátkaraṇa, etc., but it must not be supposed that sacchi is a phonetic corruption of sákshát, it is really the Sanskrit sákshí, i.e. sáksha with *a* changed to *í* before kṛi (sákshíkṛi and sákshíkṛitya occur in Sanskrit); the *í* is shortened as in *uttánikato, yánikato, cittikato.* It is true that Ab. 1159 gives *sacchi* separately as an adverb meaning "in the presence of," but until we find an example of it I shall be disposed to look upon this as the result of a misconception, aided by the recollection of the adv. sákshát.

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[1] A remarkable instance of a *saccakiriyá*, though very un-Buddhistic in its spirit, will be found at 2 Kings i. 10, "And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty."

SACCO (*adj.*), True [सत्य]. *Girá saccá*, true speech, truth (Dh. 72; Ten J. 118). Neut. *saccaṁ*, truth (Dh 70), Nirváṇa, i.e. the True (Ab. 6), a solemn asseveration (Mah. 151, and see *Saccakiriyá*), truth in the sense of true doctrine or belief (Ab. 800). For the four cardinal truths of Buddhism see *Ariyasaccaṁ*. "*Sammutisaccaṁ*, that which is generally received as truth by the general consent of mankind, *paramatthasaccaṁ*, an axiom, self-evident proposition" (Att. 67). Adv. *saccaṁ*, truly, certainly, verily (Att. 206). *Saccasandho* (adj.), truthful, never swerving from the truth (Att. 62, 203). *Saccavádí* (adj.), truthful (Dh. 39). *Saccavajjaṁ*, veracity (B. Lot. 453). *Saccakálo*, time to speak the truth (Kamm. 4). *Saccaṁ nu kho etaṁ no*, is this true or not? (Dh. 339). *Satthá "saccaṁ kira tayá bhikkhu páṇátipáto kato" ti pucchitvá "saccaṁ bhante" ti vutte*, the Teacher having asked him, "Is it true, priest, that you have committed life-slaughter?" and receiving the reply, "It is true, Lord" (Dh. 416, comp. Das. 38, Ten J. 46, 111, Dh. 145, 302; *saccaṁ kira* is equivalent to "is what they say true?").

SACE (*indec.*), If [स + चेत्]. Ab. 1147. For etymology see art. *sa* (3). With pres. *Sace mayhaṁ saháyo sakkoti*, if my friend is able (Alw. I. 78, 103; Ten J. 113; Dh. 24; Mah. 260). With opt. *Sace labhetha nipakaṁ saháyaṁ*, if he should obtain a prudent friend (Dh. 58; Ras. 84). With conditional (Dh. 325). With fut. *Sace gamissámi*, if I shall go (F. Ját. 3, 9, 17; Mah. 110). *Sace 'jja* = *sace ajja* (Ras. 84). *Sac' assa* = *sace assa* (Dh. 156).

SACETANO (*adj.*), Conscious, animate, rational [सचेतन]. *Sattá sacetaná*, sentient beings (Gog. Ev. 55). *Ko hi náma sacetano.* what rational being . . ? (Mah. 260).

SACITTAṀ, One's own mind or heart or thoughts [स्व + चित्त]. Dh. 33, 58.

SACIVO, A minister, statesman [सचिव]. Ab. 340; Alw. I. 112.

SADĀ (*adv.*), Always [सदा]. Ab. 1153; Dh. 15, 37, 52. *Sadádaro* (adj.), always reverential (*ádara*, Ras. 27). *Sadágati* (m.), air, wind (Ab. 38).

SADĀCĀRO, Good manners, right or virtuous conduct [सदाचार]. Att. 85.

SADANAṀ, A house [सदन]. Att. 205.

SĀDĀNO (*adj.*), Having attachment to the world, worldly, unconverted [स + आदान]. Dh. 72

SADĀRO, One's own wife [स्वदार]. Ab. 783.

SĀDARO (*adj.*), Reverential; affectionate; enthusiastic [सादर]. Mah. 40, 84, 167, 206.

SADĀTANO (*adj.*), Perpetual [सदातन]. Ab. 709.

SADATTHO, One's own advantage or good [स्व + अर्थ with euphonic *d* inserted]. Both at Mah. 12 and Dh. 30 it is used in the sense of spiritual good.

SADDAHATI, To believe, to have faith [श्रत् + धा]. Pr. *saddahati* (Dh. 284). *Na koci saddahissati*, nobody 'll believe it (Dh. 305). With dat of the person believed: *Sace me na saddahatha*, if you don't believe me (Dh. 169, comp. 123, *amhákaṁ saddahitvá*). With acc. of the thing believed: *Tesaṁ vaco saddháno* (p.pres.), believing what they said (Ten J. 116); *Kammañ ca phalañ ca saddahitvá*, believing in merit and its reward (Dh. 288). Aor. *saddahi* (Dh. 169). P.pr. *saddahanto* (Dh. 157), also *saddaháno* and *saddháno*. P.f.p. *saddhátabbo* (Ten J. 52), *saddheyyo*, credible (Pát. 7).

SADDALO (*adj.*), Grassy [शाद्वल]. Ab. 187; Mah. 84. Masc. *saddalo*, dubbá grass (Ab. 599).

SADDANAṀ, Making a noise [शब्दन]. Ab. 117.

SADDHĀ (*f.*), Faith [श्रद्धा]. Ab. 949; Dh. 26, 59. Instr. *Saddháya katvá puññáni*, having done good works in faith (Mah. 209); *Saddháya pabbajito*, having through faith in Buddha taken orders (Das. 43, and not from worldly motives, see Dh. 86, 313); *Kálaṁ ghosesi saddháya*, in faith set up the call of refection (Mah. 167); *Saddháya dinno piṇḍo*, alms given in faith (comp. *saddhádeyyaṁ*, the offerings of the faithful, Dh. 395). *Mahásaddho* (adj.), having great faith. *Saddhádhano* (adj.), rich in faith (Alw. I. xiii). *Saddháyutto* (adj.), faithful, believing (Ab. 733). *Játasaddho Tathágate*, having believed or had faith in Buddha (Mah. 109). For *saddhádhuro*, see *Puggalo*. Par. S. A. says there are four sorts of faith, *ágamaníyasaddhá*, *adhigamasaddhá*, *pasádasaddhá*, *okappanasaddhá*, the first is the faith of a *sabbaññubodhisatta* (one who will become a Supreme Buddha), the second is the faith of the Ariyapuggalas, the third is faith in Buddha, the Law, and the Church (*aveccappasádo*), the last appears to mean outward or seeming faith which makes a man keep up appearances, but does not touch his heart (*táya hi saddháya samannágato saddhádimutto Vakkalitherasadiso hoti, tassa hi cetiyaṅgaṇabodhiyaṅgaṇavattaṁ kataṁ eva hoti upajjháyavatta-ácariyavattáni sabbavattáni púreti*). *Saddhávimutto*, emancipated (i.e. having attained Arhatship) by faith (*idaṁ dukkhan ti yathábhútaṁ pajánáti, ayaṁ dukkhanirodhagáminí paṭipadá ti yathábhútaṁ pajánáti, Tathágatappaveditá c'assa dhammá paññáya voditthá vocaritá paññáya, ayaṁ vuccati puggalo saddhávimutto* (Subh.). *Saddhánusárí*, walking by faith.

SADDHĀLŪ (*adj.*), Believing [श्रद्धालु]. Ab. 733.

SADDHAṀ, Alms offered to Petas, or the manes of deceased relatives [श्राद्ध]. Ab. 423, 949.

SADDHAṀ, said at Ab. 1147 to be an indeclinable with the sense of *ánukúlya*. I have not met with it elsewhere. Can it be सार्धम्? but see *Saddhiṁ*, which is given at Ab. 1136.

SADDHAMMO, Good doctrine, true religion, the true faith, the religion of Buddha; good condition [सत् + धर्म]. Dh. 7, 11, 33, 35, 65; Mah. 11. There are seven saddhammas or good states, faith, modesty, fear of sinning, learning, energy, intelligence, wisdom (*idh' ávuso bhikkhu saddho hoti hirimá hoti ottappí hoti bahussuto hoti áraddhaviriyo hoti upaṭṭhitasati hoti*, Saṅg. S.).

SADDHĀYIKO (*adj.*), Trustworthy [श्रद्धा + इक].

SADDHIṀ (*adv.*), With [सार्धम्]. Ab. 1136. With instr. *Mahatá bhikkhusaṅghena s.*, with a great company of priests; *Paṇṇákárena s. ágatá*, those who came with the present (Alw. I. 79); *Ten' áyasmatá s. pañca bhikkhusatáni ahesuṁ*, including this venerable man there were five hundred priests (Br. J. S. A.); *Tena s. gaccha*, go with him (Dh. 232); *Tena s. vissásaṁ akaṁsu*, struck up a friendship with him (F. Ját. 17, similarly *sallapati*, F. Ját. 12, *manteti*, Dh. 232); *Moliyá s.*, together with the top-knot (B. Lot. 864); *Tumhehi s. mittabhávaṁ icchati*, wishes for friendship with you (Alw. I. 73). With loc. *Cariyápiṭaka-apadánabuddhavaṁsesu s.* (see *Nikáyo*). With gen. *Gacchasi amhákaṁ s.*, will you come with us? (F. Ját. 17). In composition: *saddhiṁcaro*, one who walks with another, a companion (Dh. 58).

SADDHIVIHĀRĪ, and **-VIHĀRIKO**, A fellow or brother priest, one who lives at the same monastery with another [सार्धम् + विहारिन्, and विहारिक]. The disciples or pupils of a thera are called his S.'s (Ten Ját. 34; Mah. 19). Gogerly renders the word "co-resident priest," and D'Alwis "colleague." *Asaṁsaṭṭhavihâro sadá saddhivihárí*, who dwells apart from the world and always lives with his fraternity (Ját. 1).

SADDHO (*adj.*), Faithful, believing [श्राद्ध]. Ab. 949; Dh. 2, 303; B. Lot. 313.

SĀDDHO, SĀDDHYO, and **SĀDHIYO** (*p.f.p.*), Practicable [साध्य]. *Viriyena kiṁ asádhiyaṁ*, what cannot be accomplished by energy?

SADDO, Sound, noise; voice; a word [शब्द]. Ab. 128. *Padasaddo*, sound of footsteps (Mah. 228). *Saddavedhí*, one who shoots by sound, i.e without seeing the object aimed at (Mah. 143). *Saddaggaho*, the ear (Ab. 150). *Saddaṁ karoti*, to make a noise (Dh. 155, *mukhasaddaṁ*, a noise with the mouth). *Manussasaddo*, the human voice (Dh. 155, comp. 85). *Jayasaddaṁ ghosento*, uttering a shout of victory. Ten saddas, or noises and cries heard in a great city, are enumerated at Ját. 3, the noise of elephants, horses, chariots, drums, etc. *Sadda* or Sound is one of the external Āyatanas. *Kalyáṇo kittisaddo*, "good sound of fame," i.e. good report of a person's character, good reputation. *Pápasaddo*, evil report, ill-fame (Pát. 102). *Saddattho*, meaning of a word. *Saddasatthaṁ*, grammar (Alw. I. xiii).

SADDŪLO, A leopard [शार्दूल]. Ab. 611. At the end of a compound used in the sense of "excellent, pre-eminent" (Ab. 696).

SĀDETI, see *Sídati*.

SADEVAKO (*adj.*), Together with the devas or deva-world [स + देव + क]. *Ayaṁ loko sadevako*, this world together with the world of devas (Dh. 9. comment says, *imaṁ manussalokañ ca devalokena saddhiṁ*). *Sadevako* being a frequent epithet of the world of men, it is sometimes used substantively in the sense of "the world of men and devas," *ayaṁ loko* being omitted: *páraṁ gacchati lokaggo bhásayanto sadevakaṁ*, the chief of the world advances toward Nirváṇa, illuminating the world of men and of devas (B. Lot. 576); *Buddho* *hessaṁ sadevake*, I shall become Buddha in the world of gods and men (Ját. 14, on the same page the pl. *sadevaká* means men and gods, *manussá sadevaká*).

SADEVIKO (*adj.*), Accompanied by his queen [सदेवीक]. Mah. 205.

SĀDHAKO (*adj.*), Accomplishing [साधक]. *Sabbasattánaṁ nibbánasádhako*, obtaining Nirváṇa for all beings (B. Lot. 332). *Atthasádhako*, causing good, useful, beneficial (Dh. 332). Superlative, *sádhakatamo*, prime agent (Ab. 901).

SADHAMMĪ (*adj.*), Practising similar duties [सधर्मिन्]. Ab. 632.

SĀDHANAṀ, Accomplishment, effecting; materials [साधन]. It seems also to mean *káraka* or case relation (Ab. 890, the Sinh. translation has kartṛikaranádikáraka).

SADHANO (*adj.*), Rich [सधन].

SĀDHĀRAṆO (*adj.*), Common, joint, general [साधारण]. Ab. 718. *Sádháraṇapaññatti*, an enactment of universal application. *Sabbasádháraṇáraññaṁ*, a public garden (Ab. 538). *Kim me imehi sádháraṇena rajjena*, what is the good to me of kingdom shared (with me) by these? (Dh. 190). *Sabbasádhóraṇo* at Att. 204 appears to mean equal-minded or just to all. With gen. *Matakalebaraṁ sonasigúládínaṁ sádháraṇabhakkhabhútaṁ*, dead bodies, food which I share with dogs, jackals, etc. (Att. 205, comp. Kh. 14).

SĀDHETI (*caus.*), To accomplish, effect, prepare [साधयति]. *Rájakiccáni sádhentá*, performing state duties (Mah. 229, comp. Dh. 381). *Asanaṁ sádhenti taravo mama*, the trees afford me food (Att. 214). *Bhattáni sádhayitvá*, having got the rice ready (Mah. 49). P.p.p. *sádhito* (Ab. 743).

SĀDHIYYO, Better, and **SĀDHIṬṬHO**, Best [साधीयस् and साधिष्ठ].

SĀDHU (*adj.*), Good, excellent, right, proper; respectable, well-born [साधु]. Ab. 333, 693; Dh. 7, 12, 37, 65. *Sádhavo*, good men, the righteous (Mah. 242). *Sádhupuriso*, a good man (Ab. 956). *Sádhurúpo*, good, or (perhaps) comely, fair (Dh. 47). *Sádhukíḷanaṁ* or *sádhukíḷitaṁ*, sacred festivity, holy jubilee (Mah. 11, 124). *Sádhuvádo*, saying *sádhu*, assent, approbation (Att. 129, 195). *Sádhupaññá*, truly wise men (Mah. 215). *Sádhusammuti*, kind permission (Sen. K. 329). *Sádhusammato*, esteemed a good man (Alw. I. x). The neuter *sádhu* is much used as an interjection, well! good! (Ab. 1144). *Sádhúti vatvá*, saying, "Very well" (Mah. 231). *Sádhu táta*, very well, my son (F. Ját. 10). *Tena hi sádhu*, very well, then (F. Ját. 9). *Sádhu dassámi*, very well, I'll give it you (Dh. 159). *Sádhu sádhúti adhivásesi*, assented, saying, "Good, good" (Dh. 168, comp. Alw. I. 93). *Sádhu rañño dárikaṁ dassámi*, Yes, I'll give the king a damsel (Dh. 216). *Sádhu mayaṁ labheyyáma*, please let us receive, we would much like to receive (Dh. 107; Pát. xxii). *Yadi evaṁ sádhu*, if so it is well (Ditto). *Sádhu* is at the present day used in Ceylon at the Buddhist religious services, as a response, exactly as we use Amen. Comp. *Sádhukáro*. The voc. *sádhu* is sometimes used in addressing a person, as *sádhu ávuso Ānanda*, good brother Ānanda (Dh. 107). *Sádhu deva maṁ saraṇaṁ gaccha*, good my lord, trust in me (Dh. 173). Adverb: *sádhu*, well, excellently. *Me sádhu gaṇhantu sádhavo*, let good men listen to me well (Ját. 1). *Sakkáraṁ sádhu kárayi*, caused hospitality to be shown to him in a thorough manner (Mah. 231; comp. 246). *Nagaraṁ sadhu sajjiya*, having beautifully decorated the city (Mah. 240).

SĀDHUKAṀ (*adv.*), Well, thoroughly [साधु + क]. A substitute for the adv. *sádhu*. *Uppaṭṭhási sádhukaṁ*, served her assiduously (Mah. 24). *Taṁ rakkhá s.*, watch over him carefully (Mah. 47, comp. Dh. 192).

SĀDHUKĀRO, Saying *sádhu*, approval, congratulation [साधु + कार]. *Sádhukáraṁ dadáti*, to say *sádhu*, to shout applause, to express approval, to consent (Mah. 43; Ten J. 113; Dh. 234, 333). *sádhukárasahassáni*, thousands of shouts of *Sádhu* (Dh. 266).

SĀDHUTARO (*adj.*), Better [साधु+ तर]. Ras. 21.

SĀDIKKHO, and **SĀRIKKHO** (*adj.*), Similar [सदृक्ष]. Sen. K. 525, 526.

SADISATĀ, and **SADISATTAṀ**, Similarity [सदृशता, and सदृशत्व]. Dh. 390; Ab. 823.

SADISO (*adj.*), Like, similar [सदृश]. Ab. 530; F. Ját. 1. (*Saháyaṁ*) *sadisam attano*, a companion like himself (Dh. 12). *Apabbajitasadisá yeva homa*, we are just as if we had not given up the world (Dh. 153). *Tumhe pi no purimasadisá pi hotha*, do you also be to us as before, viz. be reconciled to us (Dh. 105). The grammars give a form *sádiso* (see Sen. K. 525), the *a* being lengthened, as in *khandhádiso*, on the analogy of *tádiso*, *mádiso*, etc. I havé not met with it in a text.

SĀDISSAṀ, Resemblance [सादृश्य]. Ab. 1174.

SĀDIYATI, To be willing, like, acquiesce, accept, permit [I think there can be little doubt that this singular form must be referred to स्वद्]. Of accepting a present (Pát. 8, 10). Of accepting an invitation (Pát. 15). *Purisapuggalassa chupanaṁ sádiyeyya*, should acquiesce in or permit a man's touching her (Pát. 94, 95). P.f.p. *sáditabbo* (Pát. 8, comment explains it by *gahetabbo*). Inf. *sádituṁ* (Pát. 79). I find the foll. in a comment, *kamayamánassa icchamánassa sádiyamánassa patthayamánassa*.

SĀDO, Taste [स्वाद्]. *Lohitussádo*, the taste of blood (Att. 206). *Appassádo* (adj.), having little taste, insipid (Dh. 34).

SĀDU (*adj.*), Sweet, agreeable [स्वादु]. Ab. 1067; Dh. 215. *Sádukaṇṭo*, name of a plant (*vikaṅkato*, Ab. 559).

SADUMAṀ, A house [सद्मन्]. Ab. 207.

SAGABBHO, A uterine brother [सगर्भ]. Ab. 249. *Sagabbhá* (f.), a pregnant woman (Mah. 203). At Mah. 244 *sagabbhaṁ sukhitaṁ aká* means, "cured her together with her unborn child," viz. enabled her to bring forth the child alive (she is said up to that time to have been delivered of none but still-born children).

SĀGALĀ (*f.*), and **SĀGALAṀ**, Name of a city, the capital of King Milinda [शाकल]. Ab. 200; B. Int. 620. The first introductory stanza of Milinda Pañha is, *Milindo náma so rájá Ságaláyaṁ puruttame abhigacchi Nágasenaṁ Gaṅgá 'va yatha ságaraṁ* (Trenckner).

SAGANDHAKO (*adj.*), Fragrant [सगन्ध + क]. Dh. 10.

SAGAṆO (*adj.*), Having a retinue; attended by an army [सगण]. Mah. 7, 203.

SAGĀRAVO (*adj.*), Respectful [स + गौरव]. With loc. *Dhamme sagáravo*, full of reverence for the Law (Mah. 213).

SĀGARO, An ocean [सागर]. Ab. 659; Mah. 242; Kh. 11. Subh. tells me that the oceans between the rocky circles (see Man. B. 12) are called *sídantaságara*. He adds that the oceans alluded to in Ab. 659 are *khíraṇṇava*, *nílaságara*, *pítaságara*, etc.

SAGĀTHAKO (*adj.*), Containing gáthás [स + गाथा + क]

SAGGO, Abandonment; natural state, nature; making, creating; chapter, section [सर्ग]. Ab. 911.

SAGGO, Heaven, paradise [स्वर्ग], Ab. 911; Dh. 23. *Sagga* is generally used to designate the kámávacaradevaloka (e.g. the Távatiṁsa heaven, Dh. 94). But it may also mean the whole deva world (the twenty-six heavens) as opposed to the apáyas (Dh. 75, 434). *Saggesu*, in the heavens (Kh. 7). *Saggáya gachati*, goes to heaven (Dh. 32). *Saggamokkhá* (pl.), heaven and Nirvána (Pát. 92). *Saggamaggo esa*, 'tis the way to heaven (of righteous judgment, Ten J. 1). *Saggavásí*, a deva (Ab. 11). *Saggapadaṁ*, heaven, lit. the heavenly lot or place (Ten J. 91, 107, see *Púreti*: Subh. says it means svargasthána, and adds that he believes *saggaputha* to be a wrong reading, an opinion in which I concur).

SAGGUṆO, Good quality [सद्गुण]. Att. 199.

SAGOTTO, A kinsman [सगोत्र]. Ab. 243.

SAHA (*adv.*), With, together with [सह]. Ab. 1136. With instr. *Tumhehi saha gacchámi*, I'll go with you (Mah. 177). *Saha gabbhena jívitakkhayaṁ pápuṇissámi*, I shall perish together with my unborn child (Dh. 155). *Sabbe 'v' aṭṭhádasa honti bhinnavádena te saha*, these, together with the heresies, are in all eighteen in number (Alw. I. 65). *Bhátará saha*, in conjunction with his brother (Mah. 256). *Saha udáhaṭaveláya*, at the moment of utterance (B. Lot. 432). *Saha* like *sa* is much used to form compound adjectives, the foll. are examples. *Sahasevako*, accompanied by his servants (Mah. 227). *Sahorodho sahámacco*, accompanied by his harem and ministers (*orodha*, *amacca*, Mah. 35, 229; Att. 197, 212). *Sahasaṅgho*, accompanied by his priests (Mah. 6). *Sahacetiyo*, having a chaitya (Mah. 201). *Sahakriyo*, possessing action, animate (Ab. 406). *Sahanukkamo*, together with what accompanies it (*anukkama*, Dh. 71). *Sahaseyyá*, lying with, sleeping with (Pát. 12).

SAHABHĀVO, Endurance [सह + भाव] Att. 199.

SĀHACARIYAṀ, Association [साहचर्य]. Context (Alw. I. vii).

SAHADHAMMIKO (*adj.*), Practising the same religious duties [सहधर्मिन् + क]. Ab. 438 (there are five classes, *bhikkhu*, *bhikkhuní*, *sámaṇero*, *sámaṇerí*, *sikkhamáno*). *Sahadhammiká*, *titthiyá*, co-religionists and unbelievers (Pát. 89). *Saha*-

dhammikaṁ is a term designating the ordinances of Buddha binding on all the priests (E. Mon. 143). *Sahadhammikaṁ náma yaṁ Bhagavatá paññattaṁ sikkhápadaṁ etaṁ sahadhammikaṁ náma* (Pát. 74, 92). *Sahadhammikaṁ vuccamáno* appears to mean "being spoken to by the priests about the observance of the laws of the priesthood" (Pát. 5, 17).

SAHADHENUKO (*adj.*), Accompanied by a cow [सह + धेनु + क]. Mah. 128.

SAHAGĀMĪ (*adj.*), Accompanying [सहगामिन्]. With instr. *Attaná sahagámino bhikkhú* (Dh. 81).

SAHAGATO (*adj.*), Accompanying or associated with, joined to [सहगत]. Ab. 833. With instr. *Sahagato uparájena,* who had gone with the sub-king (Mah. 130). Used in metaphysics as the last part of a compound in the sense of "connected with, based upon, imbued with, characterized by." *Mettasahagataṁ ceto*, thoughts based on good-will, friendly thoughts. *Domanassasahagataṁ cittaṁ*, thoughts accompanied with grief (Dh. 89, 99). See *Paṭṭhánaṁ.*

SAHAJĀTI, Name of a town in India (Vij.). Mah. 16, 17.

SAHAJĀTO (*adj.*), Born at the same time [सहजात].

SAHAJĪVĪ (*adj.*), Living with [सह + जीविन्]. Pát. 107.

SAHAJO, A uterine brother [सहज]. Ab. 249.

SAHAKĀRO, A sort of fragrant Mango tree [सहकार]. Ab. 557.

SAHAṀ, Power [सह, सहस्]. Ab. 398.

SĀHAṀ, see *So.*

SAHAMPATI (*m.*), This is an epithet of Mahábrahma, who is often called *Sahampatibrahmá* or *Sahampatimahábrahmá* (B. Int. 596; Man. B. 43, 56; Dh. 119). The etymology is exceedingly doubtful. The North Buddhist form is Sahámpati, which Burnouf renders "seigneur des êtres patients." Eitel says, "lord of the Sahaloka, which means the inhabitable part of every universe, embracing all who are liable to transmigration." I have never as yet met with *sahaloka* or *sahalokadhátu* in Pali.

SAHANAṀ, Endurance [सहन]. Dh. 170.

SAHANO (*adj.*), Enduring [सहन]. Ab. 732.

SAHASĀ (*adv.*), Hastily, arbitrarily [सहसा]. Ab. 1148. *Atthaṁ sahasá nayati,* to decide a case arbitrarily, to wrest judgment (*musávádena* Dh. 46). *Sahasá pitá te mato ti vutte,* if they said suddenly "Your father's dead" (Das. 4). *Sahasá gato,* going in great haste (Mah. 61). *Sahasákammaṁ,* an arbitrary act. *Sahasákáro,* violence.

SĀHASAṀ, Violence: punishment, fine [साहस]. Ab. 349, 1130. *Sáhasáni anekáni,* may acts of oppression (Mah. 46). *Asáhasena, dhammena, samena,* not arbitrarily, but righteously and justly (Dh. 46). *Atisáhaso* (adj.), violent (Mah. 126).

SĀHASIKO (*adj.*), Violent, cruel, ferocious [साहसिक]. Ten J. 43; Dh. 86. *Sáhasiko so,* this tyrant (Mah. 261).

SAHASSADHĀ (*adv.*), In a thousand ways [सहस्रधा]. Das. 43.

SAHASSAṀ (*num.*), A thousand [सहस्र]. Ab. 474. In the sing. with a pl. noun: *Sahassaṁ mánuse jine,* should conquer a thousand men (Dh. 19, and *sahassaṁ gáthá*); *Saṭṭhi sahassáni bráhmaṇe bhojetvá,* maintaining sixty thousand brahmins (Mah. 23). In the sing. with noun in gen. pl. *Accharánaṁ sahassaṁ,* a thousand nymphs (Mah. 162, comp. Dh. 290) As first part of a compound, the whole word being in the plural: *Sáhassajaṭilá,* a thousand jaṭilas (Mah. 2). As last part of a compound, the whole in the neuter sing.: *Accharásahassaṁ* (Dh. 94). *Anekáni hatthisahassáni,* many thousand elephants (Dh. 156). *Dasa manussasatasahassáni,* ten hundred thousand men (Dh. 286). *Sahassaṁ sahassena,* a thousand multiplied by a thousand, a million (Dh. 19). *Asítihatthisa' desapariváro* (adj.), accompanied by eighty thousand elephants (Ten J. 89). *Sahassagabbhasampanno,* furnished with a thousand chambers (Mah. 162). In Mahaparinibbána Sutta the gen. *sahassassa* is used in the sense of "in companies of a thousand" (*sambahulá devatáyo sahassass' eva*). *Sahassaraṁsi* (m.), the sun (Ab. 63). *Sahassakkho,* and *sahassanetto,* Indra (Ab. 18). *Sahassaṁ datvá.* giving him a thousand pieces of money (Alw. I. 97. probably kahápaṇas). At Dh. 20 *sahassena yajati* seems to mean to make sacrifices to the amount of a thousand kahápaṇas (comment says *sahassapariccágena*).

SAHASSĪ, This curious form possibly originated in सहस्रिन्, but it is used very irregularly, sometimes as a masculine and sometimes as a feminine, and it is difficult very often to know how to consider it. It is used only in connection with cakkaválas. A thousand cakkaválas are called *sahassílokadhátu*, a million are *dvisahassíl-*, a billion are *tisahassíl-*, or *mahásahassíl-*. These must be compound words, for at Dh. 94 we have *dasasahassacakkavále* (loc.), "in ten thousand worlds." The following are further instances: *Sakaladasasahassílokadhátu*, the whole of ten thousand cakkaválas (Ját. 51). *Dasasahassılokadhátu* (Ját. 17, 32, the *í* being shortened in accordance with frequent practice in samásas). *Dasasahassílokadhátu* (Ját. 26). *Vasudha dasasahassí pakampatha*, the earth shook in ten thousand worlds (Ját. 25, comp. *puthaví dasasahassí*, Ját. 26). Sometimes *vasudhá* is omitted, and *dasasahassí* is treated as if it were a fem. noun, *Dasasahassí pakampati*, ten thousand worlds quake (Ját. 18); *Viroca dasasahassiyaṁ*, shine in ten thousand worlds (Ját. 27). Judging from these examples we should say that *sahassí* was a fem. adjective. But in the example above given from Dh. 94 it cannot possibly be fem., and at Ját. 17 it is used as a pl. masc., *Katañjalí namassanti dasasahassí sadevaká*, "with uplifted hands the inhabitants of ten thousand worlds, including the devas, worship;" while at Ját. 19 we have *dasasahassínaṁ*, "of the inhabitants of ten thousand worlds." At Ját. 18, *Niraye dasasahassí aggi nibbáyi*, the fire of ten thousand hells died out, it appears to be an adj. masc., unless we read *dasasahassí-aggi*, as a compound. At Ját. 17, instead of *sahassílokadhátu* we have *sahassiko loko*, "the universe of a thousand worlds." In two instances I find *sahassa* instead of *sahassí* in connection with cakkaválas; the first is *dasasahassacakkaváladevatá*, the angels of ten thousand worlds (Dh. 118), and the second is *dasasu cakkaválasahassesu*, in ten thousand worlds (Ját. 51).

SĀHASSIKO (*adj.*), Belonging to a thousand, costing a thousand [सहस्र + इक].

SAHATI, To bear, endure, resist, overcome [सह्]. Pr. *sahate* (Alw. I. 107). *Yaṁ taṇhá sahati*, he whom lust overcomes (Dh. 60). At Dh. v. 31 *sahaṁ* should be *ḍahaṁ*. *Khuppipásaṁ sahanto*, enduring or suffering hunger and thirst (Ten J. 116). *Avasesá naṁ asahamáná*, the rest unable to put up with him (Ten J. 89). Opt. *saheyya* (Att. 193). Inf. *sahituṁ* (Dh. 170).

SAHATTHO, One's own hand [स्वहस्त]. Instr. *Sahatthen' eva khíraṁ gahetvá*, taking the milk with her own hand (Ját. 68). Abl. *sahatthá*, from or with one's own hand (Dh. 300; Mah. 26; Pát. 10, 80).

SAHAVYATĀ (*f.*), Companionship [सह + *vya* + ता, comp. *dásavya, pátavyatá*]. *Upagacchi devarájasahavyataṁ*, went to companionship with Sakka, i.e. was re-born in the Távatiṁsa heaven (Mah. 250). *Kusalaṁ kammaṁ karitvá tidasánaṁ sahavyataṁ patto*, having done good works he obtained association with the devas, i.e. was born in the devalóka (Dh. 96, 97). *Brahmapárisajjánaṁ devánaṁ sahavyataṁ uppajjanti*, are re-born to companionship of the Brahmapárisajja angels (Gog. Ev. 18).

SAHĀYAKO, A companion, ally, friend [सहायक]. Dh. 119, 153; F. Ját. 17; Mah. 74. Fem. *saháyiká* (Ten J. 40).

SAHĀYATĀ, and SAHĀYATTAṀ, Companionship [सहायता, and सहाय + त्व]. With loc. *N'atthi bále saháyatá*, there can be no companionship with a fool (Dh. 12, 59). *Cetiyakammasmiṁ saháyattaṁ nikámayaṁ*, wishing to be associated in the work of the Dagoba (Mah. 176).

SAHĀYO, A companion, ally, friend [सहाय]. Ab. 346, 380. *Corá vá corasaháyá vá*, robbers or the confederates of robbers. *Dukkhasaháyo*, companion in misfortune (Mah. 256). Mah. 2; Dh. 58; Alw. I. 74.

SAHETUKO (*adj.*), Having a cause [सहेतुक]. Cl. Gr. 82.

SAHIRIKO (*adj.*), Modest [स + ह्रीका]. Dh. 398.

SAHITĀ (*m.*), One who endures [सहितृ].

SAHITO (*adj.*), Endowed with, accompanied by; united [सहित]. *Sáṇipúkárasahitaṁ sayanaṁ*, a couch fitted with a curtain inclosure (Mah. 49). *Gatisatisahito*, endowed with prudence and intelligence (Alw. I. 112, comp. Mah. 161). With instr. *Āyuttena sahito*, provided with an agent (Dh. 390). *Sabbe sahitá*, all with one accord (Mah. 63). *Aññamañña 'ı paṭiccasahitá dhammá*, conditions causally connected among each other (B. Lot. 532). *Samaggassâti sahitassa cittenu ca sarírena ca aviyuttassâti attho*, samagga means united, not separated mentally or physically (Pát. 73). *Bhinnánaṁ vá sandhátá sahitánaṁ vá anuppadátá*, setting at one those who are at variance or confirming those who are friendly (Br. J. S., see *Anuppadátá*). In Br. J. S. a quarrelsome person is represented as saying to another *sahitam me asahitan te pure vacaníyaṁ pacchá avaca*, etc.:

this is taken by the comment in the sense of "I have wise speech, you have foolish speech:" the gloss is as follows, *mayhaṁ vacanaṁ sahitaṁ silitthaṁ atthayuttaṁ káraṇayuttaṁ*, "my speech is *sahita*, that is connected, sensible, appropriate to the matter in hand." Whether this last passage throws light on the use of *sahita* at Dh. vv. 19, 20, is a difficult question; but on the whole I am inclined to think that Max Müller is right in taking it as equivalent to संहिता "text" of the Buddhist Scriptures (the use of *appa* in v. 20 is strongly in favour of this), as Buddhaghosa does. Still we know that the commentators sometimes put a very strained interpretation upon difficult passages, and it is possible that after all *sahita* may here mean, as in Br. J. S., "to the point, sensible." See *saṁhito* under *Sandahati.*

SAHO (*adj.*), Enduring [सह]. *Mama bhárasaho*, bearing my burdens (Dh. 387).

SAHODAKO (*adj.*), Containing water [सह + उदक]. Mah. 15.

SĀHU (*adj.*), Good. Softened form of *sádhu* (Sen. K. 200).

SAJALO (*adj.*), Watery [सजल]. Att. 70.

SAJANO, A kinsman [सजन]. Ab. 243.

SAJATI, To cling [सञ्ज्]. Pass. *sajjati*, to cling, be attached. P.pr. *sajjamáno* (Dh. 40). P.p.p. *satto*, attached, devoted to (Ab. 816). With loc. *Satto caṇḍáliyá*, enamoured of a caṇḍála woman (Mah. 200). *Saññojanasaṅgasatto*, bound in the fetters of the Saññojanas (Dh. 61).

SAJĀTI, and **SAJĀTIKO**, and **SAJATĪYO** (*adj.*), Of the same class or species, or caste [सजाति, and सजाति + क, and सजातीय]. Ab. 504, 632.

SĀJĪVAṀ, Rule of life, precept governing the monastic life of the Buddhist priests [स + आजीव]. Pát, 5, 65 (*sájívaṁ náma yaṁ Bhagavatá paññattaṁ sikkhápadaṁ etaṁ sájívaṁ náma*).

SAJĪVO (*adj.*), Alive; living with [सजीव]. Mah. 68. *Sajívo*, a king's minister, one who lives with him (Ab. 340).

SAJJANAṀ, Decking, equipping [सज्जन]. Ab. 956.

SAJJANO (*adj.*), Well-born, respectable, good, virtuous [सज्जन]. Ab. 333, 956.

SAJJATI, see *Sajati.*

SAJJETI (*caus.*), To prepare, equip, deck [caus. सज्ज]. *Adhisakkáraṁ s.*, to prepare hospitality (Dh. 135). *Yuddhaṁ s.*, to make ready for battle (Dh. 352). *Púve s.*, to prepare cakes (Dh. 139). *Nagaraṁ s.*, to decorate a city (Mah. 240). Also *sajjápeti* (Dh. 243, 388). P.p.p. *sajjito* (Ab. 366, of a caparisoned elephant); Dh. 263; F. Ját. 52; Mah. 104, 162.

SAJJHAṀ, and **SAJJHU** (*n.*), Silver. Ab. 489. *Hemasajjhughaṭá*, vessels of gold and silver (Mah. 115). *Sajjhuná khacito*, inlaid with silver (Mah. 163). *Sajjhumayo* (adj.), made of silver (Ditto). Mah. 167.

SAJJHĀYATI, To repeat, rehearse, read aloud [स्वाध्याय]. Mah. 254. *Dvattiṁsákáraṁ sajjháyanti*, repeat the dvattiṁsákára (Dh. 165, a Buddhist formula enumerating the thirty-two constituents of the human body). Caus. *sajjháyápeti*

SAJJHĀYO, Repetition, rehearsal [स्वाध्याय]. Dh. 43. See *Gaṇasajjháyo.*

SAJJHU, see *Sajjhaṁ.*

SAJJO (*adj.*), Diligent [from सञ्ज्, comp. the meanings of सक्त]. Ab. 516.

SAJJO, The Sal tree, Shorea Robusta [सर्ज]. Ab 562.

SAJJO (*adj.*), Prepared, ready, equipped, decorated [सज्ज]. Ab. 378. *Gamanasajjo*, prepared to march (Par. S. A.). *Yuddhasajjo*, equipped or armed for battle (Mah. 64).

SAJJU, and **SAJJUKAṀ** (*adv.*), Instantly, immediately, quickly, suddenly [सद्यस् and *sajju* + क]. Ab. 1149; Pát. 28. *Sajjukhíraṁ*, new milk (Dh. 13). *Sajjukaṁ* (Mah. 47, 83, 98).

SAJJULASO, Resin [सर्जरस]. Ab. 304.

SAKABALO (*adj.*), Containing a mouthful, full (of the mouth) [स + कवल]. Pát. 22.

SĀKACCHĀ (*f.*). Conversation. Ab. 120. *Dhammasákacchá*, religious conversation (Kh. 5). *Sákacchaṁ karoti*, to converse (Dh. 121). This form is perhaps संकथा with the term. य and vṛiddhi, representing a form sáṅkathyá (comp. *sárambha*). But it may possibly represent स + कथा + य. At Pát. xv. there is a curious verb *sákacchati*, which I think must be formed back from *sákacchá* (*aññamaññaṁ dhammaṁ sákacchissanti*, shall talk with each other about religion).

SAKADĀGĀMĪ (*adj.*), Returning once [सकृदागामिन्]. This is the technical name given to those who are walking in the second Path (see *Maggo*, and *Phalaṁ*). There is the Path (*sakadágámimaggo*) and the Fruition (*sakadágámiphalaṁ*).

Those who have attained the path are called *sakadágámimaggaṭṭho*, and those who have attained the fruition are called *sakadágámiphalaṭṭho*. Hardy says, "The path sakradágámi is so called because he who enters it will receive one more birth. He may enter this path in the world of men, and afterwards be born in a deva-loka; or he may enter it in a deva-loka, and afterwards be born in the world of men" (E. Mon. 280). Alabaster says, "There will be only one birth among men or angels before reaching Nirwana" (Wheel of the Law, 171). The fact is that a man who has attained Sakadágámiship is re-born *twice*, once in the deva world and once in the world of men. His name implies that he *returns* to the world, and consequently he must in the interval have been in another world. This is I think proved by a passage in Par. S., in which Buddha says of a devout disciple who had recently died, *Sudatto Ānanda upásako tiṇṇaṁ saṁyojanánaṁ parikkhayá rágadosamohánaṁ tanuttá sakadágámí sakid eva imaṁ lokaṁ ágantvá dukkhass' antaṁ karissati*, "O Ānanda, the upásaka Sudatta by the destruction of the three Saṁyojanas, by the attenuation of lust, hatred, and ignorance, having become a Sakadágámin, returning once only to this world will make an end of suffering." The Sakadágámin has entirely got rid of the three Saṁyojanas (*sakkáyadiṭṭhi*, *vicikicchá*, and *sílabbataparámáso*), and greatly diminished or reduced to a minimum the passions of *rága*, *dosa*, and *moha*. With regard to the expression *tanutta* of the text (see also p. 269, a, of this Dict.) the comment on Par. S. says, *sakadágámissa hi putthujjanánaṁ viya abhiṇhaṁ rágádayo na uppajjanti, kaďáci karahaci uppajjanti, uppajjamáná ca puthujjanánaṁ viya bahalabahalá na uppajjanti, macchikapattaṁ viya tanutanuká uppajjanti*, "for the lusts and other passions of the sakadágámin do not arise repeatedly like those of unconverted men, they arise only now and then, and when they arise they do not arise gross and thick as with unconverted men, but they arise exceedingly attenuated like fishes' scales" (!). A little further it speaks of the seven births of the Sotápanna, the *two* births of the Sakadágámin, and of the single birth of the Anágámin. Burnouf takes the right view, for he says the S. is "a being who has yet to traverse sixty thousand kalpas, to be re-born once among the devas and once among men" (Int. 293). The sakadágámin may be *kámabhavádhigataphalo*, or *rúpabhavádhigataphalo*, or *arúpabhavádigataphalo*, according (I suppose) as he is re-born in a kámadevaloka, a rúpadevaloka, or an arúpadevaloka.

SAKALO (*adj.*), All [सकल]. Ab. 702, 1026. *Sakalasaṁvaccharaṁ*, a whole year (F. Ját. 10).

SAKALO, and LAṀ, A portion; a potsherd [शकल]. Ab. 53, 946.

SĀKALYAṀ, Totality [साकल्य]. Ab. 1193.

SAKARAṆĪYO (*adj.*), Having duties to perform [स + करणीय]. Epithet of a Sekha, who still has much to do before attaining complete sanctification (B. Lot. 297).

SĀKĀRO (*adj.*), With its characteristics [साकार].

SAKĀSO (*adj.*), Near [सकाश]. Ab. 706.

SAKAṬAṀ, A cart, waggon; a measure of capacity, a cart-load [शकट]. Ab. 373, 484. *Sakatamaggo*, a cart road, high road (Ab. 191). Mah. 143, 167; Ten J. 112.

SĀKAṬĀNO, and -ĀYANO, A proper name = शाकटायन (Sen. K. 387).

SĀKATIKO (*adj.*), Belonging to a cart [शाकटिक]. Sen. K. 390.

SAKATTĀ (*m.*), One's own self [स्वक + आत्मन्]. Mah. 13.

SAKATTHO, One's own object or advantage [स्वक + अर्थ]. Att. 199.

SĀKETAM, Name of the city Ayodhyá [साकेत]. Ab. 201.

SAKHĀ (*m.*), Companion, friend [सखि]. Ab. 346. The declension, which is very irregular, will be found at Sen. K. 287 (loc. *sakhe*, instr. pl. *sakkehi*, *sakhárehi*). Acc. pl. *sakhí* (Att. 203).

SĀKHĀ (*f.*), A branch [शाखा]. Ab. 542; F. Ját. 7, 12; Mah. 108. *Sákhánagaraṁ*, a suburb (Ab. 199). *Sákhámigo*, a monkey (Ab. 614; Dh. 329). A Çákhá of the Veda (Alw. I. cxxiv). A neuter form *sákhasmiṁ* (loc.) occurs at Dh. 329, and at Mah. 5 we have *pattasodhanasákháni*, which Turnour renders, "leaves to cleanse their sacred dishes with."

SĀKHALYAṀ, see *Sakhilo*.

SAKHĪ (*f.*), A female friend [सखी]. Ab. 238; Ten J. 37.

SĀKHĪ (*m.*), A tree [शाखिन्]. Ab. 540.

SAKHILO (*adj.*), Friendly [सखि + ल]. Dh. 186. I have met with a derivative *sákhalyaṁ*, friendship, which I think is authentic, the *a* points to the base with that vowel.

SAKIṀ (*adv.*), Once; at once, simultaneously [सकृत्]. *Sakiṁ vijátá*, a woman who has borne one child (Dh. 233). *Sakiṁ vijátavaṇṇo*, appearance of a woman who has borne one child (Dh. 315). *Sakiṁ vadanto*, speaking to him once (Dh. 272). At the same time, simultaneously (Mah. 108). *Sakiṁ yeva*, at the very same time (Mah. 34). *Tesaṁ sakiṁ uppannaṁ veraṁ na sammati*, their wrath when once roused does not pass away (Dh. 100). *Sakid eva*, at one and the same time (Att. 193), once only (see *Sakadágámí*).

SAKIÑCANO (*adj.*), Having something, wealthy [स + किंचन]. Dh. 71 (here it may also mean not freed from the Kiñcanas).

SAKIYO (*adj.*), Own [स्वकीय]. This is the correct spelling (comp. *parakiya*, *dutiya*, *gahita*, etc.), *sakíya* at Att. 216 is merely a return to the Sanskrit. At F. Ját. 18 we have *vácáya sakiyá 'vadhi*, where *sakiyá* is a shortened instr. fem. from *sakiyo*, and not as at first sight would appear an instr. from an anomalous fem. *sakí* from *sako*.

SĀKIYO, SAKYO, and SAKKO, Name of the princely family to which Gautama Buddha belonged [शाक्य]. Ab. 1001. The Cákyas formed a great clan or people, engaged in agriculture, among whom probably only a very few families were princely (Dh. 351). Their territory seems to have been of some extent. At Ab. 184 *Sakká* "the Çákyas" is given as the name of a people. At Dh. 351 we are told that on one occasion Buddha was living among the Çákyas (*Sakkesu viharanto*). In Sutta Nipáta also I find *Ekaṁ samayaṁ Bhagavá Sakyesu viharati*. *Sakyánaṁ Uḷumpaṁ náma nigamaṁ*, a town of the Çákyas named Uḷumpa (Dh. 222). *Sákiyo* or *Sakko*, a Çákya prince (Ab. 336, 1001; Mah. 9, 55). *Sakyarájáno*, Çákya princes (Dh. 217). *Sakyarájakulaṁ*, Çákya royal family (Dh. 117). *Sakyarájadhítá*, or *Sákiyadáriká*, a Çákya princess (Dh. 216). *Mahánámo Sakko*, the Çákya prince *Mahánáma* (Dh. 218). *Suppabuddhasakko*, the Çákya prince Suppabuddha (Dh. 296). *Sákiyá náma mánanissitá*, the Çákya princes are haughty (Dh. 142). Gautama Buddha is sometimes called Sakyaputta, son of the house of Çákya, or Çákya prince (Att. 135 fr. Dípavansa, see *Sakyaputtiyo*). *Rájá Sákiyánaṁ*, the king of the Çákyas (Dh. 223). *Sákiyavaṁso*, the royal line of Çákya (Dh. 224). *Sakyamuni*, the Çákya sage or philosopher, is given as an epithet of Gautama at Ab. 5, I have elswhere met with it only at Kh. 7. I here enter my protest against the continental custom of speaking of Gautama Buddha as "Çákyamuni," which is a mere epithet. It is as though we spoke of Jesus Christ as "The Lion of the Tribe of Judah" (Rev. v.), or the "Prophet of Nazareth" (Matt. xxi.). Gautama is the name by which he was universally known and addressed (at Kh. 8 we have even *Gotamasásanaṁ*, "the commandment of Gautama"), and I see no reason to depart in this matter from the practice of antiquity.[1] I may here add that his proper designation in his antecedent births is Gautama Bodhisattva (*Gotamabodhisatto*). Another epithet of Gautama Buddha is *Sakyasiho* "the Lion of the Çákya tribe" (Ab. 5). In one instance only I find him addressed (by a believer) as *Sakka*, "O Çákya" (Vaṅgísa S.).

SAKKĀ. See *Sakko* (2).

SAKKACCAṀ (*adv.*), Respectfully, attentively, carefully, zealously, thoroughly [सत्कृत्य with *ṁ* added, as in *kudácanaṁ*, *kuvaṁ*, *cirassaṁ*]. Dh. 98, 230. *Sakkaccaṁ naṁ namasseyya*, let him assiduously pay reverence thereto (Dh. 70). *Datvá sá táni sakkaccaṁ yávajívaṁ*, she having provided them unfailingly during the whole course of her life (Mah. 162). *S. suṇáti*, to listen attentively (Kh. 6; comp. Das 41). *S. anumodati*, to return grateful thanks (Kh. 11). *Sodhápetvána s.*, having cleared the road thoroughly (Mah. 111). *Sakkaccasádhukaṁ*, thoroughly well (Mah. 198).

SAKKĀRO, Hospitable reception, hospitality, honour, festival [सत्कार]. Dh. 14, 232; Mah. 156, 231. *Katvá vividhasakkáraṁ*, having showed them every hospitality (Mah. 157). *Tumhákaṁ mahásakkáraṁ karissámi*, I will pay you great honour (Dh. 78, said to a *devatá*). *Ambassa sakkáro mahá ahosi*, much care was devoted to the mango tree (F. Ját. 6). *Sakkáraṁ antimaṁ akú*, paid the last honour to the dead (Mah. 125). *Káretvá dhátusakkáraṁ*, having held a relic-fête (Mah. 38).

SAKKAROTI, To receive hospitably, to honour, revere [सत्कृ] *Pituvacanaṁ sakkaronto,* reverencing my father's command (Sig. S.). Ger. *sakkatvá* (Mah. 245), *sakkaritvá* (Mah. 196). Inf. *sakkátuṁ.* P f.p. *sakkátabbo.* P.p.p. *sakkato.* Caus. *sakkáreti* (Sen. K. 527).

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[1] I suppose it is to Burnouf that we owe this fashionable use of the word Çákyamuni (see Int. 70). I myself at one time followed the custom, as the early pages of this Dictionary will show.

SAKKATAÑÑŪ (*adj.*), Acquainted with the Sanskrit language [संस्कृत + ज्ञ]. Bál. i.

SAKKATI, To go (Clough's Pali Verbs, 1). See *Osakkati, Paccosakkati, Nissakkanaṁ, Parisakkati.* Weber is doubtless right in referring it to ष्वष्क्.

SAKKATI, see *Sakkoti.*

SAKKATO (*p.p.p. sakkaroti*), Entertained, honoured सत्कृत]. *Pañca máse vasitvána te 'maccá 'tíva sakkatá,* these ministers having resided five months most hospitably entertained (Mah. 70).

SAKKATO, and **SAKKAṬO** (*adj.*), Sanskrit [संस्कृत]. *Sakkatabhásá,* the Sanskrit language (Bál. i). *Sakkatagandhesu,* in Sanskrit books (Sen. K. 202).

SAKKATTAṀ, Çakraship [शक्र + त्व]. *Sakkattaṁ pápuṇáti,* to obtain Çakraship, by which is meant being re-born after death as Sakka the king of the devas (F. Ját. 2, see *Sakko*). It is of course the reward of very high merit (Dh. 185, 187). *Sakkattaṁ pattheti,* to pray for re-birth as Çakra (Dh. 134).

SAKKĀYO, Own body or person [स्व + काय]. Kh. 9; Dh. 296. *Sakkáyadiṭṭhi,* "the heresy of individuality," is one of the three saṁyojanas, release from which is obtained by entrance into the first Path (*sotápatti*). Yátr. states that *sakkáyadiṭṭhi* is identical with *attavádo* (which see), and quotes, *vísativatthuká sakkáyadiṭṭhi attavádupádánaṁ.* Hardy says, "he also rejects the error called sakkáya-dṛishti, which teaches, I am, this is mine" (E. Mon. 289). Subh. in answer to my question as to the etymology says it means "svakíya çaríra," and I have no doubt that he is right. We should naturally expect *sakáya,* but the *k* is doubled to compensate for the loss of the *v* (comp. *paṭikkúla*; and *abhikkanta* = अभिक्रान्त, where the *k* is doubled to compensate for the shortening of the vowel). The North Buddhists, puzzled by the double *k,* have (as in numerous other instances, see *Paṭisambhidá*) ascribed a wrong etymology to this word, and turned it in Sanskrit into satkáyadṛishṭi, as if the first part of the compound were सत् instead of स्व. Burnouf adopts this etymology (Int. 263), rendering satkáya by "existing body," or "aggregate of what exists," and satkáyadṛishṭi by "the view that the body is what exists." From the passage which he goes on to quote from Abhidharma Koça Vyákhyá it is clear that the author of that work had a correct understanding of the meaning of the term, and was only at fault as to its etymology; the original of the passage will be found at Alw. N. 72, in an extract from Saṁyutta Nikáya. Here it is shown that Sakkáyadiṭṭhi may be held in twenty different ways (see above *vísativatthuká*). A man may look on Form, the first khandha, as Self (*rúpaṁ attato samanupassati*), or he may look on Self as possessing Form (*rúpavantaṁ attánaṁ*), or he may look on Self as residing in Form (*attani rúpaṁ*), or Form as residing in Self (*rúpasmiṁ attánaṁ*). If for Rúpa we substitute in turn each of the four remaining khandhas we obtain the twenty modes of heretical view as regards the Attá or Self.—According to Saṅgíti S. there are three Antas or goals of doctrine, *sakkáyo anto, sakkáyasamudayo anto, sakkáyanirodho anto,* the body or Self, the origination of the Self, and the annihilation of the Self.

SAKKHARĀ (*f.*), A potsherd; gravel; clayed or brown sugar, jagghery, sugar [शर्करा]. Ab. 462, 925. *Sakkharodakaṁ* or *sakkharapánaṁ,* eau sucrée (F. Ját. 8; Mah. 177). Dh. 416; B. Lot. 576; Mah. 197.

SĀKKHARAPPABHEDO (*adj.*), Together with the distinction of letters [स + अक्षर + प्रभेद]. This compound is used as an epithet of the three Vedas, and points to some sort of supplementary treatises upon them called *akkharappabheda.* D'Alwis renders it "distinction of letters," and identifies it with the brahminical çikshá (Alw. I. lxx). Burnouf says "the differences which distinguish the letters from each other" (Int. 207). *Sákkh-* is the correct reading.

SAKKHI, SAKKHISSATI, See *Sakkoti.*

SAKKHĪ (*m.*), A witness [साक्षिन्]. Dh. 100. *Sakkhipuṭṭho,* interrogated as a witness. *Sakkhibhúto,* having been witness of or to (Att. 219). *Me sakkhí bhava,* be my witness (Att. 216). So often written *sakkhi* that I feel doubtful whether this is not the right reading, or at least an alternative one, comp. *hatthi.*

SAKKO, Çakra or Indra [शक्र]. Ab. 1001. When Gautama Buddha deposed Indra from his godship, he made him a powerful archangel ruling over the five lowest kámadevalokas and having his abode in the Távatiṁsa heavens (see *Máro*). He is widely different from the Hindu Indra, though retaining many of his attributes. He is inferior in majesty and power to the two other archangels Mahábrahma and Mára. Like Mahábrahma, he is represented as exercising a beneficial influence over the affairs of men. When a good man is struggling with adversity, the fact is made known to Sakka by the throne on which he sits becoming warm (*uṇhákáraṁ dasseti*, Ras. 15; F. Ját. 54; Dh. 87; Man. B. 50). It is then his wont to take some earthly disguise and descend to the relief of the sufferer. When king Dhammasodhaka, seeking in vain to obtain a knowledge of the Truth, had given up his throne and resigned himself to the life of an ascetic, we are told that the moment he entered the forest, by the power of his merit the throne of Sakka became hot. *Atha devarájá cintesi akámaṁ me paṇḍukambalasilásanaṁ uṇham ahosi, kin nu kho káraṇan? ti lokam oloketvá Sakko devarájá Dhammasodhakaṁ mahárájánaṁ sakalajambudípaṁ vicinitvá saddhammajjheyyakam alabhitvá paviṭṭhabhávam addasa*, "Then the archangel thought, Without my wish my marble throne has become hot, what can be the cause? and gazing over the world the archangel Sakka beheld the great king Dhammasodhaka, who had entered the forest, having sought throughout the whole land of Jambudípa a teacher of the Truth, and having found none." Sakka then assumes the shape of a rakkhasa, meets him in the forest and puts his faith to the severest trials. At the last moment he resumes the radiant form proper to him, reveals to the astonished monarch the Truth he was in search of, and restores him to his kingdom (Ras. 18, and foll.). In the Sasajátaka, Sakka in the disguise of a brahmin tries the faith of the Bodhisatta, and rewards him for his heroic endurance by imprinting the figure of the hare upon the moon as a lasting memorial of his good deed (F. Ját. 54). In the Dadhiváhana Játaka he is represented as bestowing upon three pious hermits the means of supplying their wants without trouble to themselves (Ját. 2). Shortly after Gautama's attainment of Buddahood, Sakka went down to meet him in the disguise of a young brahmin and sung his praises (Dh. 120).

What I have said of the personality of Mahábrahma holds good also of Sakka: there is a Sakka in every cakkavála, and the office of Sakka, which is in fact the sovereignty of the Távatiṁsa angels, and is called *Sakkattaṁ* (q.v.), is only held for a limited period by the same individual. The Çakra of the Dadhiváhana Játaka was a pious hermit of Himavanta (F. Ját. 2). The Çakra of Gautama's time had been a young brahmin named Magha, who was re-born as Çakra as a reward for his zeal in doing good (Dh. 6). And according to Hardy, Gautama Buddha himself was Çakra in twenty of his antecedent births (Man. B. 100).

Sakka's usual designation is *Sakko devánam indo* (Dh. 185), or *Sakko devarájá* (Dh. 120, 184, 357, 415). Many of his brahminical titles are preserved, but always explained so as to harmonize with his new Buddhist character. Thus he retains the epithet of *sahassanetto* (Dh. 87), or *sahassakkho* (Ab. 18), but it is said to mean that he can think of 1000 things at the same instant (Dh. 185; comp. the use of *pañcacakkhu*). He is said to be named Sakka because when a man he assiduously exercised the virtue of charity (*sakkaccaṁ dánaṁ adási*! Dh. 185). His title of purandara is changed to *purindada* (q.v.). He is called *maghavá* because his name when a man was Magha, and he is called Indra because he is prince or lord of the Távatiṁsa angels (Dh. 185).

Sakka with his consort Sujátá reigns with great splendour in the Távatiṁsa heaven situated on the summit of Mount Meru (Man. B. 11). His royal city is called Masakkasára or Vassokasára, and his palace is called Vejayanta. He is the Recording Angel of Buddhism, and four times a month, seated in his Hall of Justice called Sudhammá, he reads aloud from a golden book a record of good works done by men during the week. Sakka has a splendid car called Vejayanta driven by the charioteer Mátali, an elephant named Eráváṇa, and a chank or trumpet called Vijayuttara, of tremendous power. *Sakkakaraṇá dhammá* at Dh. 185 means the conditions or qualities that qualify a man for attaining Çakraship; they are truthfulness, dutifulness to parents, respect for elders, mildness of speech, etc.

SAKKO (*p.f.p. sakkoti*), Able; possible [शक्य, and it is just possible that it sometimes represents शक्त, comp. *mukka* = mukta]. Ab. 1001. With inf. (Sen. K. 521). *So arahattaṁ pattuṁ asakko*, he being unable to attain Arhatship (Dh. 210). *Sá na sakká hi taṁ viná*, for it (the *saṅgíti*) could not be held without him (Mah. 11). *Sakká vata bho rájakumárá*, the royal princes are able (or competent, or powerful, Man. B. 133, here it is perhaps çakta). Out of this declinable participle has grown a remarkable indeclinable word *sakká*, the use of which the foll. examples will illustrate. *Pun' ídikkhasamágamo na sakká laddhuṁ ajj' eva*, "such a meeting as this cannot again be held at the present day" (Mah. 49); here we have *sakká*, where according to Sanskrit usage we should have *sakko*. Again at Dh. 80, *Na sakká so* (*dhammo*) *agáramajjhe púretuṁ*, this law cannot be fulfilled in a household. *Buddhá ca náma na sakká saṭhena árádhetuṁ kalyáṇajjhásayena h' ete arádhetabbá*, Buddhas cannot be propitiated by a wicked man, but they are to be propitiated by a man of good inclinations (Dh. 81). *Assame vasantena sakká honti imáni aṭṭha sukháni vindituṁ*, by one who lives in a hermitage, these eight advantages are able to be enjoyed (Ját. 8, here according to Sansk. use we should have *sakkáni*). The syntax of the above examples is the same as in Sanskrit, the infinitive being used passively, and the person able being in the instr. case. But in the great majority of cases *sakká* is accompanied by an infin. used *actively* (often followed by an acc.), while *sakká* has the neuter or impersonal signification "it is possible," *hoti* being sometimes added. *Sakká bhaveyya sammásambuddhaṁ pesetuṁ*, would it be possible to send Buddha? (Alw. I. 76, and see l. 22). *Sakká hoti methunaṁ dhammaṁ patisevituṁ*, it is possible to practise fornication (Pát. 75). *Na sakká puññaṁ saṅkhátuṁ im' ettam api kenaci*, no one can calculate this so great merit (Dh. 35, *im'* for *imaṁ*). *Satthárá gantuṁ na sakká*, the Teacher cannot go (Alw. I. 76). *Na sakká etehi saddhiṁ ekaṭṭháne vasituṁ*, it's impossible to live in the same place with these people (Dh. 100). *Sakká gehaṁ ajjhávasanteh' eva puññáni kátuṁ*, it is possible for people to do good works while still living at home (Dh. 80). *Na sakká mayá rájánaṁ yácituṁ*, I cannot ask the king (F. Ját. 9). With *iti*: *Jánápetuṁ kathaṁ sakká ánítá te tathá iti*, how is it possible to manifest that they have been thus brought here? (Mah. 198). I have difficulty in accounting for the indec. *sakká*, except by supposing that it arose out of the frequent recurrence in phrases containing *sakka* of nom. plurals masc. and feminines sing. and plural, the majority of which end in *-á*. The transition may be seen in two of the quotations given above, *Sá na sakká hi taṁ viná*, and *Buddhá ca náma na sakká saṭhena árádhetuṁ*. It is also seen in a Sanskrit phrase, quoted by Benfey s.v. शक्, çakyá rakshitum, "they can be guarded," and in one quoted by Williams, na sá çakyá netum balat. "she cannot be led by force." It is curious that a p.f.p. from लभ् has in Pali undergone a precisely similar change. *Labbha* = लभ्य is used both as a declinable adj. and as an indeclinable in *-á*. Of the latter I have given two examples s.v., and I have met with another in Dhammika S., *Na h' eso labbhá sapariggahena phassetuṁ yo kevalo bhikkhudhammo*, for the whole of the conditions of a monk cannot be obtained by one who has a family, viz. the duties of the priesthood are incompatible with married life. The construction of the sentence is exactly the same as in *assame vasantena sakká honti*, etc. (see above).

SAKKOTI, and **SAKKATI**, and **SAKKUṆĀTI**, To be able or competent (with inf.) [शक्]. Pres. *sakkoti* (F. Ját. 12: Mah. 110). *Sakkati* (= çakyati) occurs in Nava S., *kiṁ so pare sakkati tárayetuṁ*, is he able to save others? and in Sadda Níti the átm. form occurs, *Sakkate jaráya paṭikammaṁ kátuṁ*, he is able to repair what is worn out. *Sakkate* at Sen. K. 439 is probably the act. átm. Pres. *sakkuṇáti* (Dh. 101). Opt. *sakkuṇeyya* (Mah. 72). Opt. 2nd pl. *sakkuṇemu* (Fausböll). Aor. *asakkhi*, *sakkhi* (F. Ját. 5; Ten J. 114; Mah. 39), *sakkuṇi* (Mah. 48). A regular or Sanskritic future *sakkhiti* = çakshyati, is given in Sadda Níti, and I have since met with it in Dhaniya S., *na sakkhinti dhenupá . .*, the calves will not be able. But the future generally used is *sakkhissati*, a double future of later origin, formed upon *sakkhiti* treated as a present (compare *dakkhissati* and *hohissati*); it will be found at Dh. 84, 89, F. Ját. 6, Mah. 110. Conditional *asakkhissa* (Dh. 292). P.pr. *sakkonto* (F. Ját. 15; Ten J. 40; Alw. I. 80). Ger. *sakkuṇitvá* (Ten J. 114). P.f.p. *sakko*. P.p.p. *satto*. The aor. *asakkhi* and cond. *asakkhissa* are formed, like *sakkhissati*, from *sakkhiti* treated as a present. We should expect *sakuṇáti*, *sakuṇeyya*, etc., but the doubling of the *k* is carried on from *sakkoti* (= çaknoti), where it is philologically correct. A precisely similar instance will be found in *aggini* = agni, and analogous cases in *pavissilesa* = praviçlesha, *kallahára* = kahlára, *sassiríka* = saçríka, etc. The *ṇ* is a compensation for the change of श to स, comp. *sakuṇo*. At Mah. 141 we have a remarkable p.f.p. *sakkuṇeyyo*. The passage is as follows, *asakkuṇeyye pásáṇe uccátuṁ catupañcahi kíḷamáno khipí tadá so kíḷáguḷake viya*, "at that age he could toss about stones which four or five men could not lift, as if he were playing at hand balls." Here *asakkuṇeyye uccátuṁ* means "unable to be lifted," and the construction is like that of several sentences given under *Sakko* (e.g. *Buddhá náma na sakká saṭhena árádhetuṁ*). In one example given under my art. *Parámaṭṭho* will be found a word *asakkuṇeyyattaṁ* "inability," which is this p.f.p. + त्व. I have met with *asakkuṇeyya* in several other places.

SAKO (*adj.*), Own [स्वक]. Ab. 736. *Sakattho*, one's own advantage (B. Lot. 297). *Sakagharaṁ*, and *sakaṁ gharaṁ*, one's own house, home (Mah. 200; Kh. 11). *Sakaṭṭhánaṁ*, own place, home (Ten J. 120). *Sakáyatto* (adj.), subject to himself (Mah. 23, in Sansk. the corresponding word is sváyatta). *Sakárámo*, his own monastery, built by himself (Mah. 35). Mah. 42, 155.

SĀKO, and SĀKAṀ, A potherb [शाक]. Ab. 459; Dh. 223; Pát. 81. See also *Ḍáko*. In Sansk. we have ḍákiní side by side with sákiní.

SAKUBBAṀ, see *Sa* (3).

SAKUṆAGGHĪ (*f.*), A kind of hawk [शकुन + घ्न fem.]. Ab. 637.

SAKUṆI (*m.*), and SAKUṆIKO, A bird [शकुनि, and शकुनि + क]. Ab. 624; Dh. 104. Fem. *sakuṇiká*, a hen-bird (Dh. 191). At Mah. 22 read *sakuṇiká*.

SĀKUṆIKO, A fowler [शाकुनिक]. Ab. 513; Sen. K. 391; Mah. 337.

SAKUṆO, A bird [शकुन]. Ab. 624; Dh. 282; F.Ját. 12. Fem. *sakuṇí*. *Morasakuṇí*, a peahen (Ten J. 111). For the *ṇ* comp. *Sakkuṇáti*

SAKUNTO, A bird; the Indian vulture [शकुन्त]. Ab. 624, 645, 1049; Dh. 17, 32.

SAKYAPUTTIKO, and -IYO, Belonging to the Çákya prince [शाक्य + पुत्र + इक]. By *Sakyaputto* is meant Gautama Buddha, the son of a Çákya king, and the adj. *Sakyaputtiyo* is an epithet of a *samaṇa* or Buddhist priest (Kamm. 9; Sen. K. 388; Alw. I. 72, 101). *Sakyaputti* (m.), another derivative of Sakyaputta with the same meaning is also given at Sen. K. 388.

SAKYO, see *Sákiyo*.

SĀLĀ (*f.*), A house, hall, room [शाला]. Ab. 207, 934; Dh. 189. *Kammárasálá*, a workshop (Mah. 22). *Assasálá*, a stable (Pát. 71). *Hatthisálá*, elephants' stables.

SALABHO, A grasshopper or moth [शलभ]. Ab. 645.

SALĀBHO, One's own advantage, self-gain [स्व + लाभ]. Dh. 66.

SALĀKĀ (*f.*), A peg, slip, bit of wood; a blade or sprout [शलाका]. Ab. 1087; Alw. I. cvii. *Tiṇasaláká*, a blade of grass (Kamm. 10). *Ayasaláká*, iron wire or ribbon (Dh. 211, used to fasten together a bundle of bamboos). Food belonging to the collective saṅgha of a monastery was sometimes distributed to the monks by tickets called *saláká*, and consisting of slips of wood, bark, bamboo, talipot leaf, or other similar material. Food so distributed was called *salákabhattaṁ*, "ticket-food" (Kamm. 9; Alw. I. 103; comp. B. Int. 259; Att. 59). Similar tickets seem to have been issued by private persons, like our soup-tickets (Mah. 162). The room in which the food was distributed by ticket was called *salákaggaṁ* (Mah. 229, as we say "soup-kitchen"), or *salákaṭṭhánaṁ* or *salákabhájanaṭṭhánaṁ*. Priests sometimes voted by saláká, a sort of ballot, the ticket-issuer was called *salákagáhápako* (Vij.; see Pát. 62).

SĀLĀKIYAṀ, A branch of surgery [शालाक्य]. *Sálákiyan ti salákavejjakammaṁ* (Br. J. S. A.).

SALAKKHAṆAṀ, see *Sámañño*.

SALAṀ, A porcupine's quill [शल]. Ab. 616.

SĀLAPAṆṆĪ (*f.*), The shrub Hedysarum Gangeticum [शालपर्णी]. Ab. 584.

SALĀṬU (*adj.*), Unripe [शलाटु]. Ab. 546.

SAḶĀYATANAṀ, The six organs of sense [षडायतन]. Alw. N. 48; B. Int. 500; Gog. Ev. 69. See *Āyatanaṁ*, *Paṭiccasamuppádo*.

SĀLEYYO (*adj.*), Fit for rice [शालेय].

SĀLI (*m.*), Rice, especially hill paddy [शालि]. Ab. 450. *Sálikhettaṁ*, a paddy field (Dh. 126). *Sálínaṁ* (pl.) *saṭṭhi váhasatáni*, six thousand cart-loads of paddy (Mah. 70). *Sáliyavaṁ* or *sáliyavá* (pl.), rice and barley (F. Ját. 15).

SĀLIKĀ (*f.*), The Maynah bird, Gracula Religiosa [शारिका]. Ab. 626.

SĀLIKO (*adj.*), Belonging to paddy [सालि + क]. Dh. 126.

SALILAṀ, Water [सलिल]. Ab. 661; Mah. 160. *Gaṅgásalilaṁ*, Ganges water (Mah. 70). *Salilabbhamo*, a whirlpool (Ab. 660, भ्रम).

SALLAHUKO (*adj.*), Light [सं + लघु + क]. Ab. 710. *Dháraṇasallahuko*, light to wear (of a bark dress, Ját. 9, comp. Dh. 245). *Sasaká c'eva hariṇádayo ca sallahukamigá*, animals of light weight such as hares, antelopes, etc. (Ten J. 35). *Sallahukavutti*, living on light food, temperate, frugal (Dh. 80, 402; Kh. 15).

SALLAKATTIYAṀ, and **-KAṀ**, The art of the surgeon or physician (from next). Br. J. S.

SALLAKATTO, A surgeon, physician [शल्य + कर्तृ]. Ab. 330; Att. 208. *So' haṁ bráhmaṇa sambuddho sallakatto anuttaro*, brahmin, I am the Supreme Buddha, the Great Physician (Sela S.). For the form comp. *nahápito* (नापित), where we should expect *nahápitá* (स्नापितृ).

SALLAKĪ (*f.*), The tree Boswellia Thurifera [शल्लकी]. Ab. 568.

SALLAKKHANAṀ, Distinguishing, testing [संलक्षण].

SALLAKKHETI, To observe, perceive, distinguish, consider, intend [संलक्ष्]. *Náyaṁ manusso devatá bhavissatíti sallakkhesi*, come to the conclusion, "this is not a man, it must be an angel" (Dh. 87). *Yuttaṁ esa vadatíti sallakkhetvá*, recognizing the justice of the remark (Dh. 96). *Bhavissati ettha káraṇan ti sallakkhetvá*, considering within himself, "there must be some reason for it" (Dh. 123). *Kásávan ti sallakkhetvá*, perceiving it was the yellow robe (Dh. 114). *Manussánaṁ pamádaṁ sallakkhetvá*, watching till the people are off their guard (Dh. 372, Subh. supplies me with this correction of the text). *Imaṁ káraṇaṁ sallakkhetvá*, having duly noted this fact (Dh. 234). *Atthaṁ asallakkhetvá*, paying no attention to, neglecting, misunderstanding the true meaning (Pát. 61). *Asallakkhetvá*, unawares, inadvertently, accidentally (Fausb.). To consider, meditate upon (Att. 201). P.p.p. *sallakkhito*. *Mayá laddhakálato paṭṭháya ayaṁ tumhákam eva sallakkhito*, ever since I received it this robe has been intended for you (Dh. 199, comp. 198). *Anattamanadhátuko 'so kiṁ te sallakkhitaṁ*, you are out of spirits, what is on your mind? (Dh. 121). *Sallakkhápeti*, to cause to be noted or found out (Mah. 58).

SALLAKO, A porcupine [शल्यक]. Ab. 616.

SALLAṀ, A javelin; an arrow; a stake, splinter [शल्य]. Ab. 393, 1087. Metaphorically in the sense of pain, evil: *Acchidda bhavasalláni*, broke the shafts of existence (Dh. 63). *Sokasallaṁ*, pangs of grief (Mah. 124, comp. Dh. 49). See *Sallo*.

SALLAPATI, To talk with [संलप्]. *Raññá saddhiṁ sallapamáná*, conversing with the king (Dh. 154). F. Ját. 12; Dh. 324.

SALLĀPO, Conversation [संलाप]. Ab. 124.

SALLAVEJJO, A surgeon or physician [शल्य + वैद्य]. Ab. 330.

SALLEKHIYAM, and **SALLEKHO**, Scratching out, erasing [from संलिख्]. This word appears to be only used in a religious sense, with the meaning of eradicating sin. At Alw. I. xiii we have, *sallekhiyena likhitákhilakibbisassa*, rendered "had scratched off all sin by Sallekhiya"; of the latter word D'Alwis says, "the religious observances which lead to the destruction of Kilesa." Subh. quotes, *sallekho ti kilesánaṁ sammad eva likhaná chedaná tanukaraṇá*. I have also met with a form *sallekhatá* = *sallekha* + ता.

SALLĪNO (*p.p.p.*), Bent together, cowering, depressed [संलीन]. *Asallíno*, unquailing, resolute (B. Lot. 339, comment says, *asallínenáti asaṅkucitena suvikasiten' eva cittena*).

SALLO, A javelin, arrow, stake, etc. (see *Sallaṁ*); a porcupine; the shrub Vangueria Spinosa [शल्य]. Ab. 393, 567, 616.

SĀLO, The tree Shorea Robusta; a tree in general [शाल]. Ab. 539, 562, 932; Dh. 29. *Mahásálo*, a great tree, or a great Sál tree (Ját. 26, for another meaning see sep.).

SĀLO, A brother-in-law (*jáyáya bhátiko*) [श्याल]. Ab. 244.

SĀLOHITO, A blood or near kinsman, sapiṇḍa [स or स्व + लोहित + य, or perhaps with abnormally lengthened *a*, as in *pávacana, ánubháva, páṭibhoga*, etc.]. Ab. 243; Dh. 82.

SĀLŪKAṀ, Root of the water-lily [शालूक]. Ab. 688.

SĀḶURO, A dog (Ab. 518).

SAṀ, With, together [सम्]. One of the upasaggas, only used as the first part of compounds.

SAṀ (*indec.*), Happily [शम्]. Ab. 1151.

SAṀ, see *So* (1).

SAMĀ (*f.*), A year [समा]. Ab. 81, 922; Mah. 53, 94. *Aṭṭhárasasamo*, eighteen years of age (Mah. 30). *Sataṁsamaṁ*, for a hundred years (Dh. 20). According to Ab. 116 also "a compilation, abridgment."

SĀMĀ, see *Sámo*.

SAMABHISIÑCATI, To sprinkle or inaugurate as a king [सम् + अभि + सिच्]. Mah. 15, 21.

SAMABHIVAḌḌHETI, To encourage [समभिवर्धयति].

SAMABHIVĀHĪ (*adj.*), Leading up together [सम् + अभि + वाहिन्]. B. Lot. 567.

SAMĀCARAṆAṀ, Good manners [समाचरण]. Att. 37.

SAMĀCARATI, To follow, practise; to act, behave [समाचर्]. Kh. 15; Dh. 230; Att. 196; Mah. lxxxix (*samácare nítipathánurúpaṁ*).

SAMACĀRĪ (*adj.*), Living tranquilly [शम + चारिन्]. Dh. 419.

SAMACARIYĀ (*f.*), Living tranquilly [शम + चरिया]. Dh. 69, 425.

SAMĀCĀRO, Conduct, manners [समाचार]. *Pápaká samácárá*, bad manners, misconduct (Pát. 6, 74).

SAMACCHATI, To sit down [समास्]. *Tuṇhí samacchare*, they sit round in silence (F. Ját. 48, *tuṇhí hutvá nisídantíti vuttaṁ hoti*).

SAMACCHINNO (*p.p.p.*), Cut off [p.p.p. समाच्छिद्]. Dh. 410.

SĀMACCO (*adj.*), Accompanied by ministers of state [सामात्य].

SAMĀCIṆṆO (*p.p.p. samácarati*), Practised, performed [समाचीर्ण].

SAMĀCITO (*p.p.p.*), Overspread [समाचित]. Att. 210.

SAMACITTATĀ (*f.*), Equanimity [समचित्तता]. Att. 203.

SAMĀDAHATI, To put together [समाधा]. *Jotiṁ s.*, to make a fire (Pát. 15, Gogerly says "kindle"). Pass. *samádhiyati*, to become tranquillized or self-absorbed. P.p.p. *samáhito*.

SAMĀDĀNAṀ, Undertaking; taking, acquiring [समादान]. *Pañcasílasamádánaṁ*, taking upon oneself the five precepts (Mah. 220, comp. *samádiyati*). *Aviparítadaḷhasamádánáni*, steady and steadfast undertakings (B. Lot. 787). *Micchádiṭṭhisamádáno* (adj.), taking up false views (Dh. 56). *Kammasamádánaṁ*, acquiring Karma. *Micchádiṭṭhikammasamádáno* (adj.), acquiring the evil merit of false doctrine (B. Lot. 866). *Atítánágatapaccuppannánaṁ kammasamádánánaṁ vipákavemattatáñáṇaṁ*, knowledge of the diversity of the consequences resulting from the acquisition of merit, past, present, and to come (B. Lot. 786).

SAMĀDAPETI, SAMĀDĀYA, see *Samádiyati*.

SAMĀDHI (*m.*), Agreement, peace, reconciliation; tranquillity, self-concentration, calm [समाधि]. Ab. 155, 858; Dh. 26, 44, 66; B. Lot. 789, 791; E. Mon. 244; Man. B. 498. *Asamádhisaṁvattaniká vácá*, language not conducive to agreement, i.e. quarrelsome language. As a technical term samádhi is a state of supernatural tranquillity or calm, and is one of the most characteristic attributes of the Arhat (see *Samáhito*). It is sometimes confounded with Jhána,[1] but it is really a far wider term. The preternatural calm is a necessary preliminary to the attainment of Jhána, while it accompanies Jhána, and is a permanent attribute of the Arhat (*ánantariko s.*, Kh. 7). This calm may amount to absolute unconsciousness as the higher Jhána, or may, as in the Arhat, consist in the annihilation of passion; and a mastery over the emotions which influence ordinary men. At Dh. 311 *samádhí* in the text is said to be *aṭṭhasamápattisamádhi*, samádhi coextensive with the eight samápattis. At Dh. 375 we have *upacárappanavasena vá maggaphalavasena vá samádhiṁ nádhigacchati*, "he attains samádhi neither according to upacára and appaná, nor according to the Paths and Fruitions," thus distinguishing between samádhi induced by Jhána and samádhi which accompanies entrance into the Paths. The epithets *suññato, animitto, appaṇihito* are applied to the samádhi of the Arhat (Saṅg. S.). The three samádhis are *savitakko savicáro s., avitakko vicáramatto s., avitakko avicáro s.* (see *Jhánaṁ*). The four samádhis are *hánabhágiyo s., ṭhitibhágiyo s., visesabhágiyo s., nibbedhabhágiyo s.* True samádhi has five elements (*pañcaṅgiko sammásamádhi*), viz. *pítipharaṇatá, sukhapharaṇatá, cetopharaṇatá, álokapharaṇatá, paccavekkhaṇáni-*

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[1] See B Lot. 791; Kh. 7; Clough's Dict. sub voce. At Mah. 90 it appears to be used for Jhána (*appetvá samádhiṁ*, "indulged in samádhi meditation." Turnour).

mittaṁ. The aṭṭh. says, *dvísu jhánesu paññá pítipharaṇatá, tísu jhánesu paññá sukhapharaṇatá, paracitte paññá cetopharaṇatá, dibbacakkhuṁ álokapharaṇatá, tamhá tamhá samádhimhá vuṭṭhitassa paccavekkhaṇánimittaṁ,* "the diffusion of joy is the knowledge obtained by the first two jhánas, the diffusion of serenity is the knowledge obtained by the first three jhánas, the diffusion of thought is the knowledge of the thoughts of others (*cetopariyañáṇa*), the diffusion of light is the divine eye, and the sign of reflexion is the self-reflexion of one who has risen from one of the states of supernatural absorption." The samádhi of ecstatic meditation is of two degrees, the inferior called *upacárasamádhi,* and the higher or perfect called *appanásamádhi* (E. Mon. 257). Saṅgíti S. enumerates four samádhibhávanás, or attainments of samádhi; the first leads to bliss in this world (*diṭṭhadhammasukhavihára*), the second to ñáṇadassana, the third to satisampajañña, the fourth to Arhatship. Saṅgíti S. also enumerates seven requisites to the attainment of samádhi (*satta samádhiparikkhárá*), which are *sammásaṅkappo, sammáváçá, sammákammanto, sammáájívo, sammáváyámo, sammasati.*

SAMADHIGACCHATI, To attain [समधिगम्]. Ger. *samadhigamya* (Alw. I. xiii).

SAMĀDHIJO (*adj.*), Originating in self-absorption [समाधि + ज]. See p. 169 (b), line 12.

SAMĀDHIKO (*adj.*), Connected with self-absorption [समाधि + क]. Dh. 254.

SAMADHIṬṬHAHATI, To practise resolutely [समधिष्ठा]. *Múgádikaṁ vatavidhaṁ samadhiṭṭhahitvá,* having resolutely acted the part of a man who is dumb or otherwise afflicted (Att. 203).

SAMĀDHIYATI, see *Samádahati.*

SAMĀDINNATTAṀ, Fact of having been undertaken [*samádinna* + त्व]. Dh. 185, 399.

SAMĀDISATI, To indicate; to command [समादिश्]. *Dípetuṁ Dípavaṁsaṁ samádisi,* gave orders to publish the Mahávaṁsa (Mah. 257, comp. 254).

SAMĀDIYATI, To take with one, take away; to take upon oneself, solemnly undertake [समादा]. *Samádáya pattacívaraṁ,* taking with him his bowl and robes (Mah. 4). *Samádáy' eva pakkamati,* which at B. Lot. 472 is rendered "y va ramassant toujours," is thus explained in the aṭṭh. *samádáy' eva pakkamatíti taṁ aṭṭhaparikkhára-mattakaṁ sabbaṁ gahetvá káyapaṭibaddhaṁ katvá 'va gacchati.* "takes all these eight requisites only, and attaching them to his person departs." *Kálíṅgo suvaṇṇapaṭṭe likhápetvá ábhataṁ Kurudhammaṁ disvá samádáya sádhukaṁ púresi,* the Káliṅga king having read the Kuru laws brought to him after he had had them written out for him, made it a point of honour to carry them out, and rigidly enforced them (Dh. 417). *Poránaṁ Vajjidhammaṁ samádáya vattanti,* scrupulously adhere to the old Vajjian customs (Par. S., comp. Dh. 306). Generally used of a religious undertaking or vow to fulfil some or all of the religious precepts (sikkhápadas, or sílas), either for a time or permanently. Thus a layman may make a vow to keep intact the five precepts, or the eight precepts for a limited period (as a year or five years), or for life. This is frequently done at the present day, the vow being solemnly recorded before a priest. *Sikkháya padáni pañca akhaṇḍaphulláni samádiyassu,* do thou solemnly undertake to keep the five sikkhápadas inviolate (Dh. 97; comp. Kh. 17). *Samádáya'sikkhati sikkhápadesu,* having taken them upon himself he exercises himself in the precepts (Saṅg. S.). *Sílaṁ s.,* to vow the performance of the moral precepts (Mah. 249; F. Ját. 53). *Aṭṭhaṅgasílaṁ s.,* to undertake the eight precepts (Att. 204, 210). *Uposathaṁ s.,* to take upon oneself the uposatha vows (Dh. 308). *Dasasílaṁ s.,* to take upon oneself the ten precepts (Mah. 110). *Páramiṁ s.,* to undertake solemnly to perform a Páramitá (Ját. 20). *Vissaṁ dhammaṁ s.,* to take upon oneself the whole Law of Buddha (Dh. 47). Pres. 1st pers. *samádiyámi* (Dh. 308). Imperat. *samádiya* (Ját. 20), *samádiyassu* (Dh. 97). Ger. *samádáya* (Mah. 110, 249; Dh. 47, 417), *samádiyitvá* (Ját. 53; Att. 204, 210). P.p p. *samádinno.* *Samádinnuposatho* (adj.), one by whom the uposatha vows have been taken (Dh. 314). Caus. *samádapeti,* to instigate, rouse, advise (B. Lot. 431). *Sayaṁ deti paraṁ na samádapeti,* himself gives alms but does not urge others to give (Dh. 112, see also 113, line 16). *Attano upaṭṭháke samádapetvá,* suborning their own servants (to compass the death of Moggallána, Dh. 298). With dat. of thing advised: *Maraṇáya s.,* to incite or advise a person for death, i.e. to commit suicide (Pát. 3, 67). With loc. of thing advised: *Mahájanaṁ puññakammesu samádapento,* encouraging the multitudes in the performance of good works (Dh. 309). At Mah. 249 we have an anomalous caus. *samádeti* (*sílaṁ samádetvá mahájanaṁ*, having induced the people to take the síla vows).

SAMĀGACCHATI, To assemble; to associate with (with instr.) [समागम्]. Aor. *samágacchi* (Dh. 38), *samágami* (Mah. 3, 107; Ját. 26). Ger. *samágantvá* (Mah. 83), *samágamma* (Mah. 50). P.p.p. *samágato* (Mah. 160, 172; Alw. I. 54; Dh. 60; Kh. 6).

SAMĀGAMO, Assembly; intercourse, society [समागम]. Mah. 3, 160. 172, 239; Dh 37.

SĀMAGGĪ (*f.*), Concord [सामग्री]. Dh. 35, 105. *Sámaggikarano* (adj.), causing reconciliation (Mah. 6). There appears to be also a form *sámaggiyaṁ* = sámagrya (Dh. 105).

SAMAGGO (*adj.*), All, entire; friendly, harmonious, reconciled [समग्र]. Ab. 702; Dh. 35; F. Ját. 58; Pát. 95; Ten J. 37. *Samaggo saṅgho viharati*, the brethren dwell together in unity (B. Lot. 316). *Samaggá hontu*, let them be at onę again (Dh. 105). Unanimous (Mah. 3; Pát. 59). *Samaggaṁ*, unity, concord. *Samaggarato*, and *samaggárámo*, delighting in concord (Par. S.; Sen. K. 498).

SAMĀHARATI, To collect together [समाहृ]. Dh. 113.

SAMĀHĀRO, Collection [समाहार]. Ab. 1187.

SAMĀHITO (*p p p. samádahati*), Steadfast, firm, fixed; tranquil; attentive; established in [समाहित]. Steadfast (Dh. 65, "*suṭṭhuṭṭhapito*"). *Asamáhito*, unstable, thoughtless (Dh. 20). *Khurappo cápavare samáhito*, an arrow fitted to thy good bow (Ten J. 115). *Suṇátha samáhitá*, listen attentively (Ras. 7). Frequent epithet of an Arhat in the sense of "calm, tranquil, whose passions or senses are stilled" (Kh. 7; Ját. 44). Sometimes used of the self-absorption of Jhána, which may amount to total unconsciousness (Mah. 262). *Paññásílasamáhito*, established in or endowed with wisdom and morality (Dh. 41, comp. 304, and Das. 44, where it is made a synonym of *samannágata*).

SAMAJĀTIKO (*adj.*), Of equal birth, of the same caste [समजाति + क]. Ját. 68: Dh. 218; Ras. 35; Mah. 254.

SAMĀJIKO, A member of an assembly [समाजिक]. Ab. 414.

SAMAJJĀ (*f.*), An assembly [समज्या]. Ab. 414; Dh. 120; Mah. 213. At Ten I. 17 *mahásamajjaṁ*.

SAMĀJO, An assembly [समाज]. Alw. I. 112.

SAMĀKAḌḌHATI, To pull along; to attract, entice [समाकृष्]. Mah. 244. Ger. *samákaḍḍhiya* (Mah. 244). P.p.p. *samákaḍḍhito* (Dh. 315).

SAMĀKIṆṆO (*p.p.p.*), Covered, crowded [समाकीर्ण]. Att. 213.

SAMAKO (*adj.*), Equal, same, similar [सम + क]. Pát. xxi, Alw. I. xliii.

SAMĀKULO (*adj.*), Covered, filled [समाकुल]. Mah. 118.

SAMALAṄKAROTI, To adorn splendidly, decorate [सम्+अलं+कृ]. Mah. 51 (ger. *samalaṅkaritvá*). P.p.p. *samalaṅkato* (Mah. 82, 159, 199).

SAMĀLAPATI, To speak [समालप्]. *Mágá samálapiṁsu* (Ját. 51).

SĀMALATĀ (*f.*), The creeper Ichnocarpus [श्यामलता]. Ját. 60.

SĀMALO (*adj.*), Brown, dark [श्यामल]. Ab. 96.

SAMAMṀ, see *Samo*.

SĀMAṀ, Conciliation; name of one of the three Vedas [सामन्]. Ab. 108, 348, 839. *Sámavedo*, the Sáma Veda (Alw. I. cxxiv). Adv. *sámaṁ*, of oneself, spontaneously (Ab. 839, 1144). *Sámaṁ vá gantabbaṁ dúto vá páhetabbo*, either he must go himself or a messenger must be sent (Pát. 9). *Sámaṁ saccáni abhisambujjhi*, by himself, unassisted, discovered the Four great Truths (B. Lot. 337).

SAMAṆAKO, A bad or contemptible ascetic [श्रमण + क]. The naked faquirs (nigaṇṭhas) are frequently called *naggasamaṇaka* (Dh. 240, 299; Ten J. 117). Payoga Siddhi says, *nindito samaṇo samaṇako*.

SĀMAṆAKO (*adj.*), Belonging to a monk or Buddhist priest, monachal, sacerdotal [श्रमण + क]. *Sámaṇaká parikkhárá*, the requisites of a Buddhist priest (Mah. 177, comp. 16, 160). *Sámaṇakaṁ bahu*, many presents suitable to a monk (Mah. 26).

SAMANAṀ, Stopping, suppression [शमन]. Mah. 17.

SAMAṆAMACALO, Çramaṇa Rock, an epithet of the sotápanna [श्रमण + अचल with euphonic *m* inserted]. See *Puggalo*. Subh. quotes, *samaṇamacalo ti samaṇaacalo m-káro padasandhimattaṁ, so sotápanno ti veditabbo, sotápanno catúhi vátehi* *indakhilo viya parappavadehi akampiyo acalasaddháya samannágato ti samaṇamacalo.*

SAMANANTARĀ, and **-TARAṀ** (*adv.*), Immediately after [समनन्तर abl. and acc.]. Att. 214. With gen. *Yesaṁ dhammánaṁ samanantará*, immediately after which doctrines.

SAMĀNATTATĀ (*f.*), Impartiality, feeling towards others as towards oneself [समान + आत्मन् + ता]. Att. 138; Lot. 406.

SĀMAṆERO, A Buddhist monk in deacon's orders, a novice, neophyte [श्रमण + एर]. Ab. 440; E. Mon. 18; B. Int. 276; Mah. 25, 132. Fem. *sámaṇerí* (Ab. 438). See *Pabbajjá.*

SAMĀNETI, To bring together, put together; to assemble; to compare [समानी]. *Alátáni samánetvá aggiṁ jálesi*, having put the sticks together lighted the fire (Ját. 68). *Máse divase samánetvá*, comparing months and days (Dh. 328). *Tassa kiriyaṁ tena samánetvá*, having compared the prisoner's offence with the offence described in the book of Precedents (Alw. I. 99).

SAMAṄGĪ (*adj.*), Possessing, endowed with [सम् + अङ्ग + इन्]. Loc. *samaṅgini* (Ab. 845, 923). *Uttamayasasamaṅgino* (pl.), enjoying the highest reputation (Ten J. 46). *Samaṅgibhúto*, possessed of.

SAMAṆĪ, see *Samaṇo.*

SAMAÑÑĀ (*f.*), Name, designation, term [समाज्ञा]. Ab. 114; Alw. I. xvii, xxv; Sen. K. 203; Att. 195. *Etáya samaññáya abhidhíyate*, is designated by this name (Yátr., comp. Att. 218 *samaññaṁ alabhi*, "received the name").

SAMANNĀGATO (*p.p.p.*), Endowed with [समन्वा + गत]. B. Lot. 343. With instr. *Bhadrena yobbanena s.*, blest with auspicious youth (B. Lot. 863). *Paramáya vaṇṇapokkharatáya s.*, possessed of distinguished personal beauty (Ras. 36). Alw. I. 78.

SĀMAÑÑAṀ, Çramaṇaship, state of being an ascetic (Dh. 146), or a Buddhist priest [श्रमण + य]. *Sámaññaṁ dupparámaṭṭhaṁ nirayáya upakaḍḍhati*, monasticism ill handled brings a man to hell; that is a man is not necessarily saved by becoming a Buddhist priest, for if he misuse the privileges of that holy state he is worse off than the worldling (Dh. 55, comment says if he abuse his calling by breaking the síla precepts, etc.). At Dh. 4 we are told that the priest who makes a good profession, but does not practise what he preaches, is not a partaker of çramaṇaship, that is, is no true priest of Buddha, does not reap the benefits of his sacred calling (comment says *sámañña* here means the four Paths). *Sámañña* originally meant, as its etymology implies, merely the state of being a Buddhist priest, monasticism; then it came to mean true monasticism, priesthood as it should be; and next, since if it be asked, "who is the true bhikkhu?" the answer will naturally be, "the bhikkhu who has entered the Paths," it came to be applied to the four Paths. Buddhaghosa in his comment on Sám. S. clearly points to this transition of meaning, for he says, *ettha paramatthato maggo sámaññaṁ ariyaphalaṁ sámaññaphalaṁ*, "in its highest sense sámañña means the Path and sámaññaphala the fruition of Arhatship." He also quotes Buddha's words, *katamañ ca bhikkhavo sámaññaṁ? ayam eva ariyo aṭṭhaṅgiko maggo.* Subh. quotes, *samaṇassa bhávo sámaññaṁ, kiṁ taṁ? ariyamaggo: sámaññassa phalaṁ sámaññaphalaṁ, kiṁ taṁ? maggaphalaṁ*, "sámañña is the state of a çramaṇa, what is this? the holy Paths: sámaññaphala is the fruit of çramaṇaship, what is this? the fruition of the Paths." The four sámaññaphalas are the four Fruitions, viz. *sotápattiphalaṁ, sakadágámiphalaṁ, anágámiphalaṁ, arahattaphalaṁ* (Saṅg. S.). The term sámaññaphala has given a name to a famous sermon of Buddha's, a masterly translation of which forms one of the principal features of the Lotus de la Bonne Loi. Unfortunately Burnouf has entirely missed the leading idea of this great discourse by taking *sámañña* as the equivalent of sámânya instead of çrámaṇya, and rendering *sámaññaphala* by "résultat général." The fact is as follows: Ajátasattu, pondering on the various systems of ascetic philosophy prevalent in his day, goes to each of the principal sect-founders in turn, and puts to them a question which is briefly this, "all the practical arts and sciences exhibit a visible and immediate result or fruit (*sandiṭṭhikaṁ sippaphalaṁ*); thus the potter makes vessels which are useful to mankind and moreover bring him in a tangible result in the shape of wealth, and the utility of the potter's calling is obvious and immediate; but now I wish to ask, is there in the ascetic life (*sámañña*) any visible, tangible and immediate reward or advantage (*phala*) analogous to that reaped by the potter, or the carpenter, or the warrior?" Each of the tírthikas avoids the main issue and goes off into a bombastic harangue on the origin of matter or some such unpractical subject of speculation. As Ajátasattu observes, it is "as if you wanted to know all about a mango and were told all about a bread-fruit." Then the king comes to Gautama Buddha and puts the question to him, and receives as his answer a discourse which sets forth the duties and rewards of the Buddhist çramaṇa, culminating in the sublime attributes of Arhatship.

SĀMAÑÑATĀ (*f.*), Çramaṇaship [*sámañña* + ता]. Dh. 59 (but comment explains it as right conduct towards Buddhist monks).

SAMANNESATI, To seek [समन्विष्]. Dh. 255.

SĀMAÑÑEVA, Of one's own accord, = *sámaṁ* + *yeva*.

SĀMAÑÑO (*adj.*), General, universal, common [सामान्य]. Ab. 718. *Sámaññakaṇḍo*, general chapter, one treating of miscellaneous subjects (Alw. I. ix). *Salakkhaṇasámaññalakkhaṇavasena*, according to special or individual (sva-) and general characteristics (Ten J. 48). Neut. *sámaññaṁ*, universality, general property, kind, species (Ab. 792). *Diṭṭhisámaññagatá*, who have arrived at unity or identity of belief, of one faith (Par. S. 9, comment says *samánadiṭṭhibhávaṁ upagatá hutvá*).

SAMAṆO, An ascetic; a Buddhist ascetic or monk, a Buddhist priest [श्रमण]. Ab. 433; Dh. 34, 47, 69; B. Int. 155, 275. Fem. *samaṇí*, a female ascetic, a Buddhist nun (Pát. 99). *Samaṇindo*, lord of çramaṇas, viz. Buddha (Mah. 85, 239, *samaṇa* + *inda*). *Samaṇo Gotamo*, the ascetic Gautama is a common orthodox appellation of Buddha (B. Lot. 863). Unbelievers sometimes address Buddha as *samaṇa* simply, e.g. the brahman in Kasíbháradvája S., and the demon in Ālavaka S. *Samaṇuddeso*, a novice, sámaṇera (Ab. 440; Pát. 17). *Samaṇadhammaṁ karoti*, to perform the duties of a çramaṇa, to endeavour to attain the Paths (Dh. 81, 82, 328, 396; Ját. 9). *Samaṇasukhaṁ*, advantage or comfort of being an ascetic: eight are enumerated at Ját. 7, non-possession of wealth, etc. *Samaṇabráhmaṇá* (pl.), Buddhist priests and brahmins. Burnouf has pointed out (Int. 158) that this compound, which is of constant occurrence, places the two classes on an equal footing, the only advantage given to the Buddhist monks being that they are named first. Nothing shows more strongly the universal veneration in which the Brahmins were held in Gautama's time, a veneration due to their birth and intellectual endowments, than the fact that Gautama, whose mission it was to break down the brahminical system, nevertheless held up the brahmins themselves to the respect of his followers, placed them on a level with his own monks, and even adopted their name into his own system, applying it figuratively to the Arhat, or Buddhist monk who has attained the highest sanctification. Hence we have the word *samaṇabráhmaṇá* (pl.), in which bráhmaṇa sometimes has its ordinary meaning and sometimes its secondary meaning of Arhat.[1] In Vasala sutta we are told that a man is an out-caste who deceives a monk or brahmin or other ascetic, or refuses him hospitality (Alw. N. 120). At Dh. 392 we are told that pious monks and brahmins are to be treated with kindness. At Dh. v. 142 we are told that even if a man be gorgeously arrayed (as a king's minister) yet if he be self-restrained, virtuous, and merciful, he is a brahmin, a samaṇa, a bhikkhu. That is to say, the man who wears the humble garb of an ascetic has not the monopoly of true religion. The comment on this verse tells the story of king Prasenajit's minister Santati, who, on hearing Buddha repeat a religious stanza, instantly became an arhat, and attained Nirváṇa (by fire kammaṭṭhána) while yet dressed in his court attire. The priests ask each other, "Is this man who has attained Nirváṇa dressed in his court attire to be considered as a samaṇa or a brahmin?" The question is referred to Buddha, who makes this reply, *bhikkhave mama puttaṁ samaṇo ti vattuṁ vaṭṭati bráhmaṇo ti pi vattuṁ vaṭṭati*, "It is right to call a son of mine (i.e. a convert) both a samaṇa and a bráhmaṇa." Although Gautama treated caste as worthless from a *religious* point of view, yet none was more fully alive to the advantages social and intellectual of good birth, and we are constantly told of a man being born a brahmin or kshatriya as a reward of good actions in a former existence, or a low caste man as a punishment for crimes committed in a former existence.

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[1] In a dictionary article it is impossible to do more than glance at this important question, which I hope to treat of more fully elsewhere.

SAMĀNO (*adj.*). Similar, equal, same [समान]. Ab. 530. *Asamáno*, unequal. *Dukkho 'samánasaṁváro*, dwelling with those who are not our equals is an evil (Dh. 53). *Samánasukhadukkho mitto*, a friend who is the same in prosperity and adversity (Sig. S.). *Samánakulaṁ*, equal rank (Mah. 51). *Vayena me samáno*, my equal in age (Alw. I. 73). *Samánajátiko*, of equal birth, of the same caste or rank (Dh. 233).

SAMĀNO (*part. pres.* fr. *atthi*), Being (Alw. I. 39). This interesting átmane form exists side by side with *santo* the equivalent of सत्, and is in common use. *Puṭṭho samáno*, being asked (B. Lot. 410). *Āgato samáno*, étant venu (B. Lot. 481). *Arahá samáno*, being an Arhat (Br. J. S. A.).

SAMANTO (*adj.*), All, entire [समन्त]. *Samantacakkhu*, all-seeing, an epithet of Buddha (Ab. 2; Dh. 148). *Samantakúṭo*, Adam's peak (Man. B. 211, Subh. says so-called because it is surrounded by peaks). *Samantapásádiká* (f.), pleasing all, name of Buddhaghosa's *aṭṭhakathá* on the Vinaya (comp. B. Int. 198; Lot. 596). Abl. *samantá* and *samantato*, from every side, on all sides, completely (Ab. 1146). With gen. *nagarassa samantato*, all round the city (Mah. 211). *Parikkhipápesuṁ samantá,'riṭṭhapabbataṁ*, they surrounded the Ariṭṭha mountain on all sides (Mah. 64). *Samantato* (Mah. 3, 35). *Samantá* (F. Ját. 8; Ten J. 36; Mah. 107, 153, 155). *Samantattaṁ*, entirety (*samanta* + त्व).

SĀMANTO (*adj.*), Neighbouring, bordering [सामन्त]. Ab. 706; Das. 2. Loc. *sámante*, in the neighbourhood, close by (Ten J. 111).

SAMANUBANDHATI, To start together in pursuit [समनु + बन्ध्]. Mah. 59.

SAMANUBHĀSANĀ (*f.*), Addressing (from next). Pát. 61.

SAMANUBHĀSATI, To join in addressing a person [समनु + भाष्]. P.pr. pass. *samaṇubhásiyamáno* (Pát. 95). P.f.p. *samanubhásitabbo* (Ditto).

SAMANUGGĀHIYAMĀNO, Being taken up (about a false assertion), being pressed, closely questioned [p.pr. pass. caus. समनुग्रह्]. Pát. 3, 68.

SAMANUÑÑĀTO (*p.p.p.*), Approved, allowed [समनुज्ञात]. Mah. 54.

SAMANUPASSANĀ (*f.*), Consideration (from next). Alw. N. 72.

SAMANUPASSATI, To see, perceive [समनुदृश्]. B. Lot. 403, 654; Dh. 85. *Rúpaṁ attato s.*, regards Form as the Self (Alw. N. 72). P.pr. *samanupassamáno* (Mahánidána S.).

SAMANUSĀSATI, To direct, rule, exhort [समनुशास्]. Mah. 7, 21, 90.

SAMANUYUÑJIYAMĀNO, Being inquired about [p.pr. pass. समनुयुज्].

SAMANVITO (*p p.p.*), Possessed of [समन्वित].

SAMĀPAJJATI, To come into, enter upon, undergo, attain [समापद्]. *Jhánaṁ s.*, to enter upon or attain ecstatic meditation (Dh. 177). *Samápattiṁ s.*, to attain the samápattis (Dh. 202; Mah. 102, comp. Dh. 133, 309). *Kayavikkayaṁ s.*, to engage in trading (Pát. 10, 81, comp. 4). Aor. *samápajji* (Mah. 102). P.p.p. *samápanno*, endowed with (Dh. 47; Pát. 3, 65), having entered or attained (Dh. 122, *arahantamaggaṁ*, 133). *Nirodhasamápanno*, plunged in a miraculous trance (Mah. 222). *Samápattisamápanno*, absorbed in abstract meditation (Mah. 30). *Paribbájakusamápanno*, an ascetic (Pát. 88, 89). Also p p.p. *samápajjito* (*sákacchá samápajjitá*, Par. S.).

SAMĀPANAṀ, Conclusion, completion [समापन]. Ab. 1188.

SAMĀPATTI (*f.*), Attainment [समापत्ति]. This is a Buddhist technical term. There are eight samápattis, attainments or endowments, which are eight successive states induced by the ecstatic meditation. They are *paṭhamajjhánasamápatti*, *dutiyajjhánasamápatti*, *tatiyajjhánasamápatti*, *catutthajjhánasamápatti*, *ákásánañcáyátanasamápatti*, *viññáṇañcáyatanasamápatti*, *ákiñcaññáyatanasamápatti*, *nevasaññánásaññáyatanasamápatti* (Subh.). Hardy calls them eight modes of abstract meditation (Man. B. 170). *Nánásamápattihi divasabhágaṁ vitinámetvá*, spending the day in the various degrees of ecstatic meditation (Dh. 118). *Mahákarunásamápattito vuṭṭháya*, rising from a trance of compassion (Dh. 94, by this is meant jhána induced by the *karuṇábhávaná*, q.v.). For *nirodhasamápatti* see *Nirodho*. Burnouf, translating from Jinálaṅkára, mentions five samápattis which I venture to re-translate as follows, *saññásamápatti*, *asaññás.*, *nevasaññánásaññás.*, *ákiñcaññas.*, *nirodhas.* (Lot. 789). Mah. 102; B. Lot. 348; Ten J. 107.

SAMĀPETI (*caus.*), To complete, conclude [समापयति]. Pát. 2. *Imáya gátháya desanaṁ samápeti*, sums up or concludes his discourse with this stanza (Fausböll). *Saṅgítiṁ samápayi*, brought the Rehearsal to an end (Mah. 42). *Vápiṁ samápayi*, completed the tank (Mah. 144) Imperat. 2nd pers. *samápaya* (Mah. 179). P.p.p. *samápito* (Mah. 60, 100).

SAMAPPETI (*caus.*), To put, deposit, fix; to consign, commit, deliver; to give back [समपयति]. *Tassa rajjaṁ samappayi*, bestowed on him the kingdom (Mah 209). *Paṇṇákáraṁ samappayuṁ Vijayasso*, handed over the present to V. (Mah. 52). *Lekhaṁ tassa samappayi*, committed the letter to his charge (Mah. 139, comp. 47). *Solasannaṁ samappetvá kulánaṁ rajjam attano*, handing over his kingdom to the sixteen families (Mah. 117). *Tále sappaṁ samappayi*, hung the snake up to the palmyra-tree (Mah. 128). P.p.p. *samappito*. *Yasabhogasamappito*, possessed of fame and wealth (Dh. 54). *Nirayamhi s.*, cast into hell, consigned to perdition (Dh. 56). *Kucchirogas.*, afflicted with an internal disease (Mah. 243, comp. 124). *Ratikhiḍḍás*, filled with pleasure and merriment (Mah. 66). With instr. *Samappitá nerayiká dukhena*, the damned afflicted with torments; *Pañcahi kámaguṇehi s.*, possessed of the five pleasures of sense.

SAMĀRABHATI, To begin, undertake [समारभ्]. *Kárapetum samárabhi*, began to build (Mah. 26). Fut. *samárabhissati* (Pát. vii). P.p.p. *samáraddho* (Dh. 52).

SAMĀRAKO (*adj.*), Including the Mára world [स + मार + क].

SAMĀRAMBHO, Undertaking; injury, obstruction [समारम्भ]. *Gihisamárambho*, preparation by a layman (of food, Pát. 13, 88). *Bíjagámas.*, injuring seeds (Br. J. S.).

SAMARO, and **-RAṀ** Battle [समर]. Ab. 399.

SAMĀRUHATI, To ascend [समारुह्]. *Brahmalokaṁ samáruhi*, went up to the B. heaven (Mah. 81). *Pallaṅkaṁ s.*, to mount upon a throne (Mah. 25). P.p.p. *samárúlho*. *Mahábodhisamárúḷhá nává*, the ship in which the Bo-tree was embarked, lit. the ship ascended by the Bo-tree (Mah. 116). Caus. *samáropeti*. *Súlamhi s.*, to impale (Mah. lxxxvii).

SAMASAMO (*adj.*), Exactly the same [सम + सम]. Dh. 172 (comp. *attano balena samasamaṁ na samanupassámi*).

SAMĀSANNO (*p.p.p.*), Near [समासन्न]. Ab. 92.

SAMĀSETHA, In the phrase *sabbhir eva samásetha*, "associate with the good," we have no doubt an opt. 2nd pers. pl. from समास्.

SAMĀSETI, To abbreviate, condense (Vij.). Probably a denominative from next.

SAMĀSO, An abridgment [समास]. Ab. 116. *Samásato*, concisely (Mah. 252).

SAMASSĀSETI, To console, encourage; to relieve, refresh [समाश्वासयति]. Dh. 84; Ras. 34.

SAMASYATI, To be compounded (in gram.) [समस्यते].

SAMATĀ (*f.*), Sameness, equality [समता]. Ab. 137.

SAMATALAṀ, A level surface [सम + तल]. Ját. 7; Pát. 71 (is it here an adj ?).

SAMATHO, Tranquillity, calm, quietude; cessation [शम + थ on the analogy of *damatha*]. Ab. 155, 757; Alw. I. 93. *Yass' indriyáni samathaṁ gatáni*, whose senses are stilled (Dh. 17). *Adhikaraṇasamatho*, settling or removal of questions or disputes. *Sabbasaṅkhárasamatho*, cessation of all being (Gog. Ev. 6). *Samatha* and *vipassaná* are frequently mentioned together as attributes of the Arhat (Dh. 196, 425). There are two orders of Arhats, the *sukkhavipassako* and the *samathayániko*. Vij. writes to me, "The first is so called because he attains sanctification by contemplating the dry facts of physical and moral phenomena, such as impermanence, suffering, non-identity, etc. This order of Arhats is devoid of the supernatural powers attributed to the higher class, their passions are merely dried up. The other and superior order, those who make the Samatha the vehicle to the attainment of Arhatship, possess various supernatural powers (*anekavihitaṁ iddhividhaṁ*)." *Samathayániko* is therefore *sumatha* + यान + इक, "one who makes quietude his vehicle."

SAMATIKKAMATI, To cross over (a stream, Dh. 412); to elapse (of time, Mah. 76) [समतिक्रम्]. P.p.p. *samatikkanto*, having crossed over or escaped from (Dh. 35).

SAMATIKKAMO, Rising above, getting beyond [समतिक्रम].

SAMATIṀSA, see *Samo*.

SAMATITTHIKO (*adj.*), Said of the Ganges when quite brimming. Vij. tells me it is सम + तीर्थ + इक, having its fords or banks levelled (with the top of the stream).

SAMATIVIJJHATI, To penetrate [ममति + व्यध्]. Dh. 2.

SAMATTAṀ, Equality [सम + त्व]. Mah. 11.

SAMAṬṬHANAM, Allaying disputes [समर्थन]. Ab. 858.

SĀMAṬṬHIYAM, Strength; ability, competence [सामर्थ्य]. Ab. 1052; Mah. 252.

SAMATTHO (*adj.*), Fit, able, adequate, competent, strong; significant [समर्थ]. Ab. 1068; F. Ját. 3; Dh. 354; Mah. 14, 40. *Samatthakále*, when you were strong, viz. in good health (Dh. 147). *Samatthabhávo*, ability, power (Mah. 41).

SAMATTO (*p.p.p.*), Concluded; complete, entire, all [समाप्त]. Ab. 702, 1068; Mah. 169; Kh. 24. *Sattá samattá*, all beings (Att. 203). *Samattáni samádinnáni*, accomplished and undertaken (of duties or vows, Dh. 185).

SAMAVAṬṬHITO (*p.p.p.*), Ready [समवस्थित]. *Samavaṭṭhitá no savanáya sotaṁ*, our ears are ready to hear.

SAMAVĀYO, Combination, union; multitude [समवाय]. Ab. 630; Att. 192.

SAMAVEPĀKĪ (*adj.*), The following phrase occurs in Raṭṭhapála S., *bhavaṁ kho pana Raṭṭhapálo etarahi appábádho appátaṅko samavepákiniyá gahaṇiyá samannágáto nátisítáya náccuṇháya.* It is clear from the context that *samavepákí* represents a possible Sansk. word समवैपाकिन् and means "promoting equal or steady digestion," the idea being, I suppose, that digestion went on satisfactorily if the ग्रहणी diffused neither too great nor too little warmth.

SAMAVETI, To be united [समवे]. Pát. 73.

SAMAVHAYO, A name [समाह्वय]. Alw. I. ix.

SĀMAYIKO (*adj.*), Temporary [सामयिक].

SAMAYO, Agreement, combination; multitude; season, time; custom, rule, religious obligation; order, precept; religious belief, doctrine [समय]. Ab. 66, 161, 778. *Ekaṁ samayaṁ*, or *ekasmiṁ samaye*, at one time, at a certain time, once upon a time, once (Alw. I. lxix; Kh. 10; Ras. 27). *Tena kho pana samayena*, now at that time (Alw. I. 92; Dh. 121). *Tasmiṁ samaye*, at that time, then (Dh. 154, 230, 258). *Uṇhasamayo*, time of heat, hot season (Pát. 15; Dh. 210). *Majjhantikasamayo*, noon-tide (Ras. 32). *Sáyanhasamayaṁ*, in the evening (Ját. 9). *Pubbaṇhasamayaṁ*, in the morning. *Paccúsasamaye*, at dawn (Dh. 94). *Tassa maraṇasamayam ñatvá*, perceiving that his death-hour was come (Dh. 93). *Sítasamaye aggiṁ katvá adási*, when they were cold he made fire and gave it them (Dh. 186). *Samaye*, in due time, in due course (Mah. 134). *Samaye pupphanti*, blossom in season, at the right time (Ját. 27). *Hoti kho yo bhikkhave samayo*, priests, there will come a time when . . (Gog. Ev. 14). *Aññatra samayá*, except on occasion, except under particular circumstances, or at a particular time (Pát. 8, 13). *Buddhabhávávya samayaṁ olokento*, awaiting the time for his becoming B. (Mah. 199, comp. Pát. 106). *Bráhmaṇasamayasmiṁ*, according to brahminical observance or custom or views (Alw. I. xlv). *Saddhammaṛájasamayo*, the doctrine or religion of the King of Truth (Yátr. comp. Mah. 41). *Sammáviññátasamayo*, to whom all forms of religious belief were thoroughly familiar (Mah. 250, Turnour says "possessed of great aptitude in attaining acquirements"). *Tumhákaṁ jánanasamayo ettako 'va*, is that all the learning or religious truth you know? (Dh. 121). *Akkharasamayaṁ na jánáti*, he was illiterate, lit. did not know the combinations of letters (Alw. I. 101). *Samayantaraṁ*, foreign usages or politics (Att. 125, 224). Vij. informs me that *samaya* in *mahásamayo* means "a multitude" (see Ab. 778, "*samúha*"). Thus Mahásamayasutta means the discourse preached to a great company, and on Pát. 14, line 4, he says, "when three priests live by alms, and a fourth comes and there is not enough, the occasion should be regarded as a large company and meals taken accordingly."

SAMĀYOGO, Combination, multitude [समायोग]

SAMBADDHO, see *Sambandhati*.

SAMBĀDHETI (*caus.*), To oppress, afflict [caus. सम्बाध्]. Att. 202.

SAMBĀDHO, Pressure, crowding, difficulty, obstruction [सम्बाध]. Ab. 1085. *Sabbesaṁ idha sambádho*, this place is too small for all of you, lit. there is crowding here for all (Mah. 83). *Sambádhapaṭipanno 'smi*, I am in great straits or distress (Gog. Ev. 28). *Yassa sambádho bhavissati*, any one who is crowded (Pát. 12). *Asambádho* (adj.), without crowding, unconfused (Mah. 182). *Atisambádhatá*, too great narrowness (Ját. 7). Also used as an adj. (Ab. 718). *Sambádho gharáváso*, the householder's life is a confined one. *Antonagaraṁ sambádhaṁ*, the interior of the city is crowded (Dh. 233). At Alw. I. x and Ab. 182 we have *sambádhíkata*, thronged, = *sambádhakata* with *a* changed to *í* (as in मण्डलीकृत).

SAMBĀHANAṀ, Rubbing the body, shampooing [संवाहन]. Ab. 769; Ten J. 42.

SAMBĀHATI, To rub, shampoo [संवाह्]. Ten J. 20.

SAMBAHULO (*adj.*), Many [सम् + बहुल]. Ab. 703. *Sambahulá jánapadá bhikkhú*, a number of monks from the country (Das. 38; Dh. 348, 379).

SAMBALAṀ, Provision for a journey [शम्बल]. Ab. 380; Sen. K. 537.

SAMBANDHANAṀ, Binding [सम्बन्ध्+अन]. Dh. 175.

SAMBANDHATI, To bind [सम्बन्ध्]. Ger. *sambandhitvá* (Pát. 29, 66). P.p.p. *sambaddho*. At Mah. 150, *Mahágámena sambaddhá senú 'gá Guttahálakaṁ*, is rendered by Turnour, "his army formed one unbroken line from M. to G." If this rendering is correct, the lit. translation would be "the army reached G. while (its rear was) yet connected with or shut in by M."

SAMBANDHO, Connexion; relationship, kinship [सम्बन्ध]. Pát. 29, 69, 77, 79.

SAMBARĪ (*f.*), Jugglery [शाम्बरी]. Ab. 512.

SAMBARO, Name of an Asura [शम्बर]. Ab. 14.

SAMBHAGGO (*p.p.p.*), Broken [सम्भग्न]. Das. 8.

SAMBHAJJATI, To be broken [सम्भज्यते]. Dh. 331 (*sambhajj-* should I think be the reading in each case).

SAMBHAMO, Confusion, excitement; fear; respect [सम्भ्रम]. Ab. 916.

SAMBHĀRO, Preparation; materials; necessaries; constituent part, element [सम्भार]. Ab. 970. *Evaṁ samatte sambháre*, "thus the collection of the materials being completed" (Mah. 169). *Dabbasambháro*, collection of materials (Mah. 236), mass of masonry (Mah. 152). Paramattha Jotiká says that a lie has four *sambhárá*, elements or constituents, the intention to deceive, the effect produced on the person spoken to, etc. At Pát. xli we seem to have *majjasambháro*, the elements of intoxication (in newly-drawn toddy), opposed to *majjabhávo*, intoxicating property (in fermented toddy, or palm wine). *Bodhisambhárá* (pl.), constituents or requisites of Buddhahood, e.g. the accomplishment of the Páramitás (Ját. 1).

SAMBHĀSĀ (*f.*), and **SAMBHĀṢANAṀ**, Conversation [सम्भाषा, सम्भाषण]. Ab. 124; Dh. 186.

SAMBHATTO (*p.p.p.*), Devoted, faithfully attached (of a friend) [सम्भक्त]. Ab. 346; Dh. 103; Pát. 92.

SAMBHĀVANĀ (*f.*), and **-NAṀ**, Honour, fame; imagination, idea, reflection [सम्भावन]. Dh. 264; Mah. 172; Att. 199.

SAMBHAVATI, To arise, be produced, spring from (with abl.); to meet with [सम्भू]. Gog. Ev. 66; Alw. N. 36. P.pr. *sambhávaṁ* (Kh. 10). *Na sambhossáma taṁ mayaṁ*, we shall not meet with or reach this, i.e. we shall not live to see that day (Mah. 28). *Suddhodanamahárájassa puttaṁ sabbaññutaṁ pattaṁ sambhaveyyáma vá no vá*, whether or not we live to see the son of king S. after he has attained omniscience (Ját. 56). P.p.p. *sambhúto*, produced, born, sprung from, originating in (Gog. Ev. 46; Dh. 428; Ját. 1). Caus. *sambháveti*, to honour, esteem (Mah. 25); to think, fancy (Att. 199); to gratify (Ját. 60, read *maṅgalavacanathutighosehi sambháventesu*). P.p.p. *sambhávito*, suitable (Ab. 740).

SAMBHAVO, Production, birth; origin, cause; union; semen [सम्भव]. Ab. 91, 274, 977. *Damilikucchisambhavo* (adj.), the issue of a Tamil womb (Mah. 253, comp. Dh. 71). *Attasambhavo*, originating in self (Dh. 29). *Sambhavesí* (adj.), seeking re-birth (Kh. 16). *Bhavo kalisambhavo*, continued existence caused by sin (Alw. I. vii).

SAMBHEDO, Confluence of two rivers; difference [सम्भेद]. Ab. 681; Att. 213. *Játisambhedo*, distinction of birth or caste (Alw. I. xlv). *Játisambhedato bhayámi*, I'm afraid on account of difference of caste (Dh. 155).

SAMBHINNO (*p.p.p.*), Broken, interrupted [सम्भिन्न]. Mah. 9.

SAMBHĪTO (*p.p.p.*), Terrified [सम्भीत].

SAMBHOGO, Sensual enjoyment; happiness, enjoyment; use [सम्भोग]. Ab. 104; Das. 6. *Sambhogakaraṇaṁ*, making use of (Pát. 61).

SAMBHŪ (*m.*), Progeny [सम्भू].

SAMBHUÑJATI, To eat with [सम्भुज्]. Pát. 17.

SAMBHŪTO, see *Sambhavati*.

SAMBODHI (*f.*), Perfect knowledge or enlightenment; perception of the Truth, attainment of Buddhaship; Buddhahood, Buddhaship [सम् + बोधि]. Mah. 2; Dh. 128. A form *sambodho* is occasionally met with (Sen. K. 470, I have seen also the dat. *sambodháya*). *Sambodhi-aṅgo* = *sambojjhaṅgo* (Dh. 16).

SAMBOJJHAṄGO, see *Bojjhaṅgo*.

SAMBUDDHO (*p.p.p.*), Thoroughly known or understood; one who is thoroughly enlightened, has known or discovered the Truth, a Buddha

[सम्बुद्ध]. Dh. 33. *Rágadosaparetehi náyaṁ dhammo susambudho*, this doctrine is not easily understood by those who are lost in sin (Gog. Ev. 6). *Sambuddhaputtá*, sons of the All-enlightened (Ras. 39, of Arhats). *Paccekasambuddho*, a Prateyka Buddha (Mah. 24). *Sambuddhaparinibbánaṁ*, the death of Buddha (Mah. 15). *Dípaṅkaro sambuddho*, Dípaṅkara Buddha (Mah. 1).

SAMBUJJHANAṀ, Knowing thoroughly (from सम्बुध्).

SAMBUKO, A bivalve shell [शम्बुक]. Ab. 676.

SAṀC-, SAṀCH-, For words beginning thus, see *Sañc-*, *Sañch-*, the spelling *ñc* in the MSS. is an inaccuracy or abbreviation.

SAMECCA (*ger.*), Having acquired, learnt, known [समेत्य = समे]. Comp. *abhisamecca.*

SAMEKKHITO (*p.p.p.*), Considered, reflected upon [समीक्षित, or समा + ईक्षित]. Ten J. 10, 94.

SAMENA, see *Samo* (2).

SAMETI, To meet together; to harmonize; to be equal to, correspond with [समि]. *Samesuṁ* (aor.), they made friends together (Ten J. 42, of two vicious horses). *Samet' áyasmá saṅghena*, let the venerable one live at peace with the fraternity (Pát. 5). With instr. *Ettha sabbo saṅgho sametu no*, let all the clergy meet me here (Mah. 170); *Imáni suttasaṅkhyáni nyáse ágatasuttasaṅkhyáhi na samenti*, these numbers of rules do not agree with the numbers given in the Nyása (Alw. I. 104, comp. Pát. xviii). Aor. 3rd pl. also *samiṁsu* (Ját. 29). P.p.p. neut. *samitaṁ*, connectedly, continuously, constantly (Gog. Ev. 2).

SAMETI, see *Sammati.*

SAMETO (*p.p.p.*), Brought into contact with, connected with, possessing [समेत]. *Mahábodhisametá nává*, the ship which carried the great Bodhi tree (Mah. 120).

SAṀHANANAṀ, Striking, destroying [संहनन].

SAṀHARATI, To collect; to fold up [संहृ]. *Dhanaṁ s.*, to accumulate wealth (Ras. 73). *Nánáphaláni saṁharitvá*, having collected together various fruits (Dh. 108). Of rolling up a carpet to remove it (Dh. 324). Of rolling up a golden scroll (Alw. I. 78, see *Paṭṭo*). Of a monk collecting food on his begging rounds (Ját. 66). P.f.p. *saṁháriyo* (Dh. 193). Caus. *saṁharápeti* (Dh. 324; Pát. 105).

SAṀHĀRO, A compilation, abridgment [सहार]. Ab. 116.

SAṀHATI (*f.*), Assemblage, mass [संहति]. Ab. 630; Alw. I. 111; Att. 192.

SAṀHATO (*p.p.p.*), Firm, well-knit, compact [संहत]. Att. 191.

SAṀHITO, see *Sandahati.*

SAMĪ (*f.*), The tree Acacia Suma [शमी]. Ab. 566.

SĀMI (*indecl.*), Half; blamably [सामि]. Ab. 1200

SĀMĪ (*m.*), Lord, master, owner; husband [स्वामिन्]. Ab. 725. Fem. *sáminí*, wife (Mah. 24). *Sámibhaginí*, husband's sister, sister-in-law (Ab. 245). Voc. *sámi*, husband! (Dh. 290; Ten J. 40). See *Kárakaṁ.*

SĀMĪCI (*f.*), Correctness, propriety, proper or respectful act or duty [a derivative of सम्यक्, Subh. identifies it, I think rightly, with सामीची "stuti vandaná"]. *Sabbaṁ cetiyavandanádisámícikammaṁ niṭṭhapetvá*, having performed all right and proper duties, beginning with worship at sacred shrines (Pát. xxix). Subh. quotes, *sámícikamman ti anucchavikakammaṁ. Theránaṁ pádadhovanacívaradánabhedaṁ sabbaṁ sámícikammaṁ*, all proper duties (of laymen towards priests) such as washing their feet and giving them robes (Par. S. A.). *Tato paṭṭháya tesaṁ sámícimattam pi na kariṁsu*, from that time forward they never showed them any sort of civility (Dh. 105). *Sámícipaṭipanno*, living with propriety, in the discharge of proper duties (Alw. I. 78). *Ayaṁ sámíci*, this is the proper course, this is the rule in the case (Pát. 6, 10, 14, 17). Pát. 75 says, *sámícíti anudhammatá, lokuttaradhammaṁ anugatá ovádánusásaní sámícidhammatá ti vuttaṁ hoti*, "sámíci means acting according to law; right and lawful proceedings are intended, that is, injunctions and commands in accordance with divine truth." The final vowel appears to be short, if so it is to avoid the concurrence of the three long vowels in three consecutive syllables.

SAMIDDHI (*f.*), Success, prosperity [समृद्धि]. Dh. 15; Ras. 16.

SAMIDDHO, see *Samijjhati.*

SAMIDHĀ (*f.*), Firewood [समिध्]. Ab. 36.

SAMIJJHANAṀ, Success, accomplishment (from next). Dh. 135.

SAMIJJHATI, To succeed, prosper, take effect [समृध्]. Of business prospering (Sám. S.). Of a wish or prayer being fulfilled or realized (Ras. 24, 62; Dh. 134, 161). *Sace me idaṁ náma samijjhati*, si telle et telle chose me réuissit (Br. J

S. A.). Fut. *samijjhissati* (Dh. 134). P.p.p. *samiddho*, successful, prosperous.

SAMIKKHAṀ, Investigation [समीक्ष].

SĀMIKO, Lord, master; husband [स्वामिक]. Ab. 240, 1122. *Túya tassa attano sámikabháve akkháte*, when her being his husband had been told by her (Dh 156). *Dáyajjasámiko*, lord or owner of the heritage, heir (Alw. I. xlv). *Atthi nu kho etassa sámiko*, I wonder does any one claim this property? (F. Ját. 53). *Me ghare hessati sámiko*, will be master in my house (Mah. 25) Das. 3.

SAMIṀSU, see *Sameti*.

SĀMINĪ (*f.*), see *Sámí*.

SAMIÑJATI, To be moved, tremble, falter [सम्+इङ्ग्]. Dh. 15, 273.

SAMĪPAGO (*adj.*), Approaching [समीपग]. Mah. 16, 155.

SAMĪPAKO, at the end of a compound = *samípa* (Mah. 204).

SAMĪPAṬṬHO (*adj.*), Standing near [समीपस्थ]. Mah. 246.

SĀMĪPIKO (*adj.*), Proximate (a grammatical term) [next + इक].

SAMĪPO (*adj.*), Near [समीप]. Ab. 705. Of time, proximate, recent (Sen. K. 428). Neut. *samípaṁ*, proximity; used at the end of compounds in the loc. and acc., the latter where there is motion, the former where not. *Khattasamípaṁ gantvá*, went up to the field, lit. went to the neighbourhood of the field (F. Ját. 15; Dh. 266). *Jetavanasamípe*, near or in the neighbourhood of J. (Ten J. 19).

SAMĪRAṆO, Air, wind; name of a plant [समीरण]. Ab. 37, 579; Alw. I. c.

SAMĪRATI, To be moved [समीर्]. *Vátena* (Dh. 15).

SAMĪRO, Air, wind [समीर]. Ab. 38.

SĀMISO (*adj.*), Having food [स+आमिष]. *Sámiso hatthi*, hand soiled with food (Pát. 23).

SAMITAṀ, see *Sameti*.

SAMITATTAṀ, State of being quelled or removed [शमित+त्व]. Dh. 47.

SAMITI (*f.*), Union; an assembly [समिति]. Ab. 414, 630, 1057; Dh. 56.

SAMITO = शमित, see *Sammati*.

SAMMA, A term of familiar address, used by equals, or by a superior to an inferior, my good sir! friend! I think it must be सौम्य, it can hardly be a vocative from samyañc. *Tvam pana s. Jívaka kiṁ tuṇhí*, and you, my excellent J., why are you silent? (Sám. S., king Ajatasattu speaking to a favourite). *Tvam pi s. kacchapa*, and you, friend tortoise (F. Ját. 17; in the Játaka it is the usual address of the animals to each other, e.g. see F. Ját. 12, Ten. J. 14, 15). By a king to a fowler (Ten. J. 113). By a man to a rakkhasa (Ras. 21). By two brahmins to each other (Dh. 12). Dh. 88, 186; Das. 46. Pl. *sammá*. *Rakkhissámi sammá*, I'll hold my tongue, my good friends! (Dh. 419, comp. 187).

SAMMĀ (*f.*), The pin of a yoke [शम्या]. Ab. 449. *Sammatálo*, a kind of cymbal (Ab. 142).

SAMMĀ (*indecl.*), Fully, thoroughly, accurately, rightly, properly, well, really, truly [सम्यक्]. Ab. 127, 1154. *Rágaṁ s. vinayatu*, let him wholly put away lust (Mah. 253). *S. dhammaṁ vipassato*, to one who clearly beholds the Truth (Dh. 67). *Yesam sambodhi-aṅgesu s. cittaṁ subhávitaṁ*, whose mind is fully perfected or versed in the bojjhaṅgas (Dh. 16). *S. paṭijaggati*, to tend carefully (Dh. 85; Ras. 38). *S. santappayitvá*, having thoroughly satisfied him (Ras. 20). *Ṭhita s. paṭipáṭiyá*, standing duly arranged in a row (Mah. lxxxvii). *Sammá vadamáno*, speaking rightly or truly (Alw. N. 34). *S.* before a vowel, to avoid hiatus, takes the form *sammad*, instead of *sammag* as one would expect, e.g. *sammad eva ásavehi vimuccati*, is wholly freed from human passion (Par. S.); *sammad eva rajanaṁ patigaṇháti*, takes the dye perfectly (but *sammá 'va* in a recent text, Alw. I. 112); *sammadakkháto*, well preached (Dh. 16); *sammadaññá*, perfect knowledge (Dh. 11, 18). *Sammá* is much used as the first part of a compound. *Sammá-ájívo*, right living (B. Lot. 519). *Sammádassanaṁ*, right views (Dh. 137). *Sammádhárá* (f.), a heavy shower (Sám. S.). *Sammádiṭṭhi* (f.), right views, true doctrine, orthodoxy (Ab. 154; Dh. 56; B. Lot. 519). With affix *-ka*, *sammádiṭṭhiko* (adj.), orthodox, a true believer (Dh. 98, 137). *Sammákammanto*, right occupation (B. Lot. 519). *Sammápaṭipanno* (adj.), living a proper life, well-conducted. *Sammappajáno*, see *Pajáno*. *Sammappaññá*, right knowledge, true wisdom (Gog. Ev. 47; Dh. 35). *Sammásamádhi* (m.), right abstraction of the mind (B. Lot. 519; Dh. 285). *Sammásambodhi* (f.), perfect knowledge of the Truth, supreme Buddhaship (Ten J. 48). *Sammásambuddho*, one who is truly and perfectly enlightened, who has true and perfect knowledge of the Truth, a supreme Buddha (Alw. I. 92; Ab. 3; Ras. 25; Dh. 34, 70; Kh. 2). *Kassapasammásambuddho,* the supreme B. Kassapa (Alw. cxxiv). Of Gautama Buddha (Alw. I. v). *Sammásaṅkappo,* right thought or wish (Dh. 3; B. Lot. 519; there are three, *nekkhammasaṅkappo, avyápádas., avihiṁsás.*). *Sammáváeá* (f.), right speech (B. Lot. 519). *Sammávataṁ,* right religious practice or ceremony. *Sammáváyámo,* right exertion (B. Lot. 519).

SAMMADDATI, To trample [सम्मृद्]. Pát. xxviii (*tiṇáni*).

SAMMADETI (*caus.*), To intoxicate, exhilarate [सम्मद्].

SAMMADO, Exhilaration [सम्मद]. Ab. 87. *Bhattasammado,* the drowsiness caused by a heavy meal (Dh. 401).

SAMMAGGATO (*adj.*), Walking rightly, living a blameless life [सम्यक् + गत].

SAMMAJJANAṀ, Sweeping [सम्मार्जन]. Pát. 1; Dh. 154; Att. 198.

SAMMAJJANÍ, and SAMMUÑJANÍ (*f.*), A broom [सम्मार्जनी]. Ab. 223; Pát. 1. *Dve tayo sammuñjanippaháre datvá,* giving two or three strokes of the broom (Dh. 372).

SAMMAJJATI, To sweep [सम्मार्जति]. Dh. 106, 198, 372, 402. P.f.p. *sammajjitabbo* (Pát. xx). P.p.p. *sammaṭṭho* (Ját. 10).

SAMMĀNAṀ, and SAMMĀNANAṀ, Honour, veneration [सम्मान, and सम्मानन]. Mah. 53, 240, 241; Dh. 135; Att. 196.

SAMMANNATI, To agree to, decide, resolve; to sanction, approve, select [सम्मन्यति]. *So maháthero .. kátuṁ saddhammsaṅgítiṁ .. bhikkhú pañcasate yeva mahákhíṇásave vare sammanni,* this great thera authorized or chose (the corresponding word in Br. J. S. A. is *uccini*) five hundred eminent Arhat priests to hold a rehearsal of the Law (Mah. 11). *Ānandathero pi sammanni kátuṁ saṅgítiṁ,* the thera Ānanda also decided or chose to join in the rehearsal (Ditto). *Tato thero vinayaṁ pucchanatth//áya attaná ca attánaṁ sammanni Upálitthero pi vissajjanatth//áya sammanni,* then the Elder undertook (lit. himself chose or authorized himself) to put the questions on Discipline, while Upáli Thera undertook to make the answers (Br. J. S. A.). *Pácínake ca caturo Páṭheyyake pi ca sammanni,* he selected four Pácínaka and four Páṭheyyaka priests (Mah. 18). *Sammannitvá deti,* decides upon giving it, lit. after resolution gives it (Pát. 87). *Sangho .. bhikkhuṁ salákagáhápakaṁ sammannitvá,* the chapter having elected a priest to act as ticket-distributor (Pát. 62). For two other instances of this word see the extract under art. *Kammavácá.* I find in a comment *sammanníti sammataṁ akási.* One would expect *sammaññati,* as the simple verb takes the form *maññati,* but analogous irregularities are not wanting, e.g. compare the double forms *paññatti* and *paṇṇatti, paññása* and *paṇṇása, aññá* and *áṇá*; compare also *pannarasa* and *paṇṇuvísati* with *pañcadasa* and *pañcavísati.* P.p.p. *sammato,* approved, assented to, authorized, chosen; allowed; esteemed, honoured, considered, regarded. *Sammatáni saṅghena imáni pañca bhikkhusatáni .. dhammañ ca vinayañ ca saṅgáyituṁ,* is the assembly in favour of these 500 monks rehearsing the dhamma and vinaya? lit. are these 500 monks approved of by the assembly to rehearse (See *Kammavácá*). *Kuṭimbí sammato,* a landholder of high character (Mah. 142). *Dutiyasammato asso,* the second best horse, lit. esteemed second (Mah. 134, opposed to *maṅgalaváhí,* the state charger). *Alattha aṭṭh' amacce 'va mahante yodhasammate,* gained over eight great nobles, warriors of reputation (Mah. 205, comp. lxxxvi). *Sádhusammato* means, not "esteemed by good men" (Alw. I. x), but "considered good, excellent, estimable." A comment says, *ayaṁ sádhu sappuriso ti evaṁ sammato. Seṭṭhasammato,* considered the best, the most esteemed (Ten J. 109). *Ṭhapápesi sammatena amaccena,* caused to be laid by a minister specially selected for that purpose (Mah. 173). *Sásaṅkasammataṁ raṭṭhaṁ,* a country reputed dangerous (Pát. 107). *Saṅghena sammato,* authorized by the clergy, having received permission from the clergy (Pát. 87, comp. 13, 93). *Lokasammataṁ,* universally esteemed, held by the world in the highest repute (Ját. 49). *Amhe uttamarájakulasammatá,* we are looked upon as belonging to one of the best princely families. *Ratanaṁ vá ratanasammataṁ vá,* jewels or valuables (Pát. 18, lit. what may be looked upon as a jewel). *Maṅgalasammato,* or *abhimaṅgalasammato,* festive, festively arrayed (Mah. 173; Dh. 246; Ját. 53). Comp. *Sammuti.* Caus. *samminethi,* to honour lith, to present with. With instr. *Upaḍḍharajjena sammánesi*, presented him with the half of his kingdom (Dh. 341, 324). There appears to be also another form of the caus. *sammanneti*, for in Sám. S. A. I find *amaccá bhikkhú hantabbá ti sammannayitvá*, the ministers having resolved that the priests should be put to death. *Sammannito* is perhaps a p.p.p. form from this caus. *Yá sá saṅghena símá sammannitá*, the boundary determined by the chapter (Ras. 69).

SAMMANTETI, To consult together [सम्मन्त्र्]. Dh. 333.

SAMMĀPĀSO, see *Yágo*.

SAMMAPPADHĀNAṀ, Right exertion [सम्यक् + प्रधान]. There are four, exertion to prevent sinful conditions arising, exertion to put away sinful states already existing, exertion to produce meritorious states not yet in existence, exertion to retain meritorious conditions already existing (Att. 57; Man. B. 499; Dh. 382; Kh. 27). The text is, *idh' ávuso bhikkhu anuppannánaṁ pápakánaṁ akusalánaṁ dhammánaṁ anuppádáya chandaṁ janeti váyamati viriyaṁ árabhati cittam paggaṇháti padahati, uppannánaṁ pápakánaṁ ak. dhammánaṁ pahánáya chandaṁ janeti*, etc. (Saṅg. S.).

SAMMASATI, To seize, grasp [सम्मृश्]. I have only met with this word in the metaphorical sense of seizing or grasping with the mind, gaining a thorough knowledge of, mastering; it is one of the terms of the ecstatic meditation. *Yato yato sammasati khandhánaṁ udayavyayaṁ*, as soon as he masters the idea of the arising and vanishing of the skandhas (Dh. 67). *Kammaṭṭhánaṁ s.*, to grasp with the mind and dwell upon one of the forty karmasthánas or subjects for ecstatic contemplation (Dh. 184, 228, 286, see *Kammaṭṭhánaṁ*). *Tilakkhaṇaṁ s.*, to realize or imbue oneself with the idea of the transitoriness, the evil and the unreality of existence (Ten J. 119, see *Lakkhaṇaṁ*). *Paccayákárañáṇaṁ anulomapaṭilomavasena s.*, to cause the mind to dwell successively on the twelve Nidánas in direct order and in reverse order (lit. forwards and backwards, Dh. 320; at Ját. 25 the ten Páramitás are similarly meditated upon). Dh. 132, 134; Ját. 74.

SAMMĀSATI (*f.*), see *Sati* (1).

SAMMATI, To be appeased or calmed; to cease [शम्]. *Veráni sammanti*, hatred is appeased (Dh. 2, comp. 70). P.pr. *sammamáno* (Pát. 63). P.p.p. *santo* (Ab. 749, 841). *Santaṁ tassa manaṁ hoti santá vácá*, tranquil is his mind, tranquil his speech (Dh. 18, comp. 26, 67; B. Lot. 376). *Padaṁ santaṁ*, the quiet place or lot, Nirváṇa (Dh. 66; Kh. 15). *Santindriyo* (adj.), whose senses are stilled or calmed (Alw. I. 93). *Santavutti*, living a tranquil life (Alw. I. x). Also p.p.p. *samito* (Ab. 749, 841). *Samitagamanaṁ*, a staid or sober gait (Dh. 234). Caus. *sameti*, to appease, to extinguish, suppress, put a stop to. *Taṁ sametuṁ*, to suppress this heresy (Mah. 15, 18; comp. Pát. 62). *Lokaṁ sametuṁ*. to give peace to the world (B. Lot. 376). *Pápáni s.*, to extinguish sin (Dh. 47).

SAMMATO, see *Sammannati*.

SAMMATTAṀ, Correctness, truth [सम्यक्त्व]. See *Rási*.

SAMMAṬṬHO, see *Sammajjati*.

SAMMATTO (*p.p.p.*), Delighting in, intoxicated with [सम्मत्त]. Dh. 51.

SAMMIÑJETI, To bend back or together, double up. *Sammiñjitaṁ vá báhaṁ pasáreyya pasáritaṁ vá báhaṁ sammiñjeyya*, should outstretch his bent arm, or draw back his outstretched arm (B. Lot. 306; Gog. Ev. 8). Burnouf refers this word to ऋञ्ज्, wrongly I think, as it does not account for the double *m*: moreover we have already *samiñjati* = समिञ्ज् with a different, nay opposite, meaning. I diffidently suggest समृञ्ज्.

SAMMISSO (*adj.*), Mixed [सम्मिश्र]. Dh. 191.

SAMMODATI, To agree with, be in harmony with, be friendly with [सम् + मुद्]. *Saddhiṁ s.*, to make friends with, to exchange friendly greeting. *Sammoditvá táya saddhiṁ* (Mah. 121, comp. Par. S. 1, *Bhagavatá saddhiṁ sammodi*). P.pr. *Samaggo hi saṅgho sammodamáno avivádamáno ekuddeso phásu viharati* (Pát. 5; Ras. 36; F. Ját. 58; B. Lot. 316). *Sammodamáno therena*, making friends with the elder (Mah. 78, Turnour says "conversing graciously"). P.f.p. *sammodaníyo*. *Sammodaníyá kathá*, friendly talk, pleasant converse (Par. S. 1).

SAMMOHO, Bewilderment, infatuation, error [सम्मोह].

SAMMOSO, Confusion (from मम् + मुष्).

SAMMUKHATĀ (*f.*), Presence, confrontation [सम्मुख + ता]. Pát. 62.

SAMMUKHO (*adj.*), Face to face with, in the presence of [सम्मुख]. *Sammukhaciṇṇaṁ*, a deed done in a person's presence (F. Ját. 13, a personal kindness). *Buddhánaṁ sammukhaṭṭháne ṭhitá*, standing in a spot in the presence of Buddhas, i.e. standing before Buddhas (Dh. 266). Loc. *sammukhe*. *Dvinnaṁ tiṇṇaṁ sammukhe*, in the presence of two or three (F. Ját. 9). *S. ṭhatvá*, standing before him (Dh. 134). *Sammukhekato*, done in the presence of some one (F. Ját. 14). Abl. *sammukhá* (Ab. 1157; Dh. 272). With acc. *Hessámá s. imam*, we shall stand (lit. be) before him (Ját. 17). With gen. *Kasmá me s. hasati*, why does he laugh in my presence? (Mah. 219). *Buddhánaṁ sammukhádassanaṁ*, beholding the Buddhas face to face (Ras. 62). *Sammukhádiṭṭho*, seen face to face (Alw. I. 92). *Cirassutá no Ánanda Bhagavato sammukhá dhammikathá*, it is a long while, Ánanda, since we heard a religious discourse from the mouth of the Blessed One (Dh 107; Pát. xxii). *Pakkámi hatthisammukhá*, went away from the other elephants (Att. 135). *Sammukhávinayo* is one of the Adhikaraṇasamathas (Pát. 62). Vij. explains it thus, "The principle requiring the presence of the party accused (*puggalasammukhatá*), and the presence of a chapter of priests adjudicating the case (*saṅghasammukhatá*)." With final *á* changed to *í*, *sammukhíbhúto*, confronted; *sammukhíbhávo*, presence (Dh. 314). Pát. 62.

SAMMÚḶHO, see *Sammuyhati*.

SAMMUÑJANÍ, see *Sammajjaní*.

SAMMUTI (*f.*), Consent, authorization, permission; choice, selection; general consent or use [सम्मति, for the *u* comp. *muti*, *muto*]. Ab. 1133. *Aññatra saṅghasammutiyá*, without, or except by, the permission of the fraternity (Sen K. 329; Pát. 7). *Sádhusammuti me tassa Bhagavato dassanáya*, let kind permission be (granted) to me for seeing the Blessed One (Ditto). *Símásammuti*, choice or determination of a boundary (Pát. 61). *Yass' áyasmato khamati imesaṁ pañcannaṁ bhikkhusatánaṁ sammuti*, every priest who approves the selection of these 500 priests (see *Kammavácá*). *Sammutisaccam*, *paramatthasaccaṁ*, "that which is generally received as truth by the general consent of mankind, and truth which is an axiom .. independently of its being supported by the authority of mankind" (D'Alwis), I suppose we might render them subjective and objective truth (Att. 67). *Dakkhiṇeyyasaṅgho*, *sammutisaṅgho*, the clergy worthy of offerings (i.e. who are converted men) and the clergy generally (Pát. xi). *Sammutidevá*, devas by consent or choice of mankind (*Mahásammatakálato paṭṭháya lokena deváti sammatá*, i.e kings and princes addressed as *deva*). *Sammutiyá* (loc.) *ñáṇaṁ*, general knowledge (see *Ñáṇaṁ*). Comp. *Sammonnati*.

SAMMUYHATI, To be stupefied, bewildered, paralyzed [सम्मुह्]. Mah. 126; Dh. 173. P.p.p. *sammúḷho*, bewildered, infatuated (Das. 6. 35).

SAMO, Tranquillity [शम]. Ab. 757, 922. *Samam carati*, to lead a life of spiritual calm (Dh. 26).

SAMO, Toil, fatigue [श्रम]. Ab. 529, 922.

SAMO (*adj.*), Even, level; like, similar, same, equal; upright, just, impartial; full, complete, entire [सम]. Ab. 922. *Bálasuriyasamappabho*, glittering like the morning sun (Mah. 112). *Samo bhágo*, equal portion (Ab. 54). *Sesá pasusamá*, the rest are on a level with the brutes. *Samaṁ suphassitaṁ*, smooth and soft (Dh. 232). *Samasísáni samapantáni akkharáni*, letters (of an inscription) regular (lit. having equal tops) and arranged in regular lines (Alw. I. 80). *Ubho samá bhavanti*, both are alike (Dh. 54). With instr. *Rágena samo aggi náma n'atthi*, there is no fire like lust (Dh. 354, comp. 36, Kh. 7). *Attaná samasamaṭṭhánena anuggahíto*, favoured with a position exactly similar to his own (Br. J. S. A.). *Paṭhavísamo*, like the earth (Dh. 18). *Tassábhisekasamakálaṁ*, at the identical time of his inauguration (Mah. 22). *Paṁsuṁ samaṁ karonto*, smoothing down the earth (Dh. 154). *Bhúmiṁ samaṁ karonto*, clearing the ground (Mah. 140, so *maggaṁ* Ját. 52). *Unnataṁ samaṁ hoti*, the valleys are filled up (B. Lot. 576). *Samakaraṇaṁ*, levelling (Ab. 796). *Samatalo* (adj.), level (Dh. 135). *Sásapena saddhiṁ sineruṁ samaṁ kátum*, to bring down Mount Meru to the level of a mustard seed (Dh. 132). *Samaṁ paṭhaviyá katvá*, levelling it with the ground (Dh. 178). *Sukkhakaddamakaṇḍehi cinápetvána taṁ samaṁ*, raising (a bit of ground) by piling it with lumps of dried mud, to a level (with the elephant's back, Mah. 107). *Samatiṁsapáramiyo*, all the thirty Páramitás (Dh. 117; Ras. 25; Subh. says "exactly 30, not 29, or 31"). *Katvána viriyaṁ samaṁ*, making an adequate exertion, exerting his full strength (Mah. 13). Adv. *samaṁ*. with (Ab. 1136). With instr.

Tassâbhisekena samaṁ, at his inauguration (Mah. 68). Instr. *samena*, impartially. *Samena nayati pare*, judges others with equity (Dh. 46). *Samena dhammena*, justly and righteously (Ten J. 1; Mah. 53, 208 *dhammena ca samena ca*; Dh. 373).

SĀMO (*adj*), Black, dark [श्याम] Ab. 839. Fem. *sámá*, the Priyaṅgu plant (Ab. 571). Masc. *sámo*, the colour black (Ab. 96).

SAMODHĀNAṀ, Combination [समवधान]. Ab. 1170. *Dasanakhasamodhánaṁ*, bringing the ten finger-nails together (in clasping the hands).

SAMODHĀNETI, To join, connect (denominative from last). *Saṅgítañ ca asaṅgítañ ca sabbaṁ samodhánetvá*, combining all both that was rehearsed and was not rehearsed (Br. J. S. A.). *Dabbasambhárе s.*, to bring together building materials (Ját. 9). *Pañca dukkháni samodhánetvá*, summing up the five evils (Dh. 392). *Játakaṁ samodhánetvá*, connecting the Játaka, i.e. connecting the incident in hand with the tale related in illustration of it (F. Ját. 8, 30; Dh. 115).

SAMOKIRATI, To sprinkle all over [समवकॄ]. *Samokiranti pupphehi*, they sprinkle him with flowers (Ját. 27).

SAMORUYHA (*ger.*), Having descended [ger. स-मव + रुह्]. Mah. 61.

SAMOSARAṆAṀ, Union, junction (fr. next).

SAMOSARATI, To come together [समव + सृ]. P.p.p. *samosaṭo* (Att. 190).

SAMOTARATI, To descend, disembark [समवतॄ]. Mah. 63.

SAMPADĀ (*f.*), Success, happiness, blessing; successful attainment, success in obtaining; attainment, possession (comp. *sampanna*) [सम्पद्]. Ab. 385, 993. The five sampadás or blessings are *ñátisampadá, bhogasampadá, árogyasampadá, sílasampadá, diṭṭhisampadá*, friends, wealth, health, virtue and truth. *Bhogasampadaṁ labhati*, obtains the blessing of wealth (Dh. 112). *Puññasampadá*, possession of merit (Kh. 14). *Sílasampadá*, successful practice of a moral life (see *Ānisaṁso*). *Appamádena sampádetha*, with diligence work out your salvation, i.e. attain the four Paths (B. Lot. 305; Burnouf has oddly confounded it with *upasampádeti*).

SAMPADĀLETI (*caus.*), To cleave, rend [caus. दल् with सम्प्र]. Mah. 137.

SAMPADĀNAṀ, Giving [सम्प्रदान]. In gram. a name of the dative relation (Sen. K. 330).

SAMPĀDANAṀ, Effecting, accomplishment; preparing, obtaining [सम्पादन]. Ját. 80; Att. 202.

SAMPĀDANĪYO (*p.f.p.*), To be prepared or effected [सम्पादनीय]. Mah. lxxxvi.

SAMPĀDETI, see *Sampajjati*.

SAMPADHŪPĀYATI, To send forth clouds of smoke [सम्प्र + धूप्].

SAMPADUṬṬHO (*p.p.p.*), Impure, wicked [सम्प्रदुष्ट].

SAMPAGGAHO, Favour, patronage [पम्प्रयह्+ ग्र]. Mah. 18.

SAMPAHAṀSĀ (*f*), and **SAMPAHAṀSANAṀ**, Satisfaction, pleasure, approval [from सम्प्रहृष्]. Ab. 790, 1186.

SAMPAHAṀSETI (*caus.*), To gladden, delight; to express approbation of a person, to praise [सम्प्रहर्षयति]. B. Lot. 431; Dh. 349.

SAMPAHĀRO, Wounding; strife, battle [सम्प्रहार]. Ab. 399; Pát. 90.

SAMPAJAÑÑAṀ, Consciousness, intelligence (abstract noun from next). Ab. 154; Dh. 389; Alw. I. 78.

SAMPAJĀNO (*p.pres.* from सम्प्रज्ञा), Knowing, understanding, conscious. *Sampajánamusáváda*, a knowing or intentional falsehood (Pát. 12; Ját. 23; B. Lot. 342). *Sampajánakárí*, acting consciously, with full knowledge of what one is doing. See *Sato*.

SAMPAJJALITO (*p.p.p.*), Kindled, burning [सम्प्रज्वलित]. *Kodhena s.*, burning with anger (Dh. 172).

SAMPAJJATI, To turn out, happen; to succeed, prosper; to be obtained, fall into any one's possession [सम्पद्]. With dat. *Santike upagacchantánaṁ agayhúpagá sampajjati*, to those who come up close to it, it turns out to be intangible (Dh. 210, of a mirage). *Sampajjamáno dumo*, a flourishing tree (Ten J. 119). *Kammaṭṭhánaṁ sampajjati*, his k. succeeds (Ját. 7). *Mahanto puññakkhandho sampajjissati*, a great accumulation of merit will be obtained or realized (Att. 195). *Tesaṁ ambaṁ kháditvá aṭṭhi ropitaṁ na sampajjati*, when after eating the mango they planted its stone it would not grow, lit. "having eaten the mango the stone planted does not succeed, or thrive, to them" (F. Ját. 6). *Tesaṁ petánaṁ dibbannapánaṁ sampajjatu*, may celestial food and drink be the portion of these Pretas (Dh. 130). *Dassámi sampajjissati nu kho mano*, if I shall give alms I wonder whether my good intention will be rewarded (Dh. 292). P.p p. *sampanno*, successful; complete, abounding, perfect; having obtained, possessed of; well-flavoured, sweet (Ab. 845). *Sampannavijjácaraṇo*, endowed with *vijjá* and *caraṇa*, lit. by whom *v.* and *c.* have been obtained (Dh 26; Alw. I. xxxiv) *Sampannasákho vanaspati*, a well-branched forest tree (Dh. 77). *Sampannasílo* (adj.), virtuous (Dh. 11). *Sampannakhíratamá*, most rich in milk (of a cow). *Añño tayá sampannavegataro n'atthi*, there is no one possessed of greater fleetness than yourself (Dh. 161). *Sampannodako padeso*, a district abounding in water, well-watered (Das. 3, comp. Mah. 12). *Sampannaveyyákaraṇaṁ*, a full or complete explanation. *Sabbákárasampanno maṇi*, a gem of the first water, lit perfect in all its facets? (Sám. S.). Caus. *sampádeti*, to succeed in obtaining, procure, obtain, effect, work out, accomplish. *Ekavacanam pi sampádetvá kathetuṁ na sakkoti*, could not succeed in getting out a single word, could not successfully or effectually speak a single word (F. Ját. 8, and see p. 9, *kathaṁ s.*, to succeed in speaking). *Muhutten' eva yágukhajjakaṁ sampádesi atha bhattaṁ sampádessámíti*, succeeded at once in obtaining broth, but saying "I must manage to get some rice.." (Dh. 403). *Attham eva sampádeti na páliṁ*, gets the sense correctly, but not the text or exact words (Dh. 419). *Abhiññá s.*, to attain the supernatural faculties (Dh. 182, comp. Att. 212). *Kasivaṇijjádike kammante sampádenti*, successfully carry on the occupations of farming, commerce, etc. (Par. S. A.). *Dohaḷe tassá sampádetuṁ*, to satisfy her longings, give effect to her wishes (Mah. 134). P.p.p. *sampádito*, obtained, prepared (Ját. 64; Alw. I. xiii).

SAMPAKAMPATI, To tremble, be shaken violently [सम्प्रकम्प्]. Ját. 25. P.f.p. *sampakampiyo*. *Asampakampiyo*, that cannot be shaken, immovable (Kh. 8).

SAMPAKĀSITO (*p.p.p.*), Displayed [सम्प्रकाशित]. Ab. 441.

SAMPAKIṆṆO (*p.p.p.*), Strewn, crowded [सम्प्रकीर्ण].

SAMPAKKHANDANAṀ, Leaping forward, aspiration [सम्प्र + स्कन्द् + अन]. Man. B. 411.

SAMPĀLETI (*caus.*), To protect, keep [सम् + पालयति]. Das. 7.

SAMPĀPAKO (*adj.*), Causing to obtain, bringing, procuring (from next). Att. cxxx; Dh. 421; B. Int. 590.

SAMPĀPUṆĀTI, To attain; to come to, find, meet with [सम्प्राप्]. *Bodhisattaṁ sampápuṇiṁsu*, met the B. (Ját. 67). *Gámaṁ sampápuṇi*, reached the village (Dh. 85). *Dváraṁ na sampápuṇi*, could not find, lit. reach, the door (Dh. 279). Dh. 176. P.p p. *sampatto*. *Pasútikále sampatte*, when the time of her delivery had come (Mah. 58, comp. Dh. 299). *Maháviháraṁ sampatto*, having reached the M. (Mah. 252). *Sampattayácakánaṁ jívitaṁ pariccajitvá*, sacrificing their lives for the beggars they met with, or that presented themselves (F. Ját. 52). *Sampattaparisá*, the crowd that had come up, or that was present (Dh 91). *Vanaṁ sampattakále*, when he reached the forest (Dh. 194, comp. F. Ját. 17). Caus. *sampápeti*, to bring. *Imaṁ sígham ayyassa sampápehi*, take this quickly to my lord (Dh. 161).

SAMPARĀYIKO (*adj.*), Relating to the future state [साम्परायिक]. Ab. 86. *Samparáyiko attho*, matters relating to the future state (Dh. 387).

SAMPARĀYO, Futurity, the future state, future life, the next world [सम्पराय]. B. Lot. 370. *Diṭṭhadhamme vá samparáye vá vipákaṁ na deti*, brings a reward neither in the present world nor in the world to come (Dh. 293).

SAMPARIVĀRETI (*caus.*), To surround [सम्परिवारयति]. Ját. 61.

SAMPARIVATTATI, To roll oneself, grovel; to turn, revolve [सम्परिवृत्]. Dh. 401. *Dabbi samparivattamáná*, a spoon rolling or stirring itself in broth (Dh. 259). P.p.p. *samparivatto*. *Samparivattasáyí*, rolling himself on the floor (Dh. 58). *Samparivattako* (Brahmáyu S.). Caus. *samparivatteti*, to turn over.

SAMPASĀDANAṀ, Making serene, tranquillization [fr. caus. सम्प्रसद्]. Man. B. 411.

SAMPASĪDATI, To be tranquillized, re-assured [सम्प्रसद्].

SAMPASSATI, To behold, discern, see clearly [सम्पश्यति]. Das. 7, 35; Dh. 51. *Sampassataṁ bráhmaṇa n'esa dhammo*, brahmin, this is not the duty of the wise (discerning). Comp. *Sandiṭṭho*, *Sandasseti*.

SAMPATI (*adv.*), Now [सम्प्रति]. Ab. 1140.

SAMPAṬICCHANAṀ, Assent (from next). Ab. 790.

SAMPAṬICCHATI, To assent, agree; to accept, receive, take [सम्प्रतीष्]. *Sādhúti sampaṭicchitvá*, agreed, saying very well (Dh. 79, 97, 160, 232; Ját. 52). *Rajjaṁ sampaṭicchitvá*, having accepted the sovereignty (Mah. 46). Of taking a bribe (Dh. 298). *Ovádaṁ s.*, to receive admonition, to take it in good part (F. Ját 52). *Tassa vacanaṁ sampaṭicchitvá*, listening to what he said, agreeing to it (Ját. 7).

SAMPAṬIGGAHO, Favourable reception, welcome [सम्प्रतिग्रह].

SAMPĀTO, Fall, descent [सम्पात]. *Dhárásampáto*, a heavy shower (Ab. 50). *Jalasampáto*, accumulation or mass of water.

SAMPATTI (*f.*), Success, prosperity, glory, magnificence, beauty; successful attainment, attainment [सम्पत्ति]. Ab. 385, 993. Pl. *sampattiyo*, worldly prosperity (Mah. 260). *Sampattiṁ patthayamáná*, those who wish to get on (Dh. 157). At Dh. 341 are mentioned three sampattis or successful attainments, *manussasampatti, devalokas , nibbánas.*, attainment of the human state, the angelic state, and Nirváṇa or annihilation (comp. E. Mon. 292; Man. B. 494; Kh. 14). *Mahásampattiyá parihariyamáno*, nurtured with great magnificence (Dh. 117, comp. Mah. 132). *Rúpasampatti*, success of form, personal beauty, glory (Ten J. 51, 112). *Dantasampatti*, beauty of teeth, teeth of brilliant whiteness (Dh. 234). *Edisaṁ sampattiṁ deti*, will bestow upon him such and such honours (Mah. 133). *Khaṇasampatti*, attaining the right moment (B. Lot. 305). At Dh. 94 I think *sirisampatti* means "glory and prosperity." Dh. 95, 99, 119; Ras. 28. In the sense of "attainment" it is not necessary to identify it with samprápti, as will be seen from the use of *sampadá*, which is an exact synonym of *sampatti*. *Sampattikaramegho*, at Man. B. 28, 63, seems to mean "renovating rain," rain that brings prosperity or growth.

SAMPATTO, see *Sampápuṇáti*.

SAMPAVAṄKO, A friend, companion. In the compounds *pápasampavaṅko* and *kalyáṇasampavaṅko*. Apparently सम्प्र + वक्र, but how it comes to have this meaning I cannot tell. *Kalyáṇamitto kalyáṇasaháyo kalyáṇasampavaṅko* (Saṅg. S.).

SAMPAVĀRETI (*caus.*), To cause to refuse [caus सम्प्र + वृ]. In the phrase *sahatthá santappesi sampavávesi*, (waiting on him) with his own hands caused him to take his fill, caused him to refuse (this is Subhúti's explanation, he says it means that the host handed dishes until the guest said, "I have had enough," and refused further food). The idea intended to be conveyed is one of liberal hospitality.

SAMPAVATTANAṀ, Causing to proceed [सम्प्रवर्तन]. *Kattabbaṁ khettánam s.*, fields must be cultivated, lit. set going.

SAMPAVATTETI (*caus.*), To set going [सम्प्रवर्तयति]. *Ukkuṭṭhiṁ sampavattayi*, set up a shout (Mah. 142). Comp. *Pavatteti*.

SAMPAVEDHATI, To be shaken violently [सम्प्रव्यथ]. Ját. 25, 51.

SAMPAVEDHĪ (*adj.*), Shaky, loose [from last with term. इन्]. *Khilá nikhátá asampavedhí*, the stakes are driven in and cannot be shaken (Dhaniya S.).

SAMPAYĀTO (*p.p.p.*), Gone away [सम्प्रयात]. Dh. 43.

SAMPAYOGO, Union [सम्प्रयोग]. Alw. I. xxxiv.

SAMPAYUTTO (*p.p.p.*), Connected with, dependent on, resulting from [सम्प्रयुक्त]. Dh. 89, 99, 424; Pát. 65; Ras. 86.

SAMPHAPPALĀPO, Frivolous talk. The etymology I have failed to discover, the latter part of the compound is probably लाप and not प्रलाप. Can *samphappa* be a gerund? With affix इन्, *samphappalápí*, talking foolishly. Br. J. S. A. says, *anatthaviññápiká káyavacípayogasamuṭṭhápiká akusalacetaná samphappalápo*.

SAMPHASSO, Contact [संस्पर्श]. Ját. 60; Ten J. 119. Samphassa in the Buddhist philosophy is a synonym of Phassa. *Samphassajo*, sprung from Contact.

SAMPHULLITO (*adj.*), In full blossom [comp. सम्फुल्ल]. Ab. 542.

SAMPHUSATI, To come in contact with, touch [संस्पृश्]. B. Lot. 576. Inf. *samphusituṁ* (Dh. 164). P.p.p. *samphuṭṭho*. *Asamphuṭṭhalakkhaṇaṁ*, quality of intangibility.

SAMPIṆḌATI, To be added together [सम्पिण्ड्]. *Sampiṇḍamáno* (Alw. I. 104). P.p.p. *sampiṇḍito*, added together, combined (Mah. 144).

SAMPIYO (*adj.*), Friendly [सम्प्रिय]. *Sampiyena*, by mutual consent (Alw. N. 120).

SAMPŪJETI, To venerate [सम्पूज्]. Mah. 183.

SAMPUṆṆO, and **SAMPŪRITO** (*p.p.p.*), Filled, full [सम्पूर्ण, सम्पूरित]. Mah. 134, 255; Jat. 20.

SAMPUṬO, A box, casket [सम्पुट]. Ab. 317. *Páṇisampuṭo*, the hollow formed by joining the hands (Mah. 248).

SAMRAHITO (*p.p.p*), Deprived or devoid of [सम् + रहित]. Dh. 111.

SAMRAKKHANAM, Preservation [संरक्षण]. Sen. K. 468.

SAMRAMBHO, see *Sárambho*.

SAMRĀVO, Uproar [संराव]. Ab. 128.

SAMSADO, Session, assembly [संसद् + अ]. Ab. 414. One would expect *samsadá* (f.), or is it *samsádo* with vowel shortened metri causâ?

SAMSAGGO, Connexion, conjunction, association [संसर्ग]. *Tesam samsaggena*, through companionship with them (Ten J. 117). *Asádhus.*, intercourse with the wicked (Mah. 238; comp. Ras. 33). *Káyas.*, personal contact (Pát. 4). *Samsagga* is much used of living in the world as opposed to the retirement of the ascetic life (see *Samsaṭṭho*). *Samsaggajáto*, (adj.), living with laymen (Khaggavisáṇa S.).

SAMSAHO (*adj.*), Able [सम् + सह]. Alw. I. c.

SAMSANDATI, To run together, unite, associate [सम् + स्यन्द्]. Ten J. 45. Aor. *samsandi* (Ten J. 42). Caus. *samsandeti*, to put together, unite.

SAMSANNO (*p.p.p.*), Distressed, weak [p.p.p. संसद्]. Dh. 49.

SAMSAPPATI, To creep along [संसृप्]. Dh. 410.

SAMSARAṆAM, Transmigrating [संसरण].

SAMSARATI, To go through continually, to transmigrate [संसृ]. *Devaloká devalokam samsarantá*, passing from one deva world to another (Dh. 129) *Kappasatasahassam devamanussesu samsaritvá*, having for a hundred thousand kalpas transmigrated in the deva worlds and the world of men (Dh. 267, comp. 252). P.pr. gen. pl. *samsaratam* (Alw. N. 21). P.p.p. *samsito*. *Samsitam dígham addhánam*, a long road has been traversed (Par S. 17, of transmigration). Also *samsarito* (Ditto).

SAMSĀRO, Passing through a succession of births, continued existence, transmigration [संसार]. Dh. 73. *Anekajátisamsáram sandhávissam*, I have traversed a succession of many births, or I have passed through a transmigration of many existences (Dh. 28). *Samsárá na bhavanti tádino*, for him there are no revolutions of being in store (Dh. 18). *Dígho samsáro*, a long period of renewed existence (Dh. 11). *Gambhíre samsáraságare*, in the deep ocean of continued existence (Dh. 182). *Samsáram atikkamati*, to pass beyond existence, attain Nirváṇa (Ten J. 48).

SAMSATI, To proclaim [शंस्].

SAMSAṬṬHO (*p.p.p.*), Joined, associated; living in society [संसृष्ट]. Dh. 51. *Rájarájamahámattehi asamsaṭṭhabhávo*, state of not being brought into contact with kings and ministers of state (Ját. 7). *Paṇítasamsaṭṭháni bhojanáni*, food mixed with sweet things (Pát. 89). Of branches entwined (F. Ját. 6) *Yá pana bhikkhuní samsaṭṭhá vihareyya gahapatiná*, any nun who shall form a connexion with a householder (Pát. 107, comp. Mah. 227). The Buddhist priests were forbidden to live, or associate unduly, with laymen. *Kulasamsaṭṭhadosena saṅgho tam níharí tato*, for the offence of associating with families the saṅgha expelled him thence (Mah. 207). *Bhikkhuniyo pan' eva samsaṭṭhá viharanti pápácárá*, if again the nuns are living in lay society, acting sinfully (Pát. 100). *Asamsaṭṭhavihárо sadá saddhivihárí*, (a thera) who lives apart from the world and always lives with his fraternity (Ját. 1). Dh. 72.

SAMSATTO (*p.p.p.*), Adhering [संसक्त]. Att. 216.

SAMSAYO, Doubt [संशय]. Ab. 170; Dh. 349; Mah. 244.

SAMSEDO, Sweat, moisture, vapour [सम् + स्वेद]. *Samsedajo*, sprung from moisture.

SAMSEVANAM, and **SAMSEVO**, Attending on, associating [from संसेव्]. Att. 193.

SAMSIBBANAM, Entwining (from next). Dh. 410.

SAMSIBBATI, To entwine, entangle [सम्+सिव्]. Of a creeper twisting itself about a tree (Dh. 409).

SAMSITO, see *Samsarati*.

SAMSŪCAKO (*adj.*), Indicating [संसूच् + अक]. B. Lot. 330.

SAMSUDDHO (*p.p.p.*), Pure [संशुद्ध]. Ját. 2.

SAMUBBAHATI, To pull out [समुद्वृह्].

SAMUBBHAVO, Springing up, production [समुद्भव]. Att. 216.

SAMUCCAYO, Collection, accumulation [समुच्चय]. Ab. 1183; Pát. xv, 102.

SAMUCCHEDO, Extirpation [समुच्छेद]. There are five pahánas or relinquishments, which are the same as the five vimuttis. The last three are *samucchedappahánam*, *paṭippassaddhippahánam* and *nissaraṇappahánam*, the relinquishment which consists in extirpation, the relinquishment which consists in cessation, the relinquishment which consists in escape from existence. Vij. says that the first is the cessation of human passion (kilesa) on entrance into the Paths, the second on attaining the fruition of the Paths, and the third on attaining Nirváṇa.

SAMUCCHINDATI, To extirpate; to break off, put an end to [समुच्छिद्]. *Paññattaṁ s.* to break through or put a stop to established ordinances (Par. S. 5; Pát. xxxvii). P.p.p. *samucchinno* (Dh. 45, 375).

SAMUCCINATI, To select, appoint [समुच्चि]. Alw. I. 112.

SAMUDĀCARATI, To treat, behave towards; to lay claim to [समुदाचर्]. *Saṇhena s.*, to treat kindly (Dh. 89). *Sambuddhabhávaṁ pan' assa ajánantá kevalaṁ námena ca ávusovádena ca samudácaranti*, but unaware of his having become a Buddha they merely addressed him by his name and with the appellation *ávuso* (Ját. 82, this is called at Dh. 119 *ananucchaviko samudácáro*, an improper mode of address). *Uttarimanussadhammaṁ s.*, to lay claim to the possession of supernatural qualities (Pát. 3, 68). P.p.p. *samudáciṇṇo*. *Asamudáciṇṇakileso*, by whom evil passions have not been practised (Ten J. 46). Aor. *samudácari* (Ditto).

SAMUDĀCĀRO, Behaviour, practice [समुदाचार]. B. Lot. 649. *Antokilesasamudácáraṁ váretvá*, abstaining from the practice of lusts that arise within them (Ten J. 111). See last.

SAMUDĀGAMO, Beginning [समुदागम]. Ját. 2 (Fausböll).

SAMUDĀHAṬO (*p.p.p.*), This word occurs at Mah. 252, where it appears to mean, "brought forward, produced, got ready" (it is said of a palm-leaf manuscript). There is another derivative of समुदाहृ, *samudáháro*, the meaning of which I feel doubtful about. It occurs in the text of the nine Náthakaraṇadhammas enumerated in Saṅg. S., *bhikkhu dhammakámo hoti piyasamudáháro abhidhamme abhivinaye uḷárapámujjo*. In the following phrase it may possibly mean "utterance," *imassa pana samudáháranigghoso* (I have unfortunately no reference for the passage).

SAMUDAYO, Rise, origin, commencement; origination, cause; multitude [समुदय]. Ab. 630, 927. See *Ariyasaccaṁ*. B. Lot. 518; Alw. N. 36.

SAMUDĀYO, Quantity, entirety [समुदाय]. Ab. 126, 629.

SAMUDDHAṬO (*p.p.p.*), Entirely removed, extirpated [समुद्धृत]. Mah. lxxxvii.

SAMUDDIṬṬHO (*p.p.p.*), Pointed out, illustrated [समुद्दिष्ट].

SAMUDDO, A sea [समुद्र]. Ab. 659; Dh. 23. *Mahásamuddo*, the ocean (Dh. 295).

SĀMUDDO (*adj.*), Marine [सामुद्र]. Neut. *sámuddaṁ*, bay-salt (Ab. 461).

SAMUDETI, To arise [समुदि]. In Br. J. S. Aṭṭh. I find a 3rd pl. *samudayanti*, which is a curious instance of "forming back," as if *samudayanti* could exist by the side of *samudenti*, as *kárayanti* by the side of *kárenti*. P.p.p. *samudito*, elevated, excited (*samuditamano udaggamano attamano*).

SAMUGGAHĪTO (*p.p.p.*), Accepted, understood (of an explanation) [p.p.p. समुद्ग्रह्].

SAMUGGATO (*p.p.p.*), Arisen [समुद्गत].

SAMUGGHĀTO, Removal [fr. समुद्+हन्]. *Tassa samugghátaṁ gacchanto*, proceeding to the rooting out thereof (viz. of angry feelings, Dh. 426). The removal or un-consecration of the boundary of a temple land or monastery by a Saṅghakamma is called *símásamugghúto* (Ras. 69; Mah. 236, 237). See *Samúhanti*.

SAMUGGO, A box, basket [समुद्ग]. Ab. 317; Mah. 59, 99 (of a flower basket); Alw. I. 74.

SAMŪHANANAṀ, Removal (from next). Pát. 62.

SAMŪHANTI, To remove [सम् + उद् + हन्]. *Sikkhápadáni s*, to abolish precepts (Pát. xxxvii). *Símaṁ s.* is said of the formal removal or desecration of a temple boundary by a chapter of priests. It is opposed to *símaṁ sammanati*, to fix a boundary (Pát. 69, comp. 61, last line, and 62, and see *Samugghúto*). Inf. *samugghátuṁ* (Mah. 236). P.p.p. *samúhato*, removed, extirpated (Dh. 45, 375; Ras. 69).

SAMŪHETI (*caus.*), To bring together, assemble [caus. समूह्]. Mah. 252.

SAMŪHO, Multitude, assemblage, aggregation, mass [समूह]. Ab. 629; Dh. 210. Of a fraternity of monks (Alw. I. x).

SAMUJJALITO, and **SAMUJJALO** (*adj.*), Blazing, resplendent [from समुज्ज्वल]. *Ratanasamujjalo* (adj.), blazing with jewels (Att. 219, comp. Dh. 315). *Samujjalitadípamálaṁ* (*nagaraṁ*), brilliant with hanging festoons of lamps.

SAMUJJHITO (*p.p.p.*), Abandoned [समुज्झित]. Ab. 754.

SAMUKKAṀSATI, To elevate, exalt [समुत्कृष्]. Alw. N. 121.

SĀMUKKAṀSIKO (*adj.*), This word occurs in the phrase, *yá buddhánaṁ samukkaṁsiká dhammadesaná taṁ pakásesi*, where Vij. renders it "originally discovered by Buddha." He quotes the comment, *sámukkaṁsiká ti sámaṁ ukkaṁsiká attaná yeva uddharitvá gahitá sayambhuñáṇena diṭṭhá*, which makes it = sámaṁ + ukkaṁsiká. But may it not be a derivative of a noun *samukkaṁso* = सम् + उत्कर्ष?

SAMŪLAKO (*adi.*), Roots and all [समूल+क]. Dh. 111.

SAMULLAPANAṀ, Speaking with [fr. समुद् + लप्]. Dh. 430.

SAMUNNADATI, To utter loud cries [समुन्नद्]. Att. 210.

SAMUPABBŪḶHO (*p.p.p.* समुपवृंह्). In Paritta, *devásurasañgamo samupabbúḷho ahosi*, a conflict was set up between devas and asuras. Comp. *abbúḷho, paribbúḷho.*

SAMUPAGACCHATI, To approach [समुपगम्]. Sen. K. 474.

SAMUPĀGACCHATI, To come to [समुपागम्]. Aor. *samupágami* (Mah. 231). P.p.p. *samupágato. Dasahi rájúnaṁ dhammehi s.*, endowed with the ten qualities of kings (Mah. 242, comp. 11, 249). *Rohaṇaṁ samupágatá*, fled to R. (Mah. 254).

SAMUPAMO (*adj.*), Resembling [सम् + उपम]. Mah. 239.

SAMUPASOBHITO (*p.p.p.*), Splendidly adorned [समुप + शोभित].

SAMUPAṬṬHATI, To serve, supply [समुपस्था]. Mah. 207.

SAMUPETI, To approach, meet [समुपे].

SAMUPPĀDO, Arising, production, origination [fr. समुत्पद्]. See *Paṭiccasamuppádo.*

SAMUPPANNO (*p.p.p.*), Arisen, produced [समुत्पन्न]. Kh. 18; Dh. 328.

SAMUSSAYO, Accumulation; the body (as an assemblage of various constituents, comp. *káya*) [समुच्छ्रय]. Ab. 1099; Dh. 63, 312; B. Lot. 355. See next.

SAMUSSETI, To raise, lift up [समुच्छ्रि]. *Setacchattaṁ s.*, to raise the royal standard (umbrella). P.p.p. *samussito*, uplifted; accumulated. *Samussitadhajo*, uplifted banner (Alw. I. 79). We probably see in this word the beginnings of a change which has become universal in the Sinhalese language, in which a Sanskrit च or छ is always represented by *s* (e.g. *sat* = छत्र, *sulu* = Pali *cúla*, *miris* = मरीच, *pasu* = पश्चात्, etc.).

SAMUTTEJETI (*caus.*), To stir, excite, fill with delight [caus. समुत्तिज्]. B. Lot. 431.

SAMUṬṬHAHATI, To rise up; to come to life again (Das. 31) [समुत्था]. Aor. *samuṭṭhahi*, rose to the surface of the ground (Mah. 166). Ger. *samuṭṭháya*, stirring, active, busy (Dh. 106, comp. 176). P.p.p. *samuṭṭhito*, arisen, produced (Dh. 43, 274). Caus. *samuṭṭhápeti*, to originate, set on foot (Das. 42). *Kathaṁ samuṭṭhápesuṁ*, began a discussion (F. Ját. 46; Dh. 139, 300). *Mahávassaṁ samuṭṭhápesi*, raised a storm of rain (Ját. 73). *Vacanaṁ s.*, to begin to speak (Alw. I. cvii). P.p.p. *samuṭṭhápito* (Pát. 80).

SAMUṬṬHĀNAṀ, Rising, origination [समुत्थान]. Das. 41; Mah. 31 (*kathásamuṭṭhánaṁ*).

SAṀVACCHARO, and **-RAṀ**, A year [संवत्सर]. Ab. 81. *Tíṇi samvaccharáni* (Ten J. 114). F. Ját. 6, 10; Mah. 253. Acc. *saṁvaccharaṁ*, for a year, during a year (Dh. 20, comment says, *saṁvaccharaṁ nirantaraṁ*).

SAṀVACCHARO (*adj.*), An astrologer [सांवत्सर]. Sen. K. 393.

SAṀVADANAṀ, One of the magic arts forbidden to Buddhist priests [संवदन]. Br. J. S. A. says, *saṁvadanan náma ajja nakkhattaṁ sundaraṁ ajj' eva samaggá hotha iti vo viyogo na bhavissatíti evaṁ samaggakaraṇaṁ*, by s. is meant effecting a reconciliation by saying, "to-day the stars are favourable, this very day be ye reconciled, so shall you not be divided."

SAṀVADDHANAṀ, Causing to grow [संवर्धन]. Att. 198.

SAṀVAḌḌHITO (*p.p.p.*), Reared, fostered, brought up; enlarged; grown up; flourishing [संवर्धित]. Ras. 33.

SAṀVADDHO (*p.p.p.*), Brought up, grown up; flourishing [संवृद्ध]. Pát. 6. *Porí pure saṁvaddhanárí* (Br. J. S. A.).

SAṀVAṆṆANĀ (*f.*), Explanation, commentary; description; praise (from next). Att. 191; Pát. vii.

SAṀVAṆṆETI, To describe, explain; to praise [संवर्ण्]. Mah. 197. P.p.p. *saṁvaṇṇito* (Kh. 31).

SAṀVARAṆAṀ, Covering [संवरण]. Ab. 1183.

SAṀVARĪ (*f.*), Night [शर्वरी, शत्वरी]. Ab. 69.

SAṀVARO, Closing, restraint [संवर]. Dh. 34. *Indriyasaṁvaro*, subjugation of the senses. *Cakkhuná* *saṁvaro*, restraint with the eye, viz. keeping the eye under restraint (Dh. 65). *Chadvárasaṁvaro*, "closing of the six avenues, subjugation of the six organs of sensation" (Alw. I. 88, comp. *Indriyasaṁvaro, Catusaṁvarasílaṁ, Pátimokkhaṁ, Saṁvuṇáti*). At Ras. 85 restraint is said to be five-fold, *sílasaṁvaro, satis., ñáṇas., khantis., viriyas.*, restraint under the moral law, the restraint of a self-possessed mind, the restraint of a mind chastened by wisdom, the restraint of long-suffering, the restraint which enables a man to make an active exertion.

SAṀVASATHO, A village [संवसथ]. Ab. 225.

SAṀVASATI, To live, pass one's time ; to live with [संवस्]. Dh. 31 ; Pát. 17.

SAMVĀSO, Living with [संवास]. *Asamánasaṁváso*, living with those who are not our equals (Dh. 53). With instr. *Bálehi s.*, living with fools (Dh. 37). *Sukhasaṁváso* (adj.), pleasant to live with (Ditto). *Táya saṁvásaṁ ácari*, cohabited with her (Mah. 44, comp. Ten J. 54). Co-residence of a monk with the fraternity of his monastery (Pát. 68, comp. *Asaṁváso*). With affix वु at the end of a compound, *samánasaṁvásaká bhikkhuní* (Pát. 96).

SAṀVATTANIKO (*adj.*), Conducive to [fr. संवृत्]. *Asamádhisaṁvattaniká vácá*, language that does not conduce to peace of mind, angry speech (comp. Par. 8, Pát. 74). *Saggasaṁvattaniká paṭipadá, apáyas. p.*, practices leading to heaven or hell. *Paññásuvassaṁ áyusaṁvattanikaṁ kusalaṁ*, meritorious works leading to fifty years' life (Dh. 288).

SAṀVATTATI, To lead, conduce [संवृत्]. With dat. *Idaṁ no puññaṁ purisattabhávapaṭilábháya saṁvattatu*, may this good deed of ours lead to our attainment of rebirth as men (Dh. 205). *Upakáráya s.*, to conduce to the welfare of (Ját. 8). Pát. 17 ; Dh. 126, 129, 397.

SAṀVAṬṬO, The destruction of a kappa [संवर्त]. Ab. 82, 1051. See *Kappo*.

SAṀVEDITO (*p.p.p.*), Admonished ? [संवेदित]. Dh. 125.

SAṀVEGĪ (*adj.*), Quick, vehement [संवेग + इन्]. Dh. 26.

SAṀVEGO, Agitation, emotion, grief [संवेग]. *Saṁvegaṁ ápajji*, he was greatly moved. *Saṁvegajáto*, agitated (Dh. 86 ; Mah. 38). *Saṁvegakárako*, causing emotion, pathetic (Mah. 1). Of the heart being touched by hearing the Truth (Ten J. 121 ; Mah. 141 ; Dh. 384).

SAṀVEJANAṀ, Agitating, alarming (fr. next). Mah. 3.

SAṀVEJETI (*caus.*), To agitate, cause emotion or alarm [संवेजयति]. Dh. 392.

SAṀVEṬHETI (*caus.*), To wrap [संवेष्टयति]. Pát. 87 (see also 86).

SAṀVIBHĀGO, Partition, distribution [संविभाग]. Dh. 185 ; Mah. 22, 61.

SAṀVIBHAJATI, To divide [संविभज्]. *Bhikkhúhi saṁvibhajitabbo*. must be shared with the priests (Pát. 17). Caus. *saṁvibhájeti* (Mah. 197).

SAṀVIDAHATI, To dispose, fix, arrange, direct, appoint, assign, accomplish [संविधा]. *Sabbaṁ saṁvidahi imaṁ*, carried out all these arrangements (Mah. 182). *Yathá vekallaṁ n' ahosi tathá saṁvidahi*, so managed, made such arrangements, that there was no deficiency (Dh. 265). *Saṁvidhátabbaṁ saṁvidahitvá*, having made the necessary arrangements, or given the necessary directions (Dh. 220). At Dh. 372, *cívaraṁ saṁvidahanto* appears to mean "arranging his dress." *Bhesajjaṁ saṁvidahi*, prescribed for her (Dh. 89). *Taṁ (vatthaṁ) chinditvá saṁvidahitvá nivásetvá párupitvá*, cut the piece of cloth in two, and turning each half to use made of it an upper and an under robe (Dh. 114). *Ālambanaphalakaṁ s.*, to set up or fix a bench or garden seat (Ját. 8). *Ṭhánantaraṁ saṁvidahi yodhánaṁ*, assigned posts of distinction to his warriors (Mah. 159). Ger. *saṁvidháya*, having made an appointment, by appointment (Pát. 13, 16, 88 *saṅketaṁ katvá*). *Dhátárakkhaṁ saṁvidháya*, having provided for the protection of the relic (Mah. 107). Inf. *saṁvidhátuṁ*. P.p.p. *saṁvihito*. *Rakkhá susaṁvihitá*, protection completely provided. *Tena saṁvihitarakkho* (adj.), receiving his protection (Das. 46, comp. *susaṁvihitárakkho*, Dh. 305).

SAṀVIDHĀNAṀ, and **SAṀVIDAHANAṀ**, Appointment, etc. [संविधान].

SAṀVIGGO (*p.p.p.*), Excited ; agitated, alarmed (Gog. Ev. 28) ; vexed, grieved (Ras. 18, 90) [संविग्न]. *Tuṭṭho saṁviggamánaso*, rejoiced and excited (Att. 134).

SAṀVIHITO, see *Saṁvidahati*.

SAṀVIJJATI, To exist, to be found [संविद्यते]. *Ekaccassa saddhá mandá s.*, one has little faith (Dh. 253).

SAṀVIJJATI, To be moved or agitated [संविज्]. Dh. 120.

SAṀVĪTO (*p.p.p.*), Surrounded, shut in [संवीत]. Ab. 745.

SAṀVOHĀRO, Business, traffic [संव्यवहार]. Pát. 10.

SAṀVUṆĀTI, and **-ṆOTI**, To cover [संवृ]. Alw. 20. P.p.p. *saṁvuto*, restrained, controlled (Dh. 65). With instr. *Manasá susaṁvuto*, well guarded in mind (Dh. 50, comp. 40, 41). With loc. (Dh. 2). *Sílasaṁvuto*, living under the restraint of the moral law (Dh. 51). *Saṁvutindriyo*, having the senses controlled or subdued (Mah. 30). See *Saṁvaro*.

SĀMYAṀ, Equality, equipoise [साम्य]. Ab. 818, 975.

SAṀYAMO, and **SAÑÑAMO**, Restraint, self-control, abstinence, sobriety [संयम]. *Saṁy-* (Ab. 430, 768; Kh. 13; Dh. 394). *Saññ-* (Kh. 5; Dh. 5, 46). *Káyasaññamo*, restraint in one's actions (Dh. 286).

SAṀYATO, and **SAÑÑATO** (*p.p.p.*), Tied, fastened; restrained, self-controlled [संयत]. *Saṁyatá kesá*, braided hair, or hair tied up in a knot (Ab. 257, 864). *Saññatacárí, saṁyatacárí*, living in self-control (Dh. 19, 286). With inst. *Vácáya s.*, temperate in speech, keeping the tongue under control (Dh. 65). *Asaññato*, unrestrained, licentious (Dh. 54). *Saṁy-* (Ab. 747). *Saññ-* (Dh. 5, 65, 286; Mah. 33, 111).

SAṀYATTIKO, A voyaging merchant, sea-trader [सांयात्रिक]. Ab. 667.

SAṀYOGO, and **SAÑÑOGO**, Union, bond; connexion, association, society [संयोग]. Das. 6, 9. In gram. a conjunct consonant (Pát. 29). Of criminal intercourse (Mah. 131).

SAṀYOJANAṀ, and **SAÑÑ-**, Bond, attachment [संयोजन]. Dh. 6, 40, 61. In a religious sense saṁyojana is the bond of human passion which binds man to continued existence, and the removal of which is obtained by entrance into the Paths (B. Lot. 290). The ten saṁyojanas (*dasavidhaṁ s.*, Dh. 195, 363, 410) are *sakkáyadiṭṭhi, vicikicchá. sílabbatapárámáso, kámarágo, paṭigho, rúparágo, arúparágo, máno, uddhaccaṁ, avijjá* (Vij.). Of these the first five are called *pañca orambhágiyasaṁyojanáni*, and the last five *pañca uddhambhágiyasaṁyojanáni*. The first three (*tiṇi saṁyojanáni*) are removed by the First Path (E. Mon. 289). From Dh. 421 we learn that the first five are so called because they cause rebirth in the lower worlds (the apáyas, kámadevaloka, etc.), and are got rid of by the first, second and third Paths, while the last five cause rebirth in the rúpa and arúpadevaloka, and are got rid of by Arhatship. When Arhatship is attained, and human passion is got rid of, there is nothing left to cause rebirth; and when the Arhat dies he is not reborn, but passes out of existence. From Par. S. 19 it appears that the Sotápanna has got rid of the three saṁyojanas, that the sakadágámin has in addition reduced to a minimum rága, dosa and moha, and that the anágámin has got rid of the fourth and fifth saṁyojanas. I have said in my article *Nibbánaṁ* (p. 269, a) that a man after entering the first path, may pass on through the others to Arhatship in the same existence. I may add that the successive attainment of the paths may either be slow, extending over a whole life, or may be more or less rapid, and even in rare cases instantaneous, a man being one moment an unconverted man and the next an Arhat, having in that brief interval passed successively through all the Paths and got rid of all human passion. The boy Nigrodha attained Arhatship while his head was being shaved for admission to the priesthood (Mah. 24, 103). Yasa entered the first path one night and attained Arhatship next day (Dh. 119). Ānanda afte attaining Anágámiship remained for many year unable to attain Arhatship, and did not succee till after Buddha's death (Mah. 13). We ofte read of a person entering the paths, and eve reaching the fourth, by merely hearing a sermo of Buddha (Dh. 99, 119), or even a single stanz (Dh. 308).

SAṀYOJETI (*caus.*), To put together, prepare (e.g a medicament) [संयोजयति]. Ras. 87.

SAṀYUGAṀ, Strife [संयुग]. Ab. 399.

SAṀYUTTO, and **SAÑÑUTTO** (*p.p.p.*), Joined connected [संयुक्त]. *Saṁyuttanikáyo* or *saṁyuttakanikáyo*, name of one of the divisions of th Suttapiṭaka.

SANĀBHIKO (*adj.*), Having a nave (of a whee [स + नाभि + क]. B. Lot 575.

SANAṀ (*adv.*), Always [सनत्]. Ab. 1153.

SĀṆAṀ, Hempen cloth, coarse cloth [शाण]. Al 291; Pát. 76.

SANĀMAKO (*adj.*), Having a name [सनामक]. *Dipaṅkarasanámako* (Ját. 28).

SANANTANO (*adj.*), Perpetual; ancient, primeval. Ab. 709, 713; Dh. 2, 102. This is not a nasalized form of सनातन, but *sanaṁ* + तन.

SAÑCARAṆAṀ, Wandering about; uniting [सञ्चरण]. Pát. 75; Ten J. 51, 114.

SAÑCARATI, To go about, wander; to meet, unite [सञ्चर्]. Dh. 320; Ten J. 49. *Bhikkháya sañcaraṁ*, going from village to village for alms (Mah. 243). The noose of a bird-snare, when it springs together and catches the bird, is said *sañcarati*, to meet or unite (Ten J. 50, 114, it catches the peacock by the leg).

SAÑCĀRIKĀ (*f.*), A female messenger [सञ्चारिका]. Ab. 236.

SAÑCARITTAṀ, Going backwards and forwards, acting as go-between (*s. samápajjati*). Either सञ्चरिन् + त्व or more probably सम् + चरित्र. Pat. 4, 69.

SAÑCĀRO, Defile, passage [सञ्चर, सञ्चार]. Alw. I. c; Ab. 773.

SAÑCAYO, Accumulation, quantity [सञ्चय]. Ab. 629; Mah. 4, 223. For *sañcayanto* see *Sañcinati.*

SAÑCETANĀ (*f.*), Thought, intention (fr. *sañceteti*). Of *manosañcetaná* (see *Āháro*) Hardy says, "It includes the thoughts that have entered into the mind and there abide, continued thought or reflection" (Man. B. 501).

SAÑCETANIKO (*adj.*), Intentional [last + इक]. Pát. 4, 68. *Tá paṭhamaṁ asañcetaniká hutvá*, they having in the first instance acted without intention of sin (Dh. 177).

SAÑCETETI (*caus.*), To be aware, intend [सञ्चेतयति]. Pát. 66.

SAÑCHĀDETI, To cover, hide [सञ्छद्]. Dh. 126; Ten J. 112; Ras. 32. P.p.p. *sañchanno.*

SAÑCHINNO (*p.p.p.*), Cut [सञ्छिन्न]. Ab. 752.

SAÑCICCA (*ger.*), Intentionally, consciously, purposely [सञ्चिन्त्य, सञ्चित्य]. Pát. 3, 66; Dh. 103; Mah. 128. The reading *saṁcicca* is erroneous.

SAÑCINATI, To accumulate [सञ्चि]. Pres. also *sañcinoti* (Att. 200). P.pr. *sañcayanto* (Mah. 127).

SAÑCUṆṆO (*p.p.p.*), Crushed, shattered [comp. चूर्ण]. Ját. 26.

SANDAHATI, and **SANDHETI**, To connect; to get ready, arrange [सन्धा]. *Dhanuṁ áropetvá khurappaṁ sandahitvá*, having taken up his bow and fitted an arrow to it (Ten J. 115). *Pávacanena saha sandhetvá*, bringing them into conformity with the Scriptures (Alw. I. cxxiv). *Dhanuṁ sandháya*, making ready his bow (Mah. 48, 205, Turnour says "bending it"). The ger. *sandháya* is used adverbially in the sense of "in connexion with, with reference to, concerning." *Maṁ sandháya bhásati*, he is speaking of me (F. Ját. 19, comp. Dh. 242, 343, 391; Pát. 73, 91; Kh. 21; Alw. I. 63). P.p.p. *saṁhito*, fitted or equipped with, possessed of (Dh. 19). *Saṁhita* and *sahita* are used in almost exactly the same way; thus under *Sahito* will be found the phrase *bhinnánaṁ vá sandhátá sahitánaṁ vá anuppadátá*, where we should expect *saṁhitánaṁ*. Again at Dh. vv. 19, 20 we have *sahita* where the comment speaks of "text" (संहित); and as bearing on the phrase *sahitam me asahitan te* (see *Sahito*), I have found in Saṅgíti S. the expression *atthasaṁhitena vakkhámi no anatthasaṁhitena.*

SANDĀLETI (*caus.*), To break [caus. सन्दल्].

SANDĀNAṀ, A cord [सन्दान]. Ab. 499; Dh. 71.

SANDANO, A war chariot [स्यन्दन]. Ab. 372; Mah. 128.

SANDĀSO, A smith's tongs [from सम् + दंस्, in S. we have सन्दंस and सण्डिस]. Ab. 527 (the Sinhalese word *aṇḍu* in the margin means "tongs").

SANDASSANAṀ, Showing, exhibition [सन्दर्शन]. Ját. 67.

SANDASSETI (*caus.*), To show, teach [caus. सन्दृश्]. B. Lot. 431.

SANDATI, To flow [स्यन्द्]. Ját. 18. *Assandamáno*, not flowing (Ját. 51).

SANDAṬṬHO (*p p.p.*), Bitten, compressed [सन्दष्ट]. Att. 204.

SANDEHO, Doubt; accumulation [सन्देह]. Ab. 170. *Pútisandeho*, mass of corruption, is an epithet of the body, equivalent to *pútikáyo* (Dh. 27, comp. *deho* "the body").

SANDESO, News; a message, communication [सन्देश]. Mah. 111. *Sandesaharo*, a messenger (Ab. 347). *Sandesotti* (f.), a message = सन्देस + उत्ति (Ab. 124)

SANDHĀNITO (*adj.*), Bound [सन्धानित]. Ab. 747.

SANDHĀRETI (*caus.*), To hold back, repress; to bear, carry [सन्धारयति]. *Assúni sandháretuṁ násakkhiṁsu*, were unable to restrain their tears (Dh. 227). *Puttasokaṁ sandháretuṁ na sakkoti,* is unable to repress or restrain his grief for his son (Dh. 359; Das. 3). To resist (Dh. 246). To bear a weight, carry (Dh. 199). To stop, to bring to a stop (Dh. 364, comp. Ras. 40).

SANDHĀTĀ (*m.*), One who joins or reconciles [सन्धातृ]. See *Sahito.*

SANDHĀVATI, To run through, traverse [सन्धाव्]. Used as a synonym of *saṁsarati* "to transmigrate." Aor. 1st pers. *sandhávissaṁ* (for *sandhávisaṁ*, Dh. 28).

SANDHĀYA, SANDHETI, see *Sandahati.*

SANDHI (*m.* and *f.*), Junction, union; agreement; a joint of the body [सन्धि]. Ab. 763; Mah. 25. *Maggasandhi*, place of junction of two roads (Ab. 203). *Chijjhamánesu sandhibandhanesu*, when the ligaments of the joints are being severed (Dh. 258). *Kúṭasandhiggahaṇaṁ*, fitting or joining on the peak of a house (Att. 203, crowning the edifice of long-suffering). *Sandhiṁ katvána*, having made a compact (assignation) with her (Mah. 57). Of the joints of masonry (*duviññeyyasilásandhi setu*). Juncture, proper place or interval (Mah. 201, 211, flowers were suspended at suitable places, *ṭhánesu*, Subh.). In gram. of the euphonic vowel and consonant changes that take place at the junction of final and initial syllables (Sen. K. 200). In Pali external sandhi is comparatively little used. According to Ab. 941 *saṁdhi* is also used in the sense of rebirth (*paṭisandhi*). An example of this is found at Dh. v. 97, where *sandhicchedo*, "who has brought rebirths or continued existence to an end," is explained by the commentator *vaṭṭasandhiṁ saṁsárasandhiṁ chetvá ṭhito. Sandhicchedo* has a different sense at Dh. 301, 407, where it evidently means housebreaking (comp. Sansk. sandhicaura, sandhihâraka). I render the first passage, "Some such terrible accusation as, 'This burglarious deed unseen or heard or thought of before (i.e. of unheard-of atrocity), or this state offence (treason), was perpetrated by you;'" and the second, "Discontented with their own property, they attempt burglaries and such like offences." Ab. 941 makes *sandhi* fem. when it means rebirth and masc. when it means union. But in the sense of union it is probably common, as Ab. 763 makes it fem. in that sense, and at Mah. 201 we have the fem. loc. *sandhiyaṁ*, where "juncture" is intended.

SANDHŪPĀYATI, To smoke [सम् + धूप्].

SANDIDDHO (*p.p.p.*), Smeared [सन्दिग्ध].

SANDIṬṬHIKO (*adj.*), Visible, actual, belonging to this life [सान्दृष्टिक]. Ab. 86. At Alw. I. 77 the *dhamma* or Truth of Buddha is said to be *sandiṭṭhiko*, viz. productive of immediate results, attended with advantages even in this world. *Sandiṭṭhikaṁ sámaññaphalaṁ*, reward of asceticism even in this life (see *Sámaññaṁ*). When the punishment of a crime (or reward of a good action) takes place in this world, i.e. before death, it is called *sandiṭṭhiko vipáko*, as opposed to punishment in a future state of existence. An example is given at Mah. 261, 262, where a king having been deposed by his rival and put to death by being built into a wall, the chronicler observes that this was the immediate (*sandiṭṭhika*) retribution for his having in the days of his prosperity buried a Buddhist priest alive. *Te diṭṭhe 'va dhamme sandiṭṭhikaṁ sippaphalaṁ upajívanti*, in this very world they enjoy the immediate fruits of their industry (Sám. S.).

SANDIṬṬHO (*p.p.p.*), Seen [सन्दृष्ट]. *Sandiṭṭho*, a friend at first sight (*diṭṭhamattako*, Ab. 346). *Sandiṭṭhasambhattá*, friends and intimates (Dh. 103, 264, comp. Pát. 92).

SANDO (*adj.*), Thick, coarse [सान्द्र]. Ab. 707. *Sandaccháyo rukkho*, a tree giving dense shade (Dh. 222).

SAṆḌO, and SAṆḌAṀ, An assemblage of lotuses [षण्ड]. Ab. 687.

SAṆḌO, A multitude [षण्ड]. *Tarusaṇḍo*, a tope of trees (Ras. 21). *Jambusaṇḍo*, a jambu-grove (a name of Jambudípa).

SANDOHO, An assemblage [सन्दोह]. Ab. 629, 992 (cluster of villages).

SANEMIKO (*adj.*), Having a felly or tire [सनेमि + क]. B. Lot. 575 (of a wheel).

SAṄGĀHAKO (*adj.*), Compiling, making a recension [संग्राहक]. *Dhammasaṅgáhako* (Ját. 1). *Saṅgáhako*, a charioteer (Dh. 194).

SAṄGĀHESI, SANGAHĪTO, see *Saṅgaṇháti.*

SAṄGĀHIKO (*adj.*), Including, embracing [संग्राहिन् + क], Das. 44.

SAṄGAHO, Taking, collecting; conjunction, assemblage; a compilation, abridgment; favour, kindness [संग्रह]. Ab. 116, 925. *Akási mahantaṁ balasaṅgahaṁ*, he made a great levying of forces (Mah. 217). *Tivaggasaṅgahá tanti*, a text comprising three vaggas (Alw. I. v). The three great convocations at which the text of the Tipiṭaka was settled were called saṅgítis or Rehearsals (fr. संगै), and the text of the Tipiṭaka as settled was called saṅgaha. Collection or Recension. *Dutiyo saṅgaho,* the second Recension (under Kálásoka, Mah. 28). *Akaruṁ Dhammasaṅgahaṁ,* they made a recension of the Dharma, reduced it to a canon (Mah. 19, comp. 12). *Vinayasaṅgaho,* recension of the Vinaya. *Akaṁsu dhammasaṅgahaṁ,* they made a recension or edition of the Dhamma (this was a perverted edition made by schismatic monks, Alw. I. 63). *Paṭhamapárájike saṅgahaṁ árúḷhe,* when the recension of the first Párájika was completed (lit. when it was raised into a canon or collection). At Mah. 256 we are told of King Dhátusena *Dhammásoko va kási saṅgahaṁ Piṭakattaye,* like Dh. he made a recension of the three Piṭakas. *Saṅgahakaraṇaṁ,* favour, patronage (Mah. lxxxix). *Saṅgahaṁ assa karissámi,* I will treat him kindly (Dh. 219). *Puttadárassa saṅgaho,* cherishing wife and child (Kh. 5). *Sádhavo saṅgahenátha asaṅgahena sádhavo,* he treated good men with favour, but bad men with disfavour (Mah. 242, Turnour renders it well, "patronized the virtuous, discountenanced the wicked"). *Manussasaṅgahaṁ karonto,* winning the hearts of the people, enlisting their sympathies (Dh. 157, similarly at Mah. 205, *akási janasaṅgahaṁ* is rendered by Turnour "rallied the population round him"). In two instances (Mah. 76, 102) when a priest is spoken of it is rendered by Turnour as if meaning "spiritual help, religious consolation" (comp. Alw. I. 76). With two acc. *Taṁ kátuṁ saṅgahaṁ,* to show him favour (Mah. 260). *Dussaṅgaho* (adj.), difficult to please or propitiate. There are four Saṅgahavatthus, or elements of popularity, appertaining to kings, viz. *dánaṁ, piyavacanaṁ, atthacariyá, samánattatá,* largesse or liberality, affability, beneficent rule, and impartiality (Alw. I. 73; Att. 138; Mah. 242). Comp. *Saṅgaṇhúti.*

SANGĀHO, Collecting, taking [संग्राह]. *Yodhasaṅgáho,* enlisting or impressing troops (Mah. 61).

SANGĀMAJI (*m.*), and -JITO, Victorious in battle [संग्रामजित्]. Dh. 19, 286.

SANGAMMA (*ger.*), Having assembled; having united with [ger. संगम्]. Mah. 87. *Sangamma Kassapaṁ,* having joined K. (Mah. 259).

SAṄGAMO, Meeting; intercourse, connexion, association [संगम]. Ab. 769; Mah. 238. *Sindhusaṅgamo,* confluence of two rivers (Ab. 681). Of sexual intercourse, *saṅgamaṁ karoti* (with instr. Mah. 135, comp. Ab. 103).

SAṄGĀMO, Conflict, battle [संग्राम]. Ab. 399; Dh. 19, 57; Mah. 3, 151.

SAṄGAṆHĀTI, To seize, take, collect; to compile; to abridge; to contain, embrace, include; to treat kindly, favour, conciliate, provide for the welfare of, help, protect [संग्रह्]. Mah. 233, 246. *Táṇan ty ádíni saṅganháti,* includes táṇa and others (comp. Ab. p. 11, last line). *Saṅgahetvá samásato,* "having condensed into an abridged form" (Mah. 252). *Ajátasattuṁ saṅgaṇhitvá,* having wormed himself into the affections of King A. (Dh. 330). Gogerly renders *niratthakena saṅgaṇháti* in Sig. S., "he will be profuse in unprofitable compliments." *Saṅgahetvána vaḍḍhakiṁ,* having made friends with a carpenter (Mah. 236, Turnour says, "formed a plot with"). *Datvána dakkhiṇaṁ desaṁ taṁ saṅgaṇhi yathárahaṁ,* duly provided for him by giving him the southern province (Mah. lxxxvii). Aor. also *saṅgahesi* (Mah. 242, 255). Ger. also *saṅgayha* (see next). P.f.p. *saṅgahetabbo* (Dh. 392). P.p p *saṅgahíto. Suttena saṅgahítáni puppháni.* flowers strung together with a string (Alw. I. iv). *Yodhesu saṅgahítesu pañcasatesu,* when five hundred soldiers had been enlisted (Mah. 61). *Aññattha saṅgahítaṁ suttaṁ,* a discourse placed in one part of the canon (Alw. I. 63).

SAṄGAṆI (*f.*), One of the books of the Abhidhamma is named Dhammasaṅgaṇi, which appears to mean something like "enumeration of conditions." *Kámávacararúpávacarádidhamme saṅgayha saṅkhipitvá vá gaṇayati saṅkhyáti etthâti dhammasaṇgaṇi* (Subh.), "Dh. is so called because therein the author after compilation and condensation enumerates and sums up the conditions of the Kámaloka, the Rúpaloka, and so on" [सं + गण् + इ].

SAṄGAṆIKĀ (*f.*), Communication, association [सं + गण् + इका]. Vij. says "*gaṇasaṅgaṇiká* means conversation with a multitude or company, society." He adds that at Dh. 153 the two anchorites feared that even the association of two persons would constitute company, and so they proposed to live apart. In a monk who has retired from the world it is sinful to be *saṅgaṇik-*

árámo, "delighting in society," see Par. 6, where the comment observes that even the company of one or two or three others constitutes society. From *saṅgaṇikárámo* (*-ká árámo*) is formed a noun *saṅgaṇikárámatá* (Par. 6; Sen. K. 397). In Sám. S. A. I find *paviveke rato gaṇasaṅgaṇikaṁ paháya*, delighting in solitude, forsaking society. At Dh. 270 we have *gaṇasaṅgaṇiká* as opposed to solitude, *kilesasaṅgaṇiká*, or association with human passion, opposed to detachment of the mind (*cittaviveko*), and *saṅkhárasaṅgaṇiká*, or association with the elements of existence, by which is meant life, opposed to *upadhiviveko*, which means cessation of existence.

SAṄGARO, Calamity; war; promise [सङ्गर]. Ab. 824 (the additional meanings "*mittákára, lañcadána, bala* and *rási*" are given).

SAṄGATI (*f.*), Union, intercourse [संगति].

SAṄGATO (*p.p.p.*), Meeting, associating or uniting with [संगत]. Att. 208, 213. Neut. *saṅgataṁ*, association (Dh. 37).

SAṄGĀYANAṀ, Rehearsing (fr. next).

SAṄGĀYATI, To chant, rehearse [संगै]. Alw. I. v. P.f.p. *saṅgáyitabbo*. P.p.p. *saṅgíto* (Ját. 1). Neut. *saṅgítaṁ*, a chant, chorus.

SAṄGHABHATTAṀ, Food belonging to a community of monks as opposed to food belonging to an individual monk [संघ + भक्त]. Kamm. 9.

SAṄGHABHEDO, Causing divisions or schisms among the priesthood, one of the Abhiṭhánas [संघ+भेद]. Dh. 145, 331; Kh. 27.

SAṄGHABHOGO, Maintenance of priests [संघ + भोग].

SANGHĀDISESO (*adj.*), Requiring a saṅghakamma at every stage [संघ + आदि + शेष]. *Saṅghádisesá ápatti* is the name of a class of thirteen priestly offences next in heinousness to the Párájiká ápattis. Hardy says, "Saṅghádisesá, thirteen in number, that require suspension and penance but not permanent exclusion" (E. Mon. 9). Burnouf explains it to mean "that which must be declared to the Saṅgha from beginning to end." The real meaning, if I mistake not, is "an offence dealt with by a Sanghakamma in the earliest (*ádi*) and later (*sesa*) stages." This is pretty clear from the following extracts given at Pát. 68, 69. The first is, *saṅghádiseso ti saṅgho 'va tassá ápattiyá parivásaṁ deti múláya paṭikassati mánattaṁ deti abbheti, na sambahulá na ekapuggalo, tena vuccati saṅghádiseso ti*, "so called because a Saṅgha, not a multitude of priests or a single priest, inflicts parivása for this offence, renews the punishment (if necessary), inflicts mánatta, and reinstates." Here it will be seen that there are three and sometimes four processes, in each of which a Saṅghakamma is required. The second extract is, *saṅgho ádimhi c'eva sese ca icchitabbo assáti saṅghádiseso, kiṁ vuttaṁ hoti? imaṁ ápattiṁ ápajjitvá vuṭṭhátukámassa yan taṁ ápattivuṭṭhánaṁ tassa ádimhi c'eva parivásadánattháya ádito sese ca majjhe mánattudánattháya múláya paṭikassanena vá saha mánattadánattháya avasáne abbhánattháya ca saṅgho icchitabbo, na h'ettha ekam pi kammaṁ viná saṅghena sakká kátun ti saṅgho ádimhi c'eva sese ca icchitabbo ti saṅghádiseso.* "Saṅghádisesa is that for which a Saṅgha is wanted in the first instance and in the remaining instances. What is meant by this? For the man who has committed this offence and wishes to be rehabilitated, for his rehabilitation a Saṅgha is required; first at the beginning to administer parivása, and, following upon the beginning (*ádito sese*), in the middle to administer mánatta, or possibly (*vá*) mánatta combined with múláya paṭikassana, and lastly at the end to reinstate the offender. For in this matter no single ceremony can be performed without a Saṅgha, and saṅghádisesa is so called because a Saṅgha is required in the beginning and in the rest."

SANGHAKAMMAṀ, An act or ceremony performed by a chapter of priests assembled in solemn conclave [संघ + कर्मन्]. B. Lot. 437. A great variety of acts, as *uposathakammaṁ*, *paváraṇak-*, *abbhának-*, *kaṭhinuddhárak-*, etc., are performed by a chapter, which must consist of at least four upasampanna priests (a sámaṇera is not eligible to a saṅgha, E. Mon. 18). The question before the chapter is decided by vote (see *Kammavácá*). The foll. details I translate from Pát. xl: "For the purpose of an ecclesiastical act a saṅgha is of five sorts, it may consist of four members, or five members, or ten, or twenty, or above twenty. Of these, by a chapter of four any ecclesiastical act can be performed with the exception of upasampadá, paváraṇá and abbhána. By a chapter of five all acts except upasampadá in the central districts (*majjhimesu janapadesu*), and abbhána. By a chapter of ten all acts with the exception of abbhána. By a chapter of twenty there is no ecclesiastical act that cannot be performed, and the same may be said of a chapter consisting of above twenty members." A chapter of four is called *catuvaggo saṅgho*, a chapter of five *pañcavaggo*, and so on (Pát. xl). *Saṅghakammaṁ karoti*, to perform an ecclesiastical act, hold a chapter (Dh. 332). *Saṅghassa kammamúluko*, a chapter house, Uposatha hall (Mah. 198).

SAṄGHĀRĀMO, A Buddhist monastery = vihára [संघ + आराम]. B. Lot. 436.

SANGHATANAṀ, Junction [संघट् + अन]. Ab. 941.

SANGHĀṬĪ (*f.*), One of the three robes (*ticívaraṁ*) of a Buddhist monk [संघाटी]. E. Mon. 114; Ras. 25; Mah. 7.

SANGHAṬITO (*adj.*), Struck, sounded [संघतित].

SANGHĀTO, Assemblage, multitude; killing, hurting; name of one of the eight principal hells [संघात]. Ab. 504, 629, 657, 1080; Pát. xxviii.

SANGHĀṬO, One of the perpendicular timbers of a house; junction [derivative of संघट्]. Ab. 223, 1134. *Piṭṭhasaṅgháṭo* means a doorpost (Pát. 87, 89, 90; Ab. 219 has *ṭakaṁ*). I take *piṭṭha* in the sense of "lintil," so that *piṭṭhasaṅgháṭa* would mean "lintil-post." At Dh. 258 *aṭṭhisaṅgháṭá* appears to mean the joints (lit. bone-couplings). *Návásaṅgháṭo*, a raft (Ten J. 26, 100, also *saṅgháṭanává*, Yátr.).

SANGHAṬṬATI, To knock against, or together संघट्ट]. P.pr. *saṅghaṭṭamáno*. Caus. *saṅghaṭṭeti*. *Ghaṇṭaṁ saṅghaṭṭayi*, rang the bell (Mah. 129). *Gopphakaṁ gopphakena saṅghaṭṭento*, knocking his ancles together (Brahmáyu S.). P.p.p. *saṅghaṭṭito* (Alw. I. cviii).

SANGHĪ (*adj.*), Having a crowd of disciples [संघ + इन्].

SAṄGHIKO (*adj.*), Belonging to or connected with the priesthood [संघ + इक]. *Saṅghiko lábho*, gains belonging to the whole fraternity of a monastery, as opposed to the gains of a single monk (Pát. 11, 103). *Saṅghikaṁ dánaṁ*, gifts bestowed on the priests (E. Mon. 81).

SAṄGHO, A multitude, assemblage; the assembly of Buddha's priests, the priesthood, clergy, church; a fraternity of priests; a chapter of priests [संघ]. Ab. 631. *Sakuṇasaṅgho*, a flock of birds (Dh. 325; Ját. 52; comp. Ras. 25). *Devas.*, host of devas, angelic host (Ras. 27). *Ñátis.*, assemblage of kinsmen, family circle (Ras. 21; Dh. 222; B. Lot. 863). E. Mon. 376; B. Lot. 435; B. Int. 284; Mah. 150 (at Mah. 208 for *-saṅghánaṁ* read *-saṅkhánaṁ*); Pát. 76. As a term for an assemblage of Buddhist priests the word Saṅgha has several shades of meaning. First it is applied to the Church of Buddha all over the world, viz. all who are ordained Buddhist priests (see *Pabbajjá*). This is its widest and most important use. The Saṅgha or Church is one of the Three Gems (see *Ratanaṁ*) or objects of the highest veneration to all devout Buddhists. It is so because all who enrol themselves in the Saṅgha thereby solemnly renounce the world, and devote themselves to the attainment of that perfect sanctification (Arhatship) which results in Annihilation (Nibbána) after death. Though it is true that all priests do not attain Arhatship in this existence, yet none but a priest can attain Arhatship in this existence, and consequently cease to exist when death takes place, and heaven is the only immediate reward that the pious layman can look to. The fact that some priests are sinners (whose punishment is hell, see *Sámaññaṁ*) does not detract from the sanctity of the Saṅgha viewed as an object of veneration, since the priesthood contains innumerable saints, and the unworthiness of a few representatives does not impair the sacred character of the office. Beside this wide-signification, the term Saṅgha has several less extended ones. Thus it may be restricted to those of the Priesthood who are walking in the Four Paths (the *sávakasaṅgho*, see Alw. I. 77), and who form the church in its highest sense (see *Sámaññaṁ*). At Pát. xl we are told that the Saṅgha is twofold, *dakkhiṇeyyasaṅgho*, and *sammutisaṅgho*, the Church worthy of gifts and the ordinary Church: by the former the *aṭṭha ariyapuggalá* are meant (those who are in the four Paths and four Fruitions), and by the latter the collective priesthood without distinction (*avisesena bhikkhusamúho*). Again the collective monks of a country or town are called the Saṅgha, Church, or clergy, of that country or town. So also the monks of a monastery are the Saṅgha or fraternity of that monastery. Or Saṅgha may mean merely a company or assemblage of monks accidentally thrown together (e.g. *mahatá bhikkhusaṅghena* *saddhiṁ*). Lastly a number of monks assembled together for administrative purposes are called a Saṅgha or chapter (see *Saṅghakammaṁ*). Hence the term S. may be applied to assemblies of monks varying in number from a chapter of four to the whole body of Buddhist monks, amounting at one time to millions. Saṅkhyártha Prakáça observes that there are two saṅghas, *bhikkhusaṅgho* and *bhikkhunísaṅgho*. At the present day there are no nuns in Ceylon, and but few in other countries. Saṅgha when applied to monks is properly an abbreviation for *bhikkhusaṅgha*, "assembly of monks," which term is of common occurrence and coextensive in its use with *saṅgha*. The senior priest in any assembly of priests is called *saṅghatthera*, "elder of the assembly," who generally would be president. Thus Kassapa was *saṅghatthero* or president of the first Saṅgíti (Mah. 11, comp. Dh. 384). At Mah. 19 we are told that at the second Saṅgíti the thera Sabbakámin was *puthuviyá saṅghatthero*, the longest ordained priest in the world (he had been *upasampanna* 120 years, he was not however president of the Saṅgíti). *Saṅgharájá*, patriarch or pontiff, is the (modern) title of the principal ecclesiastical functionary in Burmah.

SAṄGHUṬṬHO (*p.p.p.*), Sounded, resounding [संघुष्ट]. Mah. 99, 170 (*nánáturiyasaṅghuṭṭho*).

SAṄGĪTI (*f.*), Chanting together, rehearsal [संगीति]. *Dibbasaṅgíti*, celestial choir (Ját. 31). The term S. is given to three great historical convocations or General Councils (*saṅgítitayaṁ*, Mah. 251) of the Buddhist Clergy held for the purpose of fixing the text of the Buddhist Scriptures (Tipiṭaka). They were called Saṅgíti or Rehearsal, because the text was recited, sentence by sentence, by an eminent thera, and chanted after him in chorus (gaṇasajjháya) by the whole assembly. The first Rehearsal was held at Rájagaha under the patronage of King Ajátasattu, immediately after Gautama Buddha's death (B.C. 543), the apostle Kassapa presiding, while Upáli was the reciter or precentor for the Vinaya, and Ānanda for the Dhamma. It consisted of five hundred members, and is variously called *paṭhamamahásaṅgíti*, "First Great Rehearsal" (Alw. I. vi, at Mah. 14 *paṭhamadhammas.*), or *pañcasatiká s.*, "synod of five hundred," or *theriyá s.*, "synod of elders" (Mah. 20). The second (*dutiyamahás.*, *sattasatiká s.*) was held at Vesálí under the patronage of King Káḷásoka (the Black or dark-featured Asoka, not as Kern says, the "Chronological Asoka"!!), B.C. 443, and consisted of seven hundred members presided over by the apostle Revata (Mah. 15-20; E. Mon. 174). The third (*tatiyamahás.*, *sahassiká s.*) was held at Páṭaliputta, under the patronage of King Dhammásoka, in the year B.C. 309, and consisted of a thousand members, under the presidency of Tissa the son of Moggali (E. Mon. 174; Mah. 42). At Alw. I. 63 we are told of a heretical synod called Mahásaṅgíti, "the great Rehearsal," because it was held by ten thousand heretical monks. In Sinhalese the Nikáyas of the Suttapiṭaka are called saňgiya's, viz. saṅgíti's (e.g. diksaňgiya + *díghasaṅgíti*, mædumsaňgiya = *majjhimasaṅgíti*, E. Mon. 168, 169). As explaining this use of the word I quote the foll. passage from Br. J. S. A. *Suttantapiṭake catasso saṅgítiyo, tásu paṭhamaṁ katarasaṅgítin? ti, díghasaṅgítiṁ bhante*, "In the Sutta Piṭaka there are four rehearsals, of these which shall he rehearse first? The Long Rehearsal, Lord." Here *saṅgíti* has the secondary meaning of "text rehearsed."

SAṄGĪTO, see *Saṅgáyati*.

SAṄGO, Attachment, bond, tie [सङ्ग]. Ab. 769. Generally used in the religious sense of that which attaches men to the world, human passion, desire, etc. The five saṅgas are *rágo, doso, moho, máno, diṭṭhi*, lust, hate, ignorance, pride, false doctrine (Dh. 66, 421). There are also seven (Dh. 410). Dh. 31, 61, 71, 73, 337, 428.

SĀṄGO (*adj.*), Together with its Aṅgas (of the Veda); with its divisions [साङ्ग]. Ab. 411. *Sáṅgopaṅgo*, with its divisions and subdivisions (Ab. 691).

SAṆHO (*adj.*), Smooth; soft, gentle, mild; delicate, minute, subtle, abstruse [श्लक्ष्ण]. B. Lot. 602. *Saṇhakaraṇo* (adj.), smoothing, levelling (Ab. 1007). *Saṇhasukhumaṁ* at Dh. 80 appears to mean "minutely and exactly." *Atisaṇho* (adj.), very abstruse (Dh. 366, of Abhidhamma doctrine). *Saṇhaváco* (adj.), of mild or gentle speech (Dh. 185). *Na kho pana maṁ saṇhena samudacarissati*, he certainly won't let me off, will not treat me mildly (Dh. 89). *Saṇhaváka* = çlakshṇatvak (Dh. 412). *Saṇhena*, "gently, mildly," is opposed to *pharusena*, "harshly" (see *Puriso*).

SĀNI, see *So* (1).

SĀṆĪ (*f.*), A curtain, screen, tent [शाणी]. *Nisinno sáṇi-antare*, sitting behind a curtain, or within a tent-shaped screen (Mah. 42, comp. Dh. 159, *antosáṇiyaṁ*). Of a screen thrown round a tree (Mah. 112). *Sáṇipákáro*, a circular, tent-like screen (Mah. 49; Dh. 328). *Sáṇikaṇṇaṁ ukkhipitvá*, lifting up the hem or corner of the curtain (to see what there was behind, Dh. 159, 245). *Paṭṭasáṇi*, a screen of fine cloth. (F. Ját. 6).

SANIKAṀ (*adv.*), Slowly; softly; quickly [शनकैस् or more properly *saṇiṁ* + क]. It is curious that this word, which in S. means slowly, should in Pali mean both slowly and quickly. Ab. 1153 gives it the meaning of *sígha*. In Brahmáyu S. we have *nâtisíghaṁ gacchati nátisaṇikaṁ*, where it can mean nothing but slowly. At Ját. 9 it must mean slowly, for we are told that one of the advantages of the bark garment is that *saṇikaṁ kilissati*, "it gets dirty slowly," while one of the disadvantages of the sáṭaka or linen cloak is that *lahuṁ kilissati*, "it soon gets dirty." At Dh. 107, it certainly means quickly; *aṇḍakáni disvá táni saṇikaṁ apanetvá*, "seeing some pupæ (in the honey-comb he had offered to Buddha), hastily removed them." At Dh. 356 we are told that the temperate man *saṇikaṁ jírati*, "wears out slowly." At Dh. 176 we have, *tásetvá pucchiyamáná na kathessati saṇikaṁ upáyena pucchissámi*, if she's asked through intimidation she won't tell, I'll question her gradually and craftily." At Dh. 234 we are told that a king looks best *saṇikaṁ gacchanto*, "walking slowly or with dignity." At F. Ját. 4, *súkaraṁ niddáyantaṁ disvá saṇikaṁ gantvá maṇikkhandhaṁ gaṇhitvá*, "seeing the boar asleep went softly and possessed himself of the magic jewel." At F. Ját. 13 it might mean either quickly or softly. The transition of meaning may be seen in the last two examples: first the word meant "slowly," then "softly, gently, deftly," and lastly, since what is done gently and deftly is apt to be done quickly, it came to mean "quickly." For the *ṇ* comp. *sakkuṇáti, sakuṇa*.

SAṆIṀ (*adv.*), Same meanings as last [शनैस्]. I have only met with this form at Mah. 156, where we have *paccosakki saṇiṁ saṇiṁ*, which Turnour renders "backed rapidly." From the context it might just as well mean slowly, but see last. I find *saṇí* in Vaṅgísa S.

SANITO (*p.p.p.*), Sounding [स्वनित]. Ab. 747.

SAÑJANANAṀ, Producing [संजनन].

SAÑJĀNANAṀ, Perceiving (fr. *sañjánáti*). Sen. K. 524; Ab. 874.

SAÑJĀNĀTI, To think, suppose; to recognize, perceive, comprehend; to call, name [संज्ञा]. Att. 215. *Olokitaṁ suññáya*, understanding the look (Dh. 324). *Disvá sañjánitvá*, having seen and recognized him (Dh. 206, comp. 157, 291). *Mato ti saññáya*, thinking him to be dead (Dh. 299, comp. 114; F. Ját. 15). *Putto me ti saññáya*, imagining him to be her son (F. Ját. 49). *Taṁ Adinnapubbako tv eva sañjániṁsu*, they nicknamed him Never-gave-a-farthing-in-his-life (Dh. 93). P.pr. *sañjánanto*, knowingly, purposely (Pát. 68). Pass. *saññáyati*. *Santikaṁ ágacchantánaṁ n'eva saññáyati*, to those who come near is no longer distinguishable (Dh. 210, of a mirage). *Sabbavacanánaṁ attho akkhareh' eva saññáyate*, the meaning of all words is expressed or known by letters (Sen. K. 200). P.p.p. *saññáto* (Sen. K. 200). Caus. *saññápeti*, to appease; to make known; to urge, induce; to command (Dh. 145). At Mah. 236 and Das. 1, 31, it evidently means to influence a person, induce him to see things in a better light, pacify, appease, console him. With two acc. *Attano dhammavádittaṁ saññápetvána nágare*, making known to the townsmen that he was of the orthodox faith (Mah. 16). *Taṁ nánappakárehi saññápetvá*, urging him by every possible argument (to take orders, Dh. 141). *Te saññápetvá*, having enjoined or instructed them (how to address him, Dh. 119). *Iti rájánaṁ saññápetvá*, having persuaded the king that, induced him to believe that (Mah. 235). *Saññápetvána te*, having persuaded them, overcome their scruples against returning to court (Mah. 205). *Saññápetuṁ asakkonti*, unable to persuade him, to turn him from his purpose (Dh. 403). *Veyyávaccakaraṁ saññápetvá*, having intimated or apprised the agent, a periphrastic expression implying the handing to the agent of the purchase money of a robe for the priest (Pát. 9). P.p.p. caus. *saññatto*.

SAÑJAṆITO (*p.p.p.*), Arisen, produced [संजनित]. Att. 213.

SAÑJĀTI (*f.*), Birth, origin [fr. संजन्] Ab. 801.

SAÑJĀYATI, To arise, be produced or born [संजन्]. Dh. 275. P.p.p. *sañjáto*, born (Ab. 241; Mah. 75), arisen, produced. *Atthe sañjáte*, when need arises. *Sañjátasaṁvego* (adj.), filled with emotion, lit. to whom emotion has arisen (Dh. 117; Mah. 141). Caus. *sañjáneti*, to cause, produce (Dh. 349).

SAÑJHĀ (*f.*), Evening [संध्या]. Ab. 68.

SAÑJĪVO (*adj.*), Alive [संजीव]. *Sañjívakukkuṭo*, a live fowl (Dh. 171). *Sañjívo*, name of one of the eight principal hells (Ab. 657; Man. B. 26).

SANKĀ (*f.*), Doubt, uncertainty [शङ्का]. Ab. 170.

SANKAḌḌHATI, To collect [संकृष्]. F. Ját. 56.

SAṄKALANAṀ, Addition [संकलन].

SANKAMATI, To go, pass on [संक्रम्]. *Imamhá káyá aññaṁ káyaṁ s.*, transmigrates from this body to another (Gog. Ev. 44). P.f.p. *saṅkamaníyo*, that must be transferred. *Cívarasaṅkamaníyaṁ dháreyya*, should wear a dress not belonging to her, lit. that will have to be handed over again (Pát. 106, 113). P.p.p. *saṅkanto* (Pát. 96).

SAṄKAMO, Difficult progress [संक्रम]. Ab. 773.

SAṄKAMPATI, To tremble [संकम्प्]. Ját. 25.

SAṄKANĪYO, see *Saṅkati*.

SAṄKAPPETI (*caus.*), To will, determine, arrange [संकल्पयति]. P.p.p. *saṅkappito* (Dh. 312).

SAṄKAPPO, Thought, imagination; determination, resolve, wish [संकल्प]. Ab. 155; Dh. 13, 27, 60, 264. *Saṁsannasaṅkappamano* (adj.), in whose mind right thoughts or aspirations are weakened (Dh. 49). *Saṅkappá paripuṇṇá*, my wishes are fulfilled (Ját. 77, comp. Dh. 251). *Paduṭṭhamanasaṅkappo* (adj.), the wishes of whose heart are corrupt (he says *suttá haññantu vá vijjhantu vá*).

SAṄKARO, Confusion [संकर]. *Dúrasaṅkaro viháro*, a secluded monastery, lit. from which confusion or turmoil is remote (Mah. 252).

SANKĀRO, Dust, sweepings, rubbish [संकार]. Ab. 224; Mah. 255. *Saṅkárakúṭakaṁ*, and *saṅkáradhạnaṁ*, a dust-heap (Ab. 224; Dh. 11).

SAṄKĀSO (*adj.*), Resembling [संकाश]. Ab. 530; Ras. 20; Dh. 146.

SAṄKASSAṀ, Name of a town in India [साङ्काश्य]. Ab. 201.

SAṄKASSARO (*adj.*) Anxious, hesitating. Dh. 55, 396.

SAṄKATHĀ (*f.*), Conversation [संकथा]. Ab. 120.

SAṄKATI, To hesitate, doubt, suspect [शङ्क्]. P.f.p. *saṅkaníyo*, to be distrusted (Att. 194).

SANKAṬĪRAṀ, A dust-heap [सम्+कटीर]. Ab. 224.

SANKAṬO (*adj.*), Narrow [संकट]. Ab. 718.

SANKETO, Engagement, appointment, rendezvous [संकेत]. *Sanketaṁ yáti* or *gacchati*, to keep an appointment or assignation (Ab. 232; Mah. 106). Ras. 31.

SANKHĀ, and **SAṄKHYĀ** (*f.*), Calculation; number, sum; numeral; understanding, reason, intelligence [संख्या]. Ab. 845. *Dvádasasahassasaṅkho bhikkhusaṅgho*, a company of monks 12,000 in number (Mah. 135, comp. Dh. 116, 144). *Anekasaṅkhá Damiḷá*, a great many Tamils, lit. many in number (Mah. 151). *Saṅkhyápatham atikkantá bhikkhú*, monks innumerable, lit. exceeding the range of calculation (Mah. 11). At Alw. I. 104 we have a neut. form, *imáni suttasaṅkhyáni*, these numbers of sútras. The numerals are called *saṅkhyá* (Sen. K. 404). The high numerals are given at Ab. 474-476 and Sen. K. 412. 413; they are as follows, *sataṁ*, a hundred, *sahassaṁ*, a thousand, *dasasahassaṁ* or *nahutaṁ*, ten thousand, *satasahassaṁ* or *lakkhaṁ*, a hundred thousand, a lac, *dasasatasahassaṁ*, a million, *koṭi*, ten millions. From koṭi upwards each succeeding numeral is ten million times the preceding one. They are *pakoṭi* (= ten million koṭis), *koṭippakoṭi*, *nahutaṁ*, *ninnahutaṁ*, *akkhohiní*, *bindu*, *abbudaṁ*, *nirabbudaṁ*, *ahahaṁ*, *ababaṁ*, *aṭaṭaṁ*, *sogandhikaṁ*, *uppalaṁ*, *kumudaṁ*, *puṇḍaríkaṁ*, *padumaṁ*, *katháṇaṁ*, *mahákatháṇaṁ*, *asaṅkheyyaṁ* (see each s.v.). *Saṅkhaṁ* or *saṅkhyaṁ gacchati*, to be reckoned as, to be called or termed. With *iti*: *Tasmá taṁ tato pabhuti Kalandakanivápo ti saṅkhaṁ gataṁ*, accordingly from that time forth it was called K. (Sig. S. A.). *Náḷikerádínaṁ rasena katá surá tv eva saṅkhyaṁ gacchati*, that which is made from the sap of coco-nut trees and other palms is called toddy (Pát. 90, comp. 89; Dh. 409, 410). *Káḷapásádapariveṇam iti saṅkham upágạtaṁ*, came to be called K. (Mah. 101). In Muni Sutta *na upeti saṅkhaṁ* is rendered by Coomaraswamy "is not reckoned as one living," viz. I suppose, ceases to exist. Instr. *saṅkháya*, discriminately, wisely (Dh. 47, comment at p. 377 says *ñáṇena*; see *Apassenaṁ*).

SAṄKHALĀ (*f.*), and **-LAṀ**, and **-LO**, A chain [शृङ्खल]. Ab. 364.

SAṄKHALIKĀ (*f.*), A chain [last + इक]. Mah. 261; Dh. 411. *Saṅkhalikáhi bandhetvá* (Yátr.).

SANKHĀRAKKHANDHO, see next.

SAṄKHĀRO, Constructing, preparing, perfecting, embellishing; aggregation; Matter; Karma; the Skandhas [संस्कार]. Ab. 832; B. Int. 503. At Ab. 307, *vásanaṁ*, "perfuming," is explained by *gandhamályádisankháro*, "fitting up or embellishing with perfumes, flowers, etc." (comp. Ab. 958). This passage is probably the origin of the strange mistake by which *saṅkháro* and *vásaná* at Ab. 772 are said to mean "perfume," whereas they represent the terms saṁskára and vásaná in their Vaiçeshika acceptation (the marginal Sinhalese translation is *suvaňda* = sugandha). *Bhúmisankháro*, preparing or clearing a piece of ground (Ab. 832, see margin). As a technical term Saṅkhára has several decided shades of meaning. First from the idea the word contains of aggregation or composition, we have it in the wide sense of all existing things or substances, matter, the material universe. In this sense it was no doubt originally used in such expressions as *aniccá sabbasaṅkhárá, vayadhammá sankhárá*, etc. At Mah. 194 we read *sabbam pi saṅkháragataṁ avassaṁ yeva bhijjati aniccá sabbasaṅkhárá iti vuttaṁ hi Satthuná*, which Turnour translates, "for by our divine Teacher it has been announced that all that is launched into this transitory world will most assuredly perish: the whole creation therefore is perishable." Vij. writes to me, "Saṅkhára-loka is the world of organic and inorganic matter, I think it includes the Sattaloka." I believe the fact to be that originally the division of the universe was into *okásaloko* and *saṅkháraloko*, "the realm of Space and the realm of Matter," and that the Saṅkháraloka was afterwards subdivided into *sattaloko* and *saṅkháraloko*, the realm of animates and the realm of inanimates. Hence we have the three divisions of the universe into *sattaloko, saṅkháraloko* and *okásaloko* (see Man. B. 3, where Hardy says "sanskáraloka, the material world, including trees, rocks," etc.). And thus it is that while in some cases sentient beings are included under the term *saṅkhára*, in others the terms *satta* and *saṅkhára* are distinctly opposed. For a striking example of this opposition see Dh. 359, where we are told that *má piyehi samágacchi* in the text means *piyehi sattehi vá saṅkhárehi vá kudácanaṁ ekakkhaṇam pi na samágaccheyya*, "let him never even for a moment associate with objects of delight, whether they be persons or things (animate or inanimate)." Again at B. Int. 505, we read *Buddho ti ko satto vá saṅkháro vá*, "what being or thing is that which we call a Buddha?" It must be clearly understood that the word Satta applies to the living and moving being as a person or individual only, the separate elements of which the being is composed belonging to the saṅkháraloka.[1] Thus the man belongs to the Sattaloka, while the khandhas of which he is made up belong to the saṅkháraloka, being themselves inanimate. At Das. 44, 45 will be found a gloss on the word *loko*, in which we are told that the sattaloka includes beings in this world and the next, the angels, mankind, etc. (at p. 45, line 3, read *ádisu pana sattaloko*), and that Saṅkháraloka includes Āhára or food, the eighteen Dhátus, the Khandhas, etc. The term Saṅkhára is applied to many things that cannot be brought under our term "Matter," such as qualities, attributes and modes of beings and things. Thus not only is a plant a saṅkhára but its greenness is a saṅkhára, not only is a rock a saṅkhára but its hardness is a saṅkhára, not only is a man a saṅkhára but his vital principle is a saṅkhára, not only is the eye a saṅkhára but vision is a saṅkhára, and the image depicted on the retina is a saṅkhára (see the dhátus, which are all saṅkháras). In fact saṅkhára includes every thing of which impermanence may be predicated, or, which is the same thing, every thing which springs from a cause (see *Saṅkhato*). As Buddhism does not recognize the existence of a Supreme Being or Creator, there are only two things which are uncaused and eternal, namely Okása or Space (or Extension), and Nibbána or Void (le Néant, non-entity).

Owing to reflections on the impermanence of things being so frequently associated with death, the term saṅkhára came to be sometimes used in the restricted sense of the attributes of living beings, conditions of sentient existence. Thus at Dh. v. 203 we have *saṅkhárá paramá dukhá*, the elements of being are the greatest evil, or Existence is the greatest suffering, where the comment says that *saṅkhára* means the five khandhas (see Alw. N. 84, and 60 note). So in *sankhárá sassatá n'atthi* at v. 255 Buddhaghosa takes *sankhárá* in the sense of the five khandhas, and D'Alwis renders the phrase "no states of existence are eternal." There is, however, nothing in the context to show that elements of *sentient* being are meant. At v. 368 the context plainly requires *s.* to be taken in the sense of the elements of sentient existence (*mettáviháriyo bhikkhu pasanno buddhasásane adigacche padaṁ santaṁ saṅkhárúpasamaṁ sukhaṁ*, see art. Nibbánaṁ, p. 271, a, line 14 from bottom, and Alw. N. 59, see also Gog. Ev. 6). At Dh. 383 it is said that the saint who has understood the destruction of the saṅkháras has understood Nirváṇa (annihilation). In this case S. might perhaps have its widest sense of all existing things, matter, but the commentator again takes it to mean the five khandhas. In Sásanavaṁsa, a modern Burmese work, in connexion with the death of Buddha I find the foll. reflection, *aho vata acchariyo saṅkháradhammo*, "mysterious, alas, are the conditions of existence," where sentient existence is implied. Another use of the term saṅkhára is in the well-known formula *sabbe saṅkhárá aniccá, sabbe saṅkhárá dukkhá, sabbe saṅkhárá anattá*, ascribing to existence or Matter the three characteristics (*tilakkhaṇaṁ*) of impermanence, evil, and unreality. At Dh. 49 *dhammá* is substituted for *saṅkhárá* in the third formula. The comment takes both saṅkhárá and dhammá in the sense of the five khandhas, but the substitution is another proof that the meaning of a wide term like saṅkhára must not be too closely pressed. We may be right in taking these formulas in the sense of "Life is transient, life is evil, life is unreal," but they may also mean "All existing things are transient, evil, unreal" (*suññá*, Dh 383, line 8). At Dh. 270, line 6, saṅkhára clearly refers to sentient existence. At Ten J. 119 we have *saṅkháre pariggaṇhitvá tilakkhaṇaṁ sammasanto paccekabodhiñáṇaṁ paṭivijjhi*, "investigating the nature of things and mastering the three Characteristics, he attained the knowledge of a Pratyeka Buddha." In Br. J. S. A. I find *saṅkháránaṁ abhisaṅkharaṇalakkhaṇaṁ*, the essential property of Matter is Aggregation, or the essential property of the Elements of Being is Organization At Alw. I. 108 we are told that the world is oppressed by three sufferings or evils, the evil of pain (*dukkhadukkhatá*), the evil of change, and the evil of existence (*saṅkháradukkhatá*). From the first two release is sometimes obtained during life (as in the case of the Brahma and Formless Angels, p. 111, note), but from the third there is no release but in the annihilation of being (*anupádisesá nibbánadhátu*).

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[1] Sattalōka might be rendered by "animal kingdom," using "animal" in its widest sense.

By *saṅkhárá* (pl.), or Aggregations, as a link of the Paṭiccasamuppáda, is meant the aggregate of those states of the mind which bring about the performance of good and bad actions (see *Paṭiccasamuppádo*). Practically it is identical with Karma or Moral Merit (see Colebrooke's Essays, edited by Cowell, London, 1873, vol. i. p. 453), and is rendered by Hardy (Man. B. 391) and Gogerly (Ev. 66), "Merit and Demerit." The Saṅkháras of the Paṭiccasamuppáda are three in number, *puññábhisaṅkháro, apuññábhisaṅkháro* and *áneñjábhisaṅkháro*, good states of mind, sinful states of mind and states of mind leading to immovability. The first of these causes rebirth in the Rúpabrahmaloka, the second causes rebirth in the Kámaloka (including the hells and the world of men), and the third causes rebirth in the Arúpabrahmaloka. *Áneñja* is only another form of ánejja (which see), and means immovability or impassibility, and is descriptive of the state of steady and immovable abstraction or trance in which the Formless Angels live. Subh. quotes from Vis. M. Ṭíká, *samádhipaccatthikánaṁ atidúratáya na iñjati aniñjanabhávaṁ abhisaṅkharoti áneñjábhisaṅkháro*. The form *ánañjábhisaṅkháro* also occurs (see Gog. Ev. 66), where we have *á* instead of *e*. For this change compare *kosajja* from *kusita*, *báhusacca* from *bahussuta*, *sákhalya* from *sakhila*; compare also *moḍangika* with *muṭiṅga*. In his account of the Nidánas Alabaster, not inaptly, renders *saṅkhárá* by "predisposition" (Wheel of the Law, p. 236). From another point of view the saṅkháras of the Paṭiccasamuppáda are also three, *káyasaṅkháro*, *vacísaṅkháro* and *cittasaṅkháro*, or state of mind which causes good or bad actions, state of mind which causes good or sinful speech, and state of mind which causes good or bad thoughts (Gog. Ev. 68). They correspond to *káyakammaṁ*, *vacíkammaṁ* and *manokammaṁ* respectively.

As the fourth Skandha (*saṅkhárakkhandho*), *saṅkhárá* (also plur.) has a somewhat different meaning Here the Aggregations are certain properties and faculties of the sentient being, fifty-two in number. I take the list from the second chapter of Abhidhammatthasaṅgaha, where they are called "mental properties." *Phasso vedaná, saññá, cetaná, ekaggatá* (or *cittekaggatá*, see Hardy), *jívitindriyaṁ, manasikáro, vitakko, vicáro, adhimokkho, viriyaṁ, píti, chando, moho, ahirikaṁ, anottappaṁ, uddhaccaṁ, lobho, diṭṭhi, máno, doso, issá, macchariyaṁ, kukkuccaṁ, thínamiddhaṁ* (counted as two, thina and middha), *vicikicchá, saddhá, sati, hiri, ottappaṁ, alobho, adoso tatramajjhattatá, káyapassaddhi, cittapassaddhi, káyalahutá, cittalahutá, káyamudutá, cittamudutá, káyakammaññatá, cittakammaññatá, káyapáguññatá, cittapáguññatá, káyujjukatá, cittujjukatá, sammávácá, sammákammanto, sammá-ájívo, karuṇá, muditá, paññindriyaṁ* (see Man. B. 404-418). It will be seen that the saṅkháras of the fourth Khandha have a good deal in common with those of the Paṭiccasamuppáda. Both are referred to Mind. Thus while on the one hand the saṅkháras of the Paṭiccasamuppáda are said to be good and bad cetanás (Gog. Ev. 6), on the other hand those of the Khandha are said to be "mental conditions" (*cetoyuttá dvipaññása dhammá cetasiká matá*, Abhidhammatthasaṅgaha), and in commenting on the Paṭiccasamuppáda, Br. J. S. A. says that *cetaná* is a property of the Saṅkháras.

The term *áyusaṅkháro* means the aggregate of life that a man has to live in any existence, and which is determined by his karma in that or a previous existence (*dasakusalakammehi áyusaṅkháro pi 'ssa vaḍḍhati*, Att. 212, comp. 85). *Áyusaṅkhárassa dubbalattaṁ*, the precariousness of man's tenure of life (Att. 200, 45, comp. B. Int. 79). When it is said of Buddha that he renounced his sum of life (*áyusaṅkháraṁ ossaji*), it is meant that he made a resolution to die at the end of three months from that time, though he might, had he so wished, have lived much longer (B. Lot. 291). Among the enumerations of dhátus quoted by Burnouf from Jina Alaṅkára there is an interesting one of three, *nirodhadhátu, saṅkháradhátu, nibbánadhátu*, which means I think, "element of destruction, element of reconstruction, element of void" (B. Lot. 516). The term *káyasaṅkhára* is rendered by Hardy "element of the body," the breath is one of these (Man. B. 428, in Saṅg. S. I find *passaddhakáyasaṅkháro*, adj.).

The terms *asaṅkháriko* and *sasaṅkháriko* (adj.) are used in two different senses. First we have two sorts of Anágámin, *sasaṅkhárikaparinibbáyí* and *asaṅkhárikaparinibbáyí*, thus explained by Vijesinha, "*Sas-* is an Anágámin who attains Nirváṇa having the aggregate of merit and demerit still remaining, they are it is true far behind him, and powerless for good and evil, but the sum total is not extinct: *as-* is the opposite of this." Secondly as epithets of Citta (*cittaṁ somanassasahagataṁ diṭṭhigatasampayuttaṁ asaṅkhárikaṁ ekaṁ sasaṅkhárikaṁ ekaṁ*) they mean, according to Vij., "spontaneous and unspontaneous," a *sasaṅkhárika* action being "the result of some inducement by another or example set by another."

Abhisaṅkháro is used as a synonym of *saṅkháro*. Thus Mára as an impersonification of Karma is called *Abhisaṅkháramáro*; and the three saṅkháras of the Paṭiccasamuppáda are called *puññábhisaṅkháro*, etc. instead of *puññasaṅkháro*, etc. Vij. tells me that *iddhábhisaṅkháraṁ abhisaṅkhari* means "called up by supernatural power an object of that shape," lit. "produced or created a miraculous object or creation" (I have met with the parallel phrase *dutiyaṁ káyaṁ iddhiyá abhisaṅkharitvá*).

SAṄKHĀTI. To calculate, reckon [संख्या]. Dh. 35.

SAṄKHATO (*p.p.p.*), Put together, aggregated, organized, made, wrought, built, created, perfected, embellished: cooked, dressed, compounded [संस्कृत]. For a full discussion of this word I must refer the reader to *Saṅkháro*, since every saṅkhára is a saṅkhata, and the neut. *saṅkhataṁ* is a synonym of saṅkhára. There are three saṅkhatalakkhaṇas or properties of Matter (or of existing things, organic and inorganic), viz. production or birth (*játi*, Ab. 792), duration or existence, and annihilation. Vij. gives me the text as follows: *Tín' imáni bhikkhave saṅkhatassa saṅkhatalakkhaṇáni, katamáni tíṇi? uppádo paññáyati ṭhiti paññáyati ṭhitassa aññathattaṁ paññáyati*, "Priests, matter has these three properties of matter, what three? there is production, there is existence, there is the opposite of existence." That is to say, every existing thing springs into existence, continues to exist for a period, and is finally annihilated. This applies to matter as well as to sentient beings, for we must remember that the whole universe is periodically annihilated and after an interval called into existence again (see *Kappo*). Subh. writes to me "saṅkhata includes all things that proceed from a cause," and quotes *paccayehi sangamma katan ti sankhataṁ.* This cause is Karma, to which every existing thing is due, Space and Nirvaṇa alone excepted. Asaṅkhata and Akata as epithets of Nirváṇa mean Unmade, Unaggregated, Immaterial (comp. Dh. 69, *saṅkháránaṁ khayaṁ ñatvá akataññú 'si,* having known the annihilation of Matter, thou knowest the Immaterial). *Saṅkhatásaṅkhatadhammá* includes every possible conception of the human mind (Ten J. 48). At Dh. 413 the khandhas, dhátus and áyatanas are called saṅkhata.—*Saṅkhato madhupáyaso,* rice porridge prepared with honey (Mah. 196). *Susaṅkhataṁ rájagehaṁ,* well built or handsome palace (Mah. 132, comp. 133). *Sádhusaṅkhato padeso,* a well-arranged, viz. delightful spot (Mah. 118). For *saṅkhatadhammánaṁ* at Dh. 70, see next.—In the sense of Sanskrit (language) the word संस्कृत becomes in Pali *sakkato,* in one doubtful instance only have I met with *saṅkhato.*

SANKHĀTO, and **SANKHYĀTO** (*p.p.p. saṅkháti*), Reckoned, numbered; considered, reckoned, called, named; weighed, estimated, learnt [संख्यात]. *Aṭṭhárasakoṭisaṅkhátá brahmáno samágacchiṁsu,* brahma angels to the number of a hundred and eighty millions assembled (lit. counted as . .). *Saṅghanandisaṅkháto Mahákaccáyano,* M. who was called S. (Alw. I. 104, comp. cxxiv). *Yathábhuccabrahmavohára-ariyavohárasaṅkhátá Mágadhikabhásá,* the Pali language, reckoned as the truly sublime and noble tongue (Alw. I. cvii). *Theyyasankhátaṁ* at Pát. 3 seems to be used adverbially, and is rendered by Gogerly "with thievish intent;" the comment at p. 66 seems to take saṅkháta in the sense of citta, "thought, purpose." *Saṅkhátadhammo* (adj.), one by whom the Truth has been weighed or estimated, is an epithet of the Ariyapuggalas. It occurs in Khaggavisáṇa S., where Coomaraswamy renders it 'acquainted with justice," and at Dh. v. 70, where the *á* is shortened either metri causâ, or far more probably by the stupidity of the copyists, who concluded it must be equivalent to saṁskṛitadharma. *S.* is often used in the sense of "consisting of, equivalent to," e.g. *Lakkhaṇavutti-udáharaṇasaṅkhátaṁ imaṁ Kaccáyanagandhapakaraṇaṁ,* this K. consisting of rules, comment, and examples (Alw. I. xxi). *Sarírasaṅkhátaṁ rúpaṁ,* the form, by which is meant the body (Dh. 312). *Játikkhayasaṅkhátaṁ arahattaṁ patto,* having attained Arhatship called in the text játikkhaya (Dh. 434, comp. 375, 102). *Saṅkhyáto* is given at Ab. 710 and occurs at Dh. 117 (*jiṇṇavyádhimatasaṅkhyáte tayo devadúte disvá*).

SAṄKHAYO, Loss; destruction; end [संक्षय]. *Āsavasaṅkhayo,* destruction of human passion, Arhatship (Alw. I. xxxiv; B. Lot. 822). *Jívitasaṅkhayo,* end of life, death (Dh. 59). *Bhúrisaṅkhayo,* decline of wisdom (Dh. 51).

SAṄKHEPO, Abridgment, abstract [संक्षेप]. Ab. 116. *Dutiyagátháya saṅkhepattho,* the following is briefly the meaning of the second stanza (Dh. 310). *Ayaṁ pan' ettha saṅkhepo,* the following is a brief summary of them (Dh. 139). *Pabbatasaṅkhepe rahado* in Sám. Sutta is rendered by Burnouf "lake in a mountain gorge;" the comment however says *pabbatasaṅkhepe ti pabbatamatthake* (on the top of a mountain, I suppose because a mountain narrows to the top, but I feel no certainty about the meaning of *S.* in this compound). At Dh. 250 we have *Ahaṁ imaṁ vatthaṁ tava pásáde bhummattharaṇasaṅkhepena attharitukámá,* which seems to mean, "I am anxious to spread this cloth in your pavilion by way of a carpet," but what the force of *S.* is here I cannot tell; it might perhaps mean "laying down," but see *Saṅkhipati.* *Saṅkhepato,* concisely (Alw. I. xiv).

SAṄKHEYYO (*p.f.p. saṅkháti*), Calculable [संख्येय]. Ab. 473.

SAṄKHIPATI, To shorten, abridge [संक्षिप्]. Dh. 87. At Mah. 3 *cammaṁ saṅkhipi* is rendered by Turnour, "rolled up the carpet." P.p.p. *saṅkhitto,* concise, brief (B. Lot. 305; Mah. 1). Instr. *saṅkhittena,* concisely (Alw. I. xxvii). *Saṅkhittaṁ cittaṁ* in Sám. S. is rendered by Burnouf, "esprit concentré" (B. Lot. 478). The neut. *saṅkhittaṁ* is used in some MSS. instead of the usual symbol of abbreviation *pe.*

SAṄKHO, and **SAṄKHAṀ,** A shell; a chank or conch shell; a conch trumpet; the frontal bone, the ancle bone [शङ्ख]. Ab. 676, 864. *Sankha-*

muttaṁ, shells and pearls (Mah. 53). *Saṅkhe dhamentá*, blowing shell trumpets (F. Ját. 15; Mah. 154). *Saṅkhapaṇavádi*, trumpets, drums and other instruments of music (Dh. 87). *Saṅkhavánijaká*, chank merchants (Alw. I. 97). *Saṅkhapattaṁ*, mother of pearl (Dh. 232). *Saṅkhakuṭṭhí*, a leper, one who has a sort of leprosy in which the body becomes as white as mother of pearl (Subh., Dh. 159). *Saṅkhalikhito* (adj.), like a polished chank, i.e. wholly pure and perfect, said of brahmacariya (Alw. I. 92, Sám. S. A. says *likhitasaṅkhasadisaṁ dhotasaṅkhasappaṭibhágaṁ*). *Saṅkhanakho*, a small shell (Ab. 676). There is a sort of Vallisneria called *saṅkho* (Ab. 690).

SAṄKHOBHO. Commotion [संक्षोभ]. *Sakalanagaraṁ saṅkhobhaṁ agamási* (Ját. 66).

SANKHUBHATI, To be shaken, agitated [संक्षुभ्]. Dh. 162. Caus. *saṅkhobheti*, to shake, stir up, agitate (Dh. 183).

SAṄKHYĀ, SAṄKHYĀTO, see *Saṅkhá*, *Saṅkháto*.

SAṄKHYĀNAṀ, Calculation [संख्यान]. Ab. 473.

SAṄKĪ (*adj.*), Anxious [शङ्किन्]. Mah. 222.

SAṄKILESO, Impurity [संक्लेश] Dh. 79, 425; Ten J. 118; Lot. 789.

SAṄKILISSATI, To be impure, depraved, sinful [passive संक्लिश्]. Dh. 30; Ten J. 46. P.p.p. *saṅkiliṭṭho*, corrupt, impure (Dh. 44, 55).

SAṄKIṆṆO (*p.p.p.*), Confused, crowded; of mixed caste, impure [संकीर्ण]. Ab. 503, 720, 1071; Mah. 112.

SAṄKIRAṆAṀ, Collecting together [fr. संकॄ]. *S.* is one of the practices enumerated in Br. J. S. as forbidden to priests. The comment says *saṅkiraṇan ti tumhehi uddháraṁ vá iṇaṁ vá dinnaṁ, dhanaṁ ajja saṅkaḍḍhatha, saṅkaḍḍhitaṁ hi thávaraṁ hotíti evaṁ dhanapiṇḍápanaṁ.*

SAṄKITO (*p.p.p.*), Anxious, alarmed [शङ्कित]. Mah. 48, 134, 230.

SAṄKU (*m.*), A stake or stump; a javelin [शङ्कु]. Ab. 393, 549, 1115.

SANKUCATI, To contract, draw together [संकुच्]. *Saṅkucitvá hatthapadaṁ*, with his hands and feet gathered up (Mah. 136). P.p.p. *saṅkucito*, shrunk, crouching.

SAṄKULO (*adj.*), Crowded; confused, contradictory [संकुल]. Ab. 125; Ras. 27.

SANKUPPO, That can be shaken [fr. संकुप्, comp. *akuppo*]. *Asaṅkuppo*, immovable, sure.

SAÑÑĀ (*f.*), Sense, consciousness, perception; intellect, thought; sign, gesture; name [संज्ञा]. Ab. 114, 874. *Saññá assa vímuyhati*, his senses become distracted (Kh. 13). *Saññá* or Perception is the third Khandha, it is subdivided into six, *cakkhusamphassajá saññá, sotas. s., ghánas. s., jivhás. s., káyas. s., manos. s.*, perception springing from the contact of the eye, ear, nose, tongue, touch and mind with external objects (Man. B. 404). Saṅg. S. enumerates six Saññákáyas, *rupasaññá, saddas., gandhas., rasas., phoṭṭhabbas., dhammas.* The seven Saññás are *aniccasaññá, anattas., asubhas., ádínavas., pahánas., virágas., nirodhas.* (Dasuttara S.). The nine Saññás are *asubhasaññá, maraṇas., áháre paṭikkúlas., sabbaloke anabhiratis., aniccas., anicce dukkhas., dukkhe anattas., pahánas. virágas.* (Ditto). The ten Saññás are the last with the addition of *nirodhasaññá*; they belong to the ecstatic meditation (Ditto). See *Paripácaniyo.* The three Akusalasaññás are *kámasaññá, vyápádas., vihiṁsás.*; and the three Kusalasaññás are *nekkhammasaññá, avyápádas., avihiṁsás.* (Saṅg. S.). *Sukhasaññaṁ uppádayanto*, producing a pleasurable sensation (Att. 200). *Asubhasaññaṁ paṭilabhati*, to obtain the idea of loathsomeness (from the sight of a putrefying corpse, the term belongs to the ecstatic meditation, Dh. 127). *Maraṇasañño* (adj.), having the thought of dying, conscious of death (Pát. 67). *Sabbasattánaṁ manasi dhammasaññá udapádi*, the idea or consciousness of Dharma arose in the minds of all men (Ras. 15). *Pitará ácikkhitasaññáya tattha gantvá*, having gone thither on a signal of assent given to them by their father (Ten J. 54). *Táya mayaṁ saññáya atthibhávaṁ jánissáma*, by this token (the lighting of a beacon-fire) we shall know of each other's being in existence (Dh. 153). *Ágamethâti saññáya dinnattá*, from the signal's being given "Stop," i.e. because you signed to us to stop (Mah. 198). *Saññaṁ assa dassámi*, I'll give him a hint (that his life is in danger, Dh. 322). *Sindhavasahassassa daṇḍasaññaṁ adási*, gave them the signal with the whip, started them off (Dh. 194). *Parisáya saññaṁ datvá*, having signed to his attendants, or given them the order (to seize the Asuras, Dh. 190). *Saradatápasassa saññaṁ adási*, gave notice to S. (Dh. 136). *Assassa paṇhiyá saññaṁ datvá pakkámi*, struck her heel into the horse's flank and rode away, lit. gave her horse the sign with her heel (Ras. 40). The phrase *saññaṁ na karoti* is, strange to say, used exactly like our "make no sign," viz. keep quiet, not speak or act. *Ājáneyyavalaváya vijátáya saññam pi akatvá nisíditum náma ayuttaṁ*, when a thoroughbred mare foals it doesn't do to sit down and make no sign (Dh. 242). *Mama gehe saññaṁ na kariṁsu*, made no sign in my house, i.e. never put in an appearance (Dh. 213). *Theraṁ disvá pi me sasuro saññaṁ na karoti*, my father-in-law though he saw the priest made no sign, i.e. took no notice of him (Dh. 241, we are told that he went on eating without looking up). *Na puna gehe vasissasíti saññaṁ má kari*, do not be anxious (or make a fuss) thinking you will never live at home again (Dh. 207). *Kumáro daharo ti saññaṁ má kari*, do not be anxious about the child's being of tender age (Ten J. 29). At Dh. 141 *saññaṁ akási* means "formed the idea that, came to the conclusion that, imagined that." In one instance I find *saññaṁ karoti* used, like *saññaṁ dadáti*, in the sense of "give the signal" (Dh. 238 *bherisaññaṁ kareyyátha*). *Pubbácariyasaññá*, grammatical terms used by former scholars (Alw. I. xl). *Taṁ kárakaṁ apádánasaññaṁ hoti*, this construction is called Ablative (Sen. K. 317). *Pasañño* (adj.), symbolized by Pa (of feminines in *i* and *u*, Sen. K. 228).

SANNADDHO, see *Sannayhati*.

SANNĀHO, Armour. mail [सन्नाह]. Ab. 377; Dh. 202, 220; Mah. 155.

SANNAKADDU (*m.*), The tree Buchanania Latifolia [सन्नकद्रु]. Ab. 556.

SAÑÑĀKKHANDHO, see *Saññá*.

SANNĀMETI (*caus.*), To bend, contract [सन्नामयति].

SAÑÑĀMETI (*caus.*), To restrain [caus. संयम्]. Dh. 7, 68.

SAÑÑAMO, see *Saṁyamo*.

SAÑÑĀṆAṀ, Perception; sign, monument [संज्ञान]. Dh. 134; Mah. 118.

SAÑÑĀPANAṀ, Pacifying, etc. [संज्ञापन]. Das. 32; Pal. 85. See *Sañjánáti*.

SAÑÑĀPETI, see *Sañjánáti*.

SAÑÑATO, see *Saṁyato*.

SAÑÑĀTO, SAÑÑATTO, SAÑÑĀYA, SAÑÑĀYATI, see *Sañjánáti*.

SANNAYHATI, To bind, fasten [सन्नह्]. *Khaggaṁ sannayhitvá*, girding on his sword (Dh. 304). *Saraṁ sannayhitvá*, having fitted an arrow to the string (Dh. 173). P.p.p. *sannaddho*, armed, accoutred (Ab. 378). Dh. 69; Mah. 154.

SANNETI, To mix, knead [सन्नी]. See *Paripphosako*.

SAÑÑĪ (*adj.*), Conscious, perceiving; thinking, imagining [संज्ञिन्]. Dh. 45. *Koṭṭhe 'va játá ti saññí ahosi*, was under the idea that paddy grew in the barn (Dh. 141). *Saññí*, having perception or thought, conscious; *asaññí*, unconscious; *n'eva saññí násaññí*, neither conscious nor unconscious, i.e. having consciousness nearly but not wholly extinct, semi-conscious (Alw. N. 72). *Sadá maraṇasaññino*, having death ever in their thoughts (Mah. 33). *Pattasaññí*, keeping my attention fixed on the bowl (Pát. 21). *Ajjhattaṁ rúpasaññí*, having the subjective consciousness of Form (B. Lot. 827).

SANNIBHO (*adj.*), Resembling [सन्निभ]. Ab. 530; B. Lot. 563.

SANNICAYO, Piling up, accumulation, hoarding [सन्निचय]. Dh. 17, 281 (the Buddhist priests are not allowed to hoard food, comp. Pát. 102).

SANNIDHĀNAṀ, Proximity [सन्निधान]. Ab. 957.

SANNIDHĀPETI (*caus.*), To bring about, cause to come to pass [सन्निधापयति]. Att. 212.

SANNIDHI (*m.*), Proximity; presence, visibility [सन्निधि]. Ab. 770, 957. *Sannidhiṁ karoti*, to store up (Pát. xxxix). *Sannidhikáro* and *sannidhikárakaṁ* mean storing up food, which was forbidden to Buddhist priests except under certain circumstances (Pát. 10, 14, xxxix, 81, 89).

SANNIDHĪYATI (*pass.*), To be combined [pass. सन्निधा].

SANNIHITO (*p.p.p.*), Stored up [सन्निहित]. Pát. 48.

SANNIKĀSO (*adj.*), Resembling [सन्निकाश + क]. Ab. 529.

SANNIKKHEPO, Placing [from सन्निक्षिप्].

SANNINNO (*adj.*), Bent, inclined [सम् + निम्न]. *Mánasaṁ pápasanninnaṁ* (Att. 194, comp. *tanninno*).

SANNIPATATI, To assemble, meet together [सन्निपत्]. Dh. 98, 298; Ras. 26; Alw. I. 74; F. Ját. 46, 52. P.p.p. *sannipatito* (Mah. 16, 46). Caus. *sannipáteti*, to cause to assemble, bring together, convoke, collect (Mah. 153, 155, 238, Ten J. 50; Dh. 133): also *sannipátápeti* (Ját. 58; Alw. I. 92; Ten J. 113).

SANNIPĀTO, Union, collocation, assemblage; assembly, congregation [सन्निपात]. Dh. 63; Mah. 81, 170, 232. *Sannipátabheri*, the drum that summons to the assembly.

SANNIRUMHATI, and **SANNIRUMBHATI**, To impede, restrain, block. Fausboll has shown this word to be रुध् with सन्नि (Ten J. 93). The steps are I suppose rundhati, runhati, rumhati, rumbhati. The forms with *mh* and *mbh* are about equally common. Fausböll also quotes *khuddakanagaraṁ rumhitvá*, having blockaded a small fort (Ten J. 93). *Násávátaṁ sannirumhitvá*, having stopped my breath (Ten J. 8). *Devatá . . hasitaṁsaddaṁ sannirumbhitvá*, the devas having muffled the sound of his neighing (Ját. 62, read *hesitasaddaṁ*). At Ját. 80 two MSS. have *sannirumhitvá* and one *sannirumbhitvá*. At Ját. 163 all three MSS. have *sannirumhitvá*, and a little further on occurs the verbal noun *sannirumhanaṁ*, or as one MS. has it *sannirumbhanaṁ*.

SANNISAJJĀ (*f.*), Sitting together (comp. *nisajjá*). *Nisajjaṭṭhánaṁ*, hall of assembly.

SANNISĪDATI, To subside, to be quiet [सन्निषद्]. Mah. 116; Das. 11. P.p.p. *sannisinno*. *Assa sattavassasatáni sannisinnakileso*, the lust that for seven hundred years had remained quiescent within him (Ten J. 114). Sitting together, sitting in conclave (Dh. 300; F. Ját. 8).

SANNISSITO (*p.p.p.*), Connected with; devoted to [सम् + *nissita*, it answers in sense to समाश्रित, see *Nissito*]. *Bhavasannissito*, attached to existence (Alw. N. 24). *Saríre sannissitarajo*, dirt connected with or adhering to the body (Dh. 306). the meaning of *s.* in the compound *paccayasannissita* I am unable to determine (E. Mon. 31; Dh. 422).

SAÑÑITO (*adj.*), Called, named [संज्ञित]. Mah. 50, 51, 72, 140.

SANNIṬṬHĀNAṀ, Conclusion, consummation; ascertainment, resolve [from सन्नि + स्था, comp. *niṭṭhánaṁ*]. Pát. 76. *Sanniṭṭhánakále*, when the critical moment came (F. Ját. 10). *Assá rúpamadanimmadaní (dhammadesaná) sappáyá ti sanniṭṭhánaṁ katvá*, coming to the conclusion that a sermon calculated to bring down her vanity would be profitable (Dh. 315). *Dhuváhaṁ Buddho bhavissámíti evaṁ katasanniṭṭháno*, having thus made up his mind, "I shall surely become a Buddha" (Ját. 19, 69; Att. 112). *Mahallakassa okásaṁ dápessámíti s. katvá*, having resolved, "I shall get room made for the elder of the two" (Ten J 3, 90).

SANNIVĀSO, Living with, association [fr. सन्नि-वस्]. F. Ját. 117; Dh. 193. With gen. *Ariyánaṁ sanniváso*, the communion of saints (Dh. 37, comp. *asataṁ s.*, F. Ját. 7). *Pubbe 'va sannivásena pemaṁ tasmiṁ ajáyatha*, an affection for him arose (in the king's breast) owing to his having lived with him in a former existence (Mah. 24; that this is the true meaning is clear from the next page, and comp. the similar passage at Dh. 193).

SANNIVESO, Construction, preparation; station, encampment [सन्निवेश]. Ab. 771; Pát. 66. *Senásanniveso* (Att. 219).

SANNIYOJETI (*caus.*), To appoint, enjoin, command [सन्नियोजयति]. Mah. 23.

SANNO, see *Sídati*.

SAÑÑOGO, **SAÑÑOJANAṀ**, **SAÑÑUTTO**, see *Saṁy-*.

SĀNO, A dog [श्वान]. Ab. 519. Comp. *Sá*.

SĀṆO, A touchstone; a grindstone [शाण]. Ab. 528.

SANTAJJETI (*caus.*), To menace, abuse [संतर्ज्].

SANTAKO (*adj.*), Belonging to [part. pres. *santa* from अस् with affix क]. Ab. 728. *Kulasantakaṁ mahádhanaṁ*, immense wealth the property of the family (Dh. 131). With dat. *Parassa santakaṁ*, the property of another (Ten J. 45). *Attano santakáni aṭṭha dantavalayáni*, eight ivory rings belonging to herself (Dh. 178, 237).

SANTĀNO, Spreading, extension; lineage; name of a tree in heaven [संतान]. Ab. 28, 332, 952; Kh. 22; Ras. 27.

SANTĀPANAṀ, Burning up [संतापन].

SANTĀPETI (*caus.*), To burn, scorch, inflame, torment [संतापयति]. Das. 7. P. pres. *santápiyamáno* (Dh. 197). P.p.p. *santápito* (Att. 210).

SANTĀPO, Burning, fire; torment [संताप]. Dh. 178; Att. 218.

SANTAPPETI (*caus.*), To satisfy [संतर्पयति]. Mah. 7, 89; Ras. 20.

SANTARABĀHIRO (*adj.*), Inside and out [स + अन्तर + *báhira*]. *Santarabáhiraṁ Verañjaṁ piṇḍáya caritvá*, having gone their begging rounds in and around V. (Dh. 274). *Santarabáhiraṁ guttaṁ kataṁ*, fortified inside and out (Dh. 56, 397, of a fort). In Sám. S. a ball of fragrant soap is said to be *santarabáhirá phuṭá sinehena*, soaked with unguents inside and out, viz. throughout the whole of its substance. At Pát. 70 we have *santarabahilitto*, "whitewashed inside and out."

SANTARATI, To be in haste, to be agitated, to tremble [संत्वर्]. Das. 31; Gog. Ev. 28.

SANTĀSETI (*caus.*), To terrify [संत्रासयति]. Ten J. 29.

SANTĀSĪ (*adj.*), Trembling, fearful [संतास + इन्]. Dh. 63.

SANTATĀ (*f.*), Goodness [*santa* + ता]. Das. 44.

SANTATAṀ (*adv.*), Continually [संततम्]. Ab. 41.

SANTATI (*f.*), Extension, continuity, duration; lineage [संतति]. Ab. 332; Man. B. 400.

SANTATTO (*p.p.p.*), Scorched [संतप्त]. Ab. 751; B. Lot. 332.

SANTAVĀ (*adj.*), Tranquil [शान्त+वत्]. Dh. 68.

SANTHĀGĀRAṀ, A royal rest-house, a building at which kings transacted business when travelling in the provinces; Vij. renders it "town-hall" [संस्था + अगार].

SAṆṬHAHATI, SAṆṬHĀTI, and SANTIṬṬHATI, To stand [संस्था]. *Tasmiṁ káme na saṇṭháti*, stands or continues not in that lust (Dh. 429). *Yathá sásapo áragge na santiṭṭhati*, as a mustard seed will not remain on the point of an awl (Dh. 430). *Saṇṭhátuṁ na sakkoti*, is unable to stand firm, or keep still (Dh. 197, 246; Ját. 26). At Dh. 356 *nálikodanaparamatáya saṇṭhahitvá* seems to mean "living on at most a náli measure of rice." *Petattabhávaṁ vijuhitvá dibbattabhávena saṇṭhahiṁsu*, leaving their preta forms they appeared, lit. existed, with celestial forms (Dh. 130). Opt. *santiṭṭheyya* (Pát. 105). P.p.p. *saṇṭhito*. *Susaṇṭhito*, firmly established (Mah. lxxxvi). *Aṅgapaccaṅgehi s.*, consisting of limbs great and small (Dh. 312, comp. Das. 41). Caus. *saṇṭhápeti*, to settle. Of pacifying a disturbed district (Dh. 221). *Puttass' attháya dhanaṁ saṇṭhápetvá*, hoarding his wealth for the use of his son (Dh. 256, comp. 322). *Sáṭakaṁ saṇṭhápento*, adjusting his mantle (Dh. 335). To set up, fix (Att. 138). To replace (Mah. 252). At Dh. 134 *aṅgapaccaṅgáni saṇṭhápetvá* seems to mean disposing of all our limbs, having them at their disposal.

SANTHAMBHATI, To restrain oneself [संस्तम्भ्]. *Santhambhitvá*, having ceased to mourn (Br. J. S. A.). Caus. *santhambheti*.

SANTHANAṀ, Appeasing [शान्त्वन]. Dh. 49.

SAṆṬHĀNAṀ, Form, figure; mark; position, station [संस्थान]. Ab. 771, 1133. *Kiṁsaṇṭhánaṁ cetiyaṁ*, a dagaba of what shape? (Mah. 175). *Susaṇṭhánaṁ*, elegance of form, grace (Kh. 14, comp. Dh. 111). *Gehas.*, figure of a house (Dh. 336).

SAṆṬHĀPANAṀ, Arranging, fixing [संस्थापन]. *Kesas.*, arranging the hair, hair-dressing (Ten J. 6).

SANTHARATI, To spread, strew [संस्तृ]. Dh. 118; Pát. 79. P.p.p. *Santhato*. *Sayanaṁ sádhusanthataṁ*, an elegant or comfortable, lit. well laid, couch (Mah. 244, 246, comp. 194). *Dhamanisanthato*, strewn with veins (of the skin of an ascetic, Dh. 71). Caus. *santharápeti* (Pát. 12, 106; Mah. 169). The Burmese MSS. often write *saṇṭh-*.

SANTHARIṀ, In the phrase, *sabbasanthariṁ ávasathágáraṁ santharitvá*, having fully prepared the rest-house for occupation, and *sabbasanthariṁ santhataṁ ávasathágáraṁ* (Par. S. 12), where *sabbasanthariṁ* is used adverbially. The comment merely says, *sabbasantharin ti yathá sabbaṁ santhataṁ hoti evaṁ*. For the form we may perhaps compare *uttariṁ*.

SANTHĂRO, A layer, stratum; a couch [संस्तर, संस्तार]. *Phalakasantharo* (adj.), having a flooring of boards (Mah. 163). *Suddhaválukasantháro* adj.), strewn with white sand (Mah. 118, comp. 180). *Phalikásantharo*, a layer of quartz stones (Mah. 169). *Tiṇasantháro*, a couch made of grass (Pát. 87).

SANTHAVO, Acquaintance, intimacy, friendship [संस्तव]. Ab. 769; Ten J. 37. *Santhavaṁ k.*, to become intimate with (with instr.).

SAṆṬHITI (*f.*), Position, station [संस्थिति].

SAṆṬHITO, see *Saṇṭhahati*.

SANTHUTO (*p.p.p.*), Praised [संस्तुत]. Att. 194.

SANTI, see *Atthi*.

SANTI (*f.*), Calm, tranquillity, peace; Nirváṇa; bliss; pacification, settlement [शान्ति]. Ab. 9, 757, 1055; Das. 36. *Santikaro* (adj.), procuring Nirváṇa (B. Lot. 332; comp. Mah. 47; Dh. 50). *Vatthusanti*, suppression of a heresy (Mah. 17). *Santivutti* (adj.), of tranquil demeanour (Mab. 25, Turnour says "with decorous self-possession").

SANTIKO (*adj.*), Near [स + अन्तिक]. Ab. 705. Neut. *santikaṁ*, vicinity. *Santikaṭṭho*, adjoining (Ab. 706, 770). *Santikávacaro* (adj.), keeping near (Ját. 67). Acc. *santikaṁ*, to the presence of, towards. *Tassa santikaṁ gantvá*, having gone to him (Ten J. 114, comp. 1, 46, 55; F. Ját. 3, 5; Ras. 34; Mah. 162); *Pakkositvána santikaṁ*, summoning him to his presence (Mah. 42); *Raňňo maṁ santikaṁ nehi*, lead me to the king's presence (F. Ját. 10). Loc. *santike*, in the presence of, auprès de. *Mama dhítaraṁ etassa santike uggaṇhápetvá*, having made my daughter learn it of him (Dh. 159; Ten J. 33). *Tassa santike dhammaṁ sunissámi*, I will learn the Law of him (Ras. 21, comp. Mah. 82). *Buddhánaṁ santike laddhavyákaraṇo*, having received prophecies from the Buddhas (B. Lot. 335). *Satthu santike pabbajissámi*, I will obtain ordination at the Teacher's hands, I will be ordained by Buddha (Dh. 80, 88, 105, 109, 124; Mah. 74, 254). *Nibbánasantike*, near Nirváṇa (Dh. 67). *Amhákaṁ uyyánapálassa santike hohi*, stay with our gardener (F. Ját. 6). The loc. is also used, like *santikaṁ*, after a verb of motion: *Gantvá Saṅghapálassa santike* (Mah. 252; Dh. 43). Abl. *santiká*, from. *Tassa santiká paláyitvá*, having fled from him (Mah. 205). *Raňňo santiká balikammaṁ labhati*, received offerings from the kings (Das. 21; Ten J. 1). Ten J. 39; Dh. 115, 304; Mah. 143.

SANTIṬṬHATI, see *Saṇṭhahati*.

SANTO, see *Sammati*. To the examples already given I add *santapápo* (adj.), in whom sin is extinguished (Ten J. 119). *Santakáyo* (adj.), whose actions are peaceful (Dh. 68). Neut. *santaṁ*, the Tranquil, Nirváṇa (Ab. 7), also indecl. hush! fie!

SANTO (*p.p.p.*), Wearied [श्रान्त]. Ab. 841; Dh. 11.

SANTO (*p. pres. atthi*), Being; good; wise [सत्]. Ab. 228. Nom. *santo* (F. Ját. 13). Acc. *santaṁ*. Instr. *satá*, *santena* (Mah. 197). Gen. and dat. *sato*, *santassa* (*daharass' eva sato*). Nom. pl. *santo*. Acc. pl. *sante* (Ten J. 119). Instr. and abl. pl. *sabbhi* (Dh. 28), *santehi*. Gen. and dat. pl. *sataṁ* (Dh. 10, 14, 28; Mah. 199; Gog. Ev. 31, *manussánaṁ sataṁ*, of those who are then). Loc. pl. *santesu* (Dh. 253). Fem. *satí*, declined like *nadí*. *Santaṁ bhikkhuṁ anápucchá* at Pát. 19 appears to mean, without asking leave of any priest who might be present or in attendance. Loc. absolute: *Evaṁ sati*, such being the case (Dh. 8 Ras. 24; Mah. 80); *Atthe sati*, if there be need (Ras. 31; Dh. 106, *kicce sati*, Ras. 31); *Pajjalite sati*, when there is burning (Dh. 27); *Payoge sati*, when there is occasion (Alw. I. xxv); *Saríre kálakate sati*, when the body is departed (Dh. 360); *tassa mayhaṁ sante*, such being my thoughts, lit. it being to me (Sám. S., see *Atthi*). In phrases of this sort with a fem. noun we have *sati* instead of *satiyá*. Examples will be found at Pát. 28, *ápattiyá sati*, and Ját. 4, *játiyá sati* (comp. *puccháya sati*, if the question be asked, Yátr.). Loc. abs. pl. *Bahúsu pupphesu santesu*, when there are many flowers (Dh. 253). Neut. *santaṁ*, that which is, *asantaṁ*, that which is not (Kamm. 4). Pl. *santo*, good men (Dh. 15, 28, 53; Alw. I. 107). The fem. *satí* is sometimes used as a noun, "a virtuous or chaste woman" (Ab. 234). Comp. *Asanto*.

SANTOSO, Contentment, happiness [संतोष]. Ab. 87; Alw. I. 78; Dh. 422.

SANTUSSAKO (*adj.*), Contented [संतुष्य + क]. Kh. 15.

SANTUSSATI, To be satisfied, pleased, happy [संतुष्]. Dh. 418. P.p.p. *santuṭṭho*, *santusito* (Dh. 65, 418). *Sakena asantuṭṭhá*, dissatisfied with their own property (Dh. 407).

SANTUṬṬHI (*f.*), Contentment, satisfaction, happiness [संतुष्टि]. Kh. 5; Dh. 37.

SĀNTVAṀ, Conciliation [शान्त्व]. Ab. 839. At Ab. 1192 we have *sántvána*, which is probably a misprint for *sántvana* (शान्त्वन).

SĀNU (*m.* and *f.*), Table-land [सानु]. Ab. 607, 887, 1044.

SĀNUCARO (*adj.*), Together with followers or dependents [स + अनुचर]. Dh. 52; Alw. N. 94.

SAPACO, A pariah, out-caste [श्वपच]. Ab. 517.

SAPADĀNAṀ, In the common phrase *sapadánaṁ piṇḍáya carati*, which is explained to mean "goes his begging rounds uninterruptedly," that is from house to house in regular succession, without passing any by (Dh. 335, 373; Alw. N. 119, where D'Alwis renders it, "proceeding from house to house in due order"). Subh. explains it by *paṭipáṭiyá* and quotes from Vis. M., *dánaṁ vuccati avakhaṇḍanaṁ, apetaṁ dánato apadánaṁ anavakhaṇḍanan ti attho, saha apadánena sapadánaṁ avakhaṇḍanavirahitaṁ anugharan ti vuttaṁ hoti* (Ṭíká says, *anavakhaṇḍanan ti avicchindanaṁ nirantarappavatti*). This etymology, which I think is inadmissible, is repeated by Hardy (E. Mon. 73). I have no doubt whatever that the word has the meaning ascribed to it, but of its true etymology I feel quite uncertain. I may mention that a compound *padánacári* occurs in Khaggavisáṇa S., and is rendered by Coomaraswamy "begging." One of the thirteen Dhutaṅgas is *sapadánacárikaṅgaṁ*, "the precept that ordains begging regularly from house to house" (E. Mon. 73; B. Lot. 310). At Dh. 420 we have *uccanícakule paṭipáṭiyá sapadánaṁ caranto bhikkhu*, "the monk who begs his bread from house to house in regular order, in families high and low."

SĀPADESO (*adj.*), Figurative (of speech) [स + अपदेश]. Comment says *sa-upamá sakáraṇá*.

SAPADI (*adv.*), Instantly [सपदि]. Ab. 1149.

SĀPADO, A beast of prey, tiger [श्वापद].

SAPĀKO, A pariah, caṇḍála [श्वपाक]. Ab. 517.

SAPANAṀ, An oath [शपन]. Ab. 117.

SAPAÑÑO, in Cunda S. for *sappañño*, metri causâ.

SAPARATTHO, One's own good, and the good of others [स्व + पर + अर्थ]. Alw. I. xiv.

SAPARIVĀRO (*adj.*), Accompanied by an escort or attendants [सपरिवार]. Dh. 158.

SAPARIYANTO (*adj.*), Limited [स + पर्यन्त]. Man. B. 492.

SĀPATEYYAṀ, Property, wealth [स्वापतेय]. Ab. 485; Dh. 94; Ras. 36.

SAPATHO, An oath [शपथ]. Ab. 117. *Sapathaṁ taṁ yakkhiṁ akárayi*, the yakkhí administered an oath to (Mah. 49).

SAPATI, To swear; to revile [शप्]. With dat. *Mayhaṁ sapate*, he reviles me (Sen. K. 330). Aor. 3rd pl. *sapiṁsu* (Mah. 158).

SAPATTO (*adj.*), Hostile [सपत्न]. *Sapatto*, a foe (Ab. 344). Fem. *sapattí* (Dh. 341).

SĀPEKKHATĀ (*f.*), Longing [सापेक्ष + ता].

SAPHALO (*adj.*), Bearing fruit [सफल]. Metaphorically, having its reward (Dh. 10).

SAPHAṀ, A horse's hoof [शफ]. Ab. 371.

SAPHARĪ (*f.*), The fish Cyprius Sophore [शफरी]. Ab. 672.

SAPIṆḌO, A near kinsman [सपिण्ड]. Ab. 243 (for details see Williams' Sansk. Dict.).

SĀPO, Oath, curse; abuse [शाप]. Ab. 1093.

SAPPABHO (*adj.*), Brilliant [सप्रभ].

SAPPACCAYO (*adj.*), Having a cause [सप्रत्यय]. Dh. 422.

SAPPĀṆAKO (*adj.*), Containing insects or animalculæ [स + प्राणक]. Mah. 243; Pát. 16.

SAPPAÑÑO (*adj.*), Wise [स + प्रज्ञा]. Ab. 228; Mah. 200; Dh. 400; Das. 33.

SAPPAṬIBHĀGO (*adj.*), Resembling [स + प्रतिभाग].

SAPPAṬIBHAYO (*adj.*), Dangerous, beset with fear [स + प्रतिभय]. Ten J. 54; Dh. 390.

SAPPĀYO (*adj.*), Desirable, advantageous, beneficial [स + प्राय]. *Kídisí nu kho tassá dhammadesaná sappáyá*, I wonder what sort of sermon would be profitable to her (Dh. 314, 316). *Attano sappáyaṁ yáguṁ pivi*, drank rice-gruel suitable to him, that agreed with him (F. Ját. 46). *Bhojanasappáyaṁ puggalasappáyaṁ dhammasavanasappáyádiṁ ásevanto*, devoting himself to profitable food, friends, preaching, etc. (Dh. 202). *Sappáyaṁ na karotha*, you don't do what is good for you (Dh. 83, said by a physician to a patient who had not followed his prescriptions). *Sappáyáni bhesajjáníti vuddhikaráni bhesajjáni*, by S. medicines are meant beneficial medicines (Subh. comp *gilánassa sappáyaṁ osadhaṁ*, Sám. S. A.). *Asappáyo*, injurious, bad, unbecoming (Pát. 20, 120) Dh. 345.

SAPPI (*n.*), Clarified butter, ghee [सर्पिस्]. Ab. 499; Mah. 196; Pát. 10. Pát. 81 says it may be made from cow's milk, goat's milk, or buffalo's milk.

SAPPĪTIKO (*adj.*), Joyful [स+प्रीति+क]. Ját. 10.

SAPPO, A snake [सर्प]. Ab. 653. *Sapparájá*, the serpent king Vásuki (Ab. 650). *Sappavisaṁ*, snake's venom (Ras. 87).

SAPPURISO, A good or pious man [सत्पुरुष]. Dh. 10, 15, 38, 87, 186; Kh. 8.

SAPURISO (*adj.*), Accompanied by attendants [स+पुरुष]. Ras. 32.

SAPUTTO (*adj.*), Together with his son [सपुत्र]. Ten J. 41.

SARABHAṄGO, Indistinctness of the voice, or broken articulation [स्वरभङ्ग].

SARABHAÑÑAṀ, A particular mode of reciting or intoning sacred compositions [स्वर+ भण्+ य]. F. Ját. 39. I hardly know in what exact sense svară is used, but it is clear from Pát. xliv that sarabhañña is a regular or accurate mode of intoning as opposed to *áyatako gítassaro* which the comment explains by *akkharáni vinásetvá*.

SARABHO, A sort of deer [शरभ]. Ab. 619.

SARABHŪ (*f.*), Name of a river [सरयु]. Ab. 682.

SARĀBHYĀSO, Archery [शराभ्यास]. Ab. 390.

SARABŪ (*f.*), A lizard. Ab. 621.

SĀRADDHO, = *su-áraddho* (Vij.).

SĀRADIKO (*adj.*), Autumnal [शारदिक]. Dh. 50.

SARADO, A year; autumn, the two months succeeding the rains [शरदस्(fem. pl.)]. Ab. 79, 81, 1124.

SĀRADO (*adj.*), Autumnal [शारद]. Att. 192. *Sárado*, the autumn season (Dh. 27).

SARĀGO (*adj.*). Coloured; affected with rága or passion [सराग]. Att. 192.

SĀRĀGO, Affection, passion [संराग].

SARAHASSO (*adj.*), Along with the Upanishads [सरहस्य]. Ab. 411.

SARĀJAKO (*adj.*), Including the king [सराजक]. Fem. *sarájiká* (Dh. 143).

SĀRAJJAṀ, Modesty, timidity, shyness [probably शारद + य, comp. *visárado*, "bold," or can it possibly be an abstract from सलज्ज ?]. *Sárajjarahito*, bold, presumptuous (Mah. 195). *Sárajjabahulo* (adj.), very timid (F. Ját. 8). *Sárajjaṁ okkami*, he got into a state of nervous agitation (F. Ját. 46). At Pát. xliv the verb *sárajjati* appears to be a denominative from this noun, and to mean "to be ashamed or nervous."

SARAKO, and **KAṀ**, A drinking vessel [सरक]. Ab. 534; Dh. 178.

SARALO, The tree Pinus Longifolia [सरल]. Ab. 571. *Saraladdavo*, resin of the above tree (Ab. 306).

SARAṀ, see *Saro* (4).

SĀRAMBHO Clamour, angry talk [संरम्भ]. Dh. 24, 297; Alw. N. 35. Ab. 854 has the form *saṁrambha*, which is probably only a return to the Sanskrit.

SĀRAMBHO (*adj.*), Accompanied with danger or injury [स + आरम्भ]. Pát. 4, 71, 72.

SĀRAMEYYO, A dog [सारमेय]. Ab. 518.

SARAṆAṀ, Remembrance [स्मरण]. Ab. 1181.

SARAṆAṀ, Refuge, protection, salvation; Nirváṇa; a protector; a house, home; killing [शरण]. Ab. 7, 206, 403, 947; Das. 6. The Three Refuges, or objects of faith (*saraṇattayaṁ* or *tisaraṇaṁ*), are Buddha, the Law and the Church. The formula in which trust in these refuges is professed may be looked upon as the Buddhist Creed or profession of faith; it consists in repeating three times the words *Buddhaṁ saraṇaṁ gacchámi, dhammaṁ s. gacchámi, saṅghaṁ s. gacchámi* (comp. Dh. 35, Mah. 70). It is used on many solemn occasions, as on the ordination of a deacon (E. Mon. 23). It is also called *saraṇágamanaṁ* (Kh. 17). A Buddha is said to establish his converts in the Saraṇas (*saraṇesu patiṭṭhápeti* or *ṭhapeti, saraṇágamane niveseti*, Ját. 28, Mah. 6, 26). *Saraṇesu patiṭṭháti*, to be established in the Refuges, to put faith in them (Dh. 81; B. Lot. 436; comp. *saranesu thito*, Mah. 178). *Tassa me saraṇaṁ bhava*, be thou my refuge or protector (Gog. Ev. 28; Dh. 173). *Saraṇattháya pávisuṁ*, fled for refuge to. *Imáni saraṇáni uttamáni saraṇaṁ vaja*, put thy trust in these sublime Refuges (Mah. 70). *Bahuṁ ve saraṇaṁ yanti*, verily men fly to many a refuge (Dh. 34). *Asaraṇasaraṇo*, refuge of the refugeless. *Saraṇaṅkaro*, saviour or protector, name of a Buddha (Sen. K. 469). *Atthaṁ saraṇaṁ avoca na byañjanaṁ*, declared the spirit to be that which saves and not the letter (Kh. 21). *Saraṇasikkhápadetu*, let him teach him the saraṇas and the sikkhápadas (Mah. 135). *Saraṇaṁ gacchati* is generally used with an acc. of the refuge, but at Ját. 28 we have *upagacchuṁ saraṇaṁ Dípaṅkarassa Satthuno*, went to the refuge or protection of D. Buddha.

SĀRANGO, The bird Cuculus Melanoleucus; a deer [शारङ्ग]. Ab. 617, 641, 1050.

SĀRĀṆĪYO, In the phrase *sammodaníyam kathaṁ sáraṇíyaṁ vitisáretvá* (Par. S. 2), which Burnouf happily renders, "exchanged with him the compliments of friendship and civility." Vij. says that *s.* means "that which should be reminded," and I have no doubt that it is a p.f.p. from caus. स्मृ, the *a* of the second syllable being abnormally lengthened for uniformity (comp. *paṭisáraṇíyo*). Vij. quotes from a comment, *sáraṇíyaṁ kathan ti, kacci ávuso khamaníyaṁ? kacci yápaníyan? ti*, implying that *sáraṇíyá kathá* consists of the usual complimentary questions as to a person's health and welfare. At Dh. 132 we have *Satthu santike sáraṇíyaṁ kathaṁ kathento nisídi* (comp. 416).

SARĀSANAṀ, A bow [शरासन]. Ab. 388.

SARASI, see *Saro* (4).

SARASĪ (*f.*), A large pond [सरसी]. Ab. 678.

SĀRASO, The Indian crane [सारस]. Ab. 642.

SARASVATĪ (*f.*), Name of a river [सरस्वती]. Ab. 682.

SĀRATĀ (*f.*), Reality, strength [सारता]. Mah. 128.

SĀRATHI (*m.*), A charioteer, coachman [सारथि]. Ab. 22; Mah. 81; Ját. 59; Dh. 40. Instr. *sárathiná* (Dh. 17). See *Puriso*.

SARATI, and **SUMARATI**, To remember [स्मृ].

Usually with acc., but at Dh. 57 with gen. Pres. 1st pers. *sarámi* (Mah. 246). Imperat. *sara* (Ras. 40). Gen. *saritvá* (Dh. 222; Mah. 44, 78, 213, 218), *sumariya* (Mah. 20; Ras. 25). Part. pres. *saraṁ* (Mah. 11), *saramáno* (Mah. 110). P.p.p. *sato*. Caus. *sáreti*, to put in mind, remind (Dh. 81, 424; Pát. 96). P. pres. átm. *sárayamáno*, reminding (Ját. 50). P. pres. pass. *sáriyamáno*, being reminded (Pát. 9).

SARAṬO, A chameleon [सरट]. Ab. 623.

SĀRATTHO, Essential or true meaning [सार+अर्थ].

SĀRATTO (*p.p.p.*), Impassioned, inflamed with desire [संरक्त]. *Sárattaratto*, passionately devoted to (Dh. 62). Pát. 69.

SARAVO (*adj.*), Noisy [स+रव]. *Dváraṁ saravaṁ pati*, the gate fell with a crash (Mah. 152).

SARĀVO, A shallow cup, saucer [शराव]. Ab. 458.

SARAVYAṀ, A target [शरव्य]. Ab. 390.

SĀRETI, see *Sarati*.

SĀRI (*m.*), A piece or man at chess, draughts, etc. [सारि].

SĀRĪ (*adj.*), Going [सारिन्]. *Anokasárí*, going homeless (Dh. 72).

SĀRIBĀ (*f.*), Name of a plant [शारिवा]. Ab. 839.

SARIKKHO (*adj.*), Resembling [सदृक्ष]. Alw. I. xcv; Dh. 210. With affix ता, *sarikkhatá*, resemblance (Dh. 229). With affix क, *sarikkhako* (adj.), resembling (Ab. 529).

SĀRIPHALAKO, A chess-board [शारिफलक]. Ab. 532.

SĀRIPUTTO, Name of a famous apostle, a contemporary of Gotama [शारिपुत्र]. He was called also *Dhammasenápati* and *Upatisso* (Ab. 434).

SARĪRAṀ, The body [शरीर]. Ab. 151; Dh. 28, 79, 148. *Sarírakiccaṁ káreti*, to perform the funeral ceremonies, inter a body (Dh. 222; Das. 3, 26). *Sarírabhedo*, dissolution of the body, death (Ten J. 116). *Attano sarīramaṁsaṁ*, the flesh of my body (F. Ját. 54). *Sarīradhátu*, corporeal relic (Mah. 97, 105). *Antimasárīro*, having his last body, not to be reborn, an Arhat (Dh. 63, 71, vowel lengthened metri causâ). *Tassa Mahá-aṭṭhakathaṁ sarīraṁ katvá*, "having embodied therein the Great Commentary" (Vij.).

SARĪRĪ (*m.*), An animal, man [शरीरिन्].

SĀRĪRIKO (*adj.*), Corporeal [शारीरिक]. Mah. 11; Sen. K. 391.

SARITĀ (*m.*), One who remembers [comp. स्मर्तृ]. Sen. K. 470.

SARITĀ (*f.*), A river [सरिता]. Ab. 681; Ras. 77.

SARITO (*p.p.p.*), Flowing, running [सरित]. Dh. 61.

SARO (*adj.*), Flowing, going [सर]. Ras. 77 (*sígha-sará saritá*, a swift flowing river).

SARO, The reed Saccharum Sara; an arrow [शर]. Ab. 388, 601, 967; Dh. 57. *Saraparittánaṁ*, protection against arrows. *Saraṁ khipati*, to shoot an arrow (Mah. 45; Dh. 53).

SARO, Sound; voice; musical sound, tone; a vowel [स्वर]. Ab. 128, 967. *Madhurassaro*, sweet or musical voice (Ras. 26). *Brahmassaro*, sublime voice (B. Lot. 566). *Sare nimittaṁ gaṇhi*, fell in love with her voice (Dh. 85). *Sare pare*, when a vowel follows (Sen. K. 208). The seven Saras or musical notes are *usabho, dhevato, chajjo, gandháro, majjhimo, pañcamo, nisádo* (Ab. 132). The *saramaṇḍalaṁ* is said at Ab. 131 to contain seven saras, three gámas or scales, and twenty-one mucchanás or modulations.

SARO (*m.* and *n.*), and **SARAṀ**, A large sheet of water, a lake [सरस्]. Ab. 678, 967. Loc. *sare* (F. Ját. 16), *sarasi* (Mah. 59).

SĀRO, Essence, substance, choicest part, pith, marrow; main point, real truth; strength, vigour; wealth [सार]. Ab. 933. Also as an adj. *sáro*, excellent, genuine, perfect (Ditto). *Sáre asáradassí*, seeing reality in the unreal, or seeing truth in falsehood (Dh. 2). *Sáraṁ sárato* (abl.), *disvá*, seeing the truth as truth (Dh. 3). *Sáradiṭṭhi* (adj.), seeing the truth (Dh. 137). Metaphorically: *Poráṇaṭṭhakathánaṁ sáraṁ ádáya*, taking the substance or pith of the old commentaries. There are six sáras, *sílasáro, samádhis., paññás., vimuttis., vimuttiñáṇadassanas., paramatthas.*, the last is Nirváṇa (Dh. 137). *Sáragandho*, sandal-wood (Dh. 253). *Candanasáro*, best sandal-wood (Ját. 53). *Sáradáru* (Pát. 80) is some sort of wood, probably Khadira (comp. सारद्रुम). *Sárakaraṇḍo* at Alw. I. 78 is rendered "wooden box," comp. *sáramañjúsá* at Ten J. 114 and Das. 24. *Dhanasáro* at Ját. 7 probably means "wealth and riches." At Att. 212 *sáradhanaṁ* is rendered "valuable treasures."

SARORUHAṀ, A lotus [सरोरुह]. Ab. 684.

SARŪPAṀ, Own form, natural state, nature [स्वरूप]. Ab. 177. *Sarúpasirí*, splendour of form.

beauty (Dh. 193). Abl. *sarúpato*, according to its own nature (Att. cxxx).

SARŪPO (*adj.*), Resembling [सरूप]. Att. 203 (*tulásarúpo*). *Asarúpo* (adj.), dissimilar (Sen. K. 206). Mah. 242.

SĀRUPPO (*adj.*), Fit, proper, suitable, in conformity with [सरूप + य]. *Asáruppabhávo*, inappropriateness, impropriety (Ját. 8). *Asáruppo* (adj.), improper (Dh. 271). *Na samaṇasáruppáni*, not fit for a monk (of fine clothes, Ját. 65, comp. Pát. xliv).

SASAKKAṀ (*adv.*), Certainly. Ab. 1140.

SASAKO, A hare, rabbit [शसक]. Ten J. 35.

SASANAṀ, Slaughter [शसन]. Ab. 402.

SĀSANAṀ, Order, command; message; epistle; instruction, discipline; scripture; (Buddhist) religion or dispensation [शासन]. Ab. 354, 992; Dh. 30; Mah. 110. *Mukhas.*, a verbal order (Alw. I. 79). *S. dadáti*, to give orders (Ditto, comp. 74). *S. lañchanto*, sealing a letter (Dh. 89) *Raññá vuttas. árocesi*, "delivered the king's message" (Alw. I. 79). *S. pahiṇati*, to send a message (Dh. 107, 157). *S. labhati*, to receive a message (Alw. I. 80). *Ráhulakumárassa játas. sutvá*, having heard the news of prince R.'s birth (Dh. 117; comp. F. Ját. 5; Alw. I. 80). *Atthi kiñci s.*, is there any news? (Alw. I. 97). *Etaṁ Buddhána' s.*, this is the commandment of the Buddhas (Dh. 33). *Jinas.*, *Buddhas.*, *Satthu s.*, the commandment or religion of Buddha (Mah. 25; Dh. 66; Kh. 20). *S. jotetuṁ*, to make religion prosper (Mah. 150). *Navaṅgas.*, the Law or scripture with its five divisions (Mah. 11). *Imasmiṁ sásane*, under this dispensation (comp. Dh. 135, *Gotama buddhassa sásane aggasávakaṭṭhánaṁ*, the post of chief disciple under the dispensation of Gotama Buddha).

SASAṄKHĀRIKO, see *Saṅkháro.*

SASAṄKO, The moon [शशाङ्क]. Ab. 52.

SĀSAṄKO (*adj.*), Dangerous [स + आशङ्का]. Pát. 13, 20, 107; Ten J. 54.

SĀSAPO, A mustard-seed [सर्षप]. Ab. 451; Dh. 71, 72; B. Lot. 326.

SĀSATI, To command [शास्]. Sen. K. 475. P.p.p. *sásito.*

SASENAKO (*adj.*), Accompanied by an army [स-सेन + क]. Mah. 117.

SASĪ (*m.*), The moon [शशिन्]. Ab. 52; Alw. I. 111.

SASĪSO (*adj.*), Together with the head [स + शीर्ष]. *Sasísaṁ párupitvá*, with his upper robe drawn over his head (Dh. 268).

SASNEHO (*adj.*), Loving [सस्नेह]. Dh. 238.

SASO, A hare [शश]. Ab. 617; Mah. 141; Dh. 61; F. Ját. 51.

SĀSO, Asthma [श्वास]. Ab. 329.

SASSAṀ, Corn in the field, crop [शस्य]. Ab. 452. *Pakkaṁ s.*, the ripe crops (Mah. 72).

SASSAMAṆABRĀHMAṆO (*adj.*), Together with monks and brahmins [स + श्रमण + ब्राह्मण]. *Sassamaṇabráhmaṇí pajá*, beings including monks and brahmins (*pajávacanena sattalokagahaṇaṁ*, Sám. S. A.).

SASSÂMIKO (*adj.*), Having a master [स + स्वामिक]. Dh. 364; Ját. 177.

SASSATIKO (*adj.*), Eternal [शाश्वतिक].

SASSATO (*adj.*), Perpetual, eternal [शाश्वत]. Ab. 189, 709; Dh. 45. *Sassatadiṭṭhi*, *sassatavádo*, the heretical doctrine that Spirit and Matter (*attá* and *loko*) are eternal, Buddhism teaching that the universe is periodically destroyed (Mah. 42; Man. B. 473).

SASSIRĪKO (*adj.*), Auspicious, glorious, blessed [सश्रीक]. Ten J. 1; Kh. 21, 27; Dh. 315. For the doubled *s* comp. *ossajati*, *pavissilesa*, *okkassa*, etc.

SASSŪ (*f.*), Mother-in-law [श्वश्रू]. Ab. 246; Dh. 242.

SASURO, Father-in-law [श्वशुर]. Ab. 246; Dh. 235, 242; Mah. 53. Pl. *sasurá*, father and mother-in-law (Ab. 250).

SATABHISAJO, Name of a Nakkhatta [शतभिषज्]. Ab. 60.

SĀTACCAṀ (*adv.*), Constantly, perseveringly [सातत्य]. *Sátaccakárí*, persevering (Dh. 52). *Sátaccakiriyá*, perseverance, constancy (Dh. 80).

SATAKAṀ, A hundred [शतक].

SATAKKHATTUṀ, A hundred times [शतकृत्वस्]. Dh. 291.

SĀṬAKO, and **-KAṀ**, Cloth; a cloth, an outer garment, tunic, cloak [शाटक]. Ab. 290; Ját. 8; Dh. 198, 287; Mah. 152, 171, 197, 245; Pát. 11. Comp. *sáṭiká.*

SĀTAKUMBHAṀ, Gold [शातकौम्भ]. Ab. 488.

SATAṀ, see *Santo* (3).

SATAṀ (*num.*), A hundred [शत]. Ab. 474. *Satasmá* or *satena bandho naro*, a man imprisoned for a debt or a theft of a hundred pieces of money

(Sen. K. 322). With noun in gen. pl. *Satam múlánam*, a hundred roots (Mah. 113); *Yojanánam satam dígham*, a hundred yojanas long (Att. 8). As the last part of a compound: *Gáthásatam*, a hundred stanzas (Dh. 19); *Vassasatam*, a hundred years (Dh. 20); *Pañca játakasatáni*, five hundred Játakas. With noun in sing. *Chacattálísasatam vassam atikkamma*, after the lapse of a hundred and forty-six years (Mah. 162); *Satam samam*, a hundred years (Dh. 20). When compounded with another numeral, the whole may be a sing. noun. as *pañcasatam yatí* (Mah. 150, where *p.* in the sing. is in apposition with *yatí* in the pl.), or a plur. adj., as *pañcasatá bhikkhú* (Dh. 277, Mah. 11, comp *pañcasatánam ájániyyasindhavánam*, 274). *Itthínam pañcasatáni*, five hundred women (Mah. 110). *Pañca kaññásatáni*, five hundred maidens (Ditto). *Tiyojanasatáyámo*, three hundred yojanas in circumference (Att. 8).

SATAMÚLÍ (*f.*), Asparagus Racemosus [शतमूली]. Ab. 585.

SATAPADÍ (*f.*), A centipede [शतपदी]. Ab. 622; Pát. 71.

SATAPATTO, The Indian crane [शतपत्त्र]. Ab. 642. *Satapattam*, a lotus (Ab. 684, 915).

SATARAMSI (*m.*), The sun [शत+रश्मि]. Ab. 62.

SĀTATIKO (*adj.*), Persevering [सतत + इक]. Dh. 5.

SATATO (*adj.*), Continual [सतत]. Ab. 42. Adv. *satatam*, continually (Ab. 41; Mah. 22, 136). *Satatarato* (adj.), always delighting (Mah. 200).

SATAVAṄKO, A sort of fish [शत + वक्र]. Ab. 672.

SATĀVARÍ (*f.*). Asparagus Racemosus [शतावरी]. Ab. 585.

SATERATĀ (*f.*), Lightning [शतह्रदा]. Ab. 48.

SĀṬHEYYAM, Craft, treachery [from शठ, comp. शाठ्य].

SAṬHILO (*adj.*), Crafty, treacherous [from शठ]. Dh. 55.

SAṬHO (*adj.*), Crafty, treacherous, fraudulent, wicked [शठ]. Ab. 737; Alw. N. 121; Dh. 45, 47, 81.

SATI (*f.*), Recollection; active state of mind, fixing the mind strongly upon any subject, attention, attentiveness, thought, reflection, consciousness [स्मृति]. Ab. 158; Man. B. 412; B. Lot. 519, 797, 806; Kh. 16. *Upaṭṭhitá sati*, readiness or activity of mind, presence of mind (Dh. 179). *Satim viná*, without thinking or remembering (that he was to share it with the priests), thoughtlessly, heedlessly (Mah. 158). *Asatiyá* (instr.), thoughtlessly (Dh. 103). At Alw. I. xxxiv we have *sati mati ca*, thought and understanding; here the first implies the active state of the mind, the latter its wise direction. *Sammásati*, rightly directed activity of the mind (B. Lot. 519). *Ekadivasam pi satthúram árabbha satim na uppádesi*, never gave a thought to the Teacher, forgot all about him (Dh. 274). *Maraṇasatim bháveti*, to develop or dwell on the thought of death (Dh. 360). *Ānápánasati* is one of the kammaṭṭhanas, and consists in fixing the attention on the inspiration and expiration of the breath while meditating successively on certain ideas (sixteen in number, Alw. I. 88; E. Mon. 267, 268). *Káyagatá sati*, meditation on the body (Dh. 52, 53). For *satiossaggo* and *sativossaggo* see *Vossaggo*.

SATI, SATÍ, see *Santo*.

SĀTI (*f.*), Name of a Nakkhatta [स्वाति]. Ab. 59.

SĀṬÍ (*f.*), A garment, mantle [शाटी]. Dh. 70.

SĀṬIKĀ (*f.*), An upper robe, mantle, cloak [शाटिका]. *Udakas.*, *jalas.*, a cloak worn to keep off rain, or for a bathing dress (Pát. 106, Mah. 96, also *vassikas.*, "robe for the rainy season," Pát. 19).

SATIKO (*adj.*), Belonging to a hundred, consisting of a hundred, costing a hundred [शतिक]. *Pancayojanasatikáni kúṭáni*, peaks five hundred yojanas in height (Gog. Ev. 16). *Vassasatiko*, a centenarian (Dh. 124; Mah. 19). *Pañcasatiká saṅgíti*, a synod of five hundred members.

SATIMĀ (*adj.*), Of retentive memory or active mind, thoughtful, reflecting [स्मृतिमत्]. Dh 68; Sen. K. 400. With *i* lengthened metri causà (Dh. 5, 17, 33, 58). Gen. and dat. *satimato* (Dh. 5). Pl. *satimanto* (Dh. 17). Gen. and dat. pl. *satimatam* (Dh. 33).

SATIPAṬṬHĀNAM, Fixing the attention, earnest meditation. This compound is स्मृति + उपस्थान, comp. *upaṭṭhitá sati*, and *upaṭṭhitasati*. For the sandhi comp. *bhikkhunipassaya* = *bhikkhuní upassaya*, *pi' ssa* = *pi assa*, *phalanti 'saniyo* = *phalanti asaniyo* (Mah. 72). The North Buddhist Sanskrit equivalent is स्मृत्युपस्थान (B. Int. 626). The four satipaṭṭhánas are *káyánupassaná satipaṭṭhánam*, *vedanánupassan ' s.*, *cittánupassaná s.*, *dhammánupassaná s.*, meditation on the impurity of the body, on the evils of the sensations, on the evanescence of thought, on the conditions of existence (Man. B. 497; Att. 57). The terms *káyabhávaná* and *káyagatá sati* are identical in meaning with *káyánupassaná* (Subh.). See *Parimukhaṁ*.

SĀTIREKO (*adj.*), Excessive [स + अतिरेक].

SĀTISAYO (*adj.*), Excessive [सातिशय].

SATIVINAYO, Name of one of the Adhikaraṇasamathas [स्मृति + विनय]. Vij. says, "It is a method of procedure by which the innocence of an arhat falsely accused of a crime is proclaimed: when the offence has been inquired into by a chapter and the accused honourably acquitted, he is declared blameless, and exhorted to keep steady in the path of duty." Pát. 57, 63.

SATO (*p.p.p. sarati*), Recollecting, mindful, attentive, thoughtful, conscious [स्मृत]. *Sadá sato*, ever mindful of, or constantly meditating on (the impurity of the body Dh. 63, see *Sati*). Generally in the phrase *Sato sampajáno*, "thoughtful and conscious" (Dh. 52; B. Lot. 342), the words are very nearly synonymous, e g. comp. *sampajánamusávádo*, a conscious or intentional falsehood, with *asatiyá*, unconsciously, unintentionally; corresponding to this phrase we have the compound *satisampajaññaṁ*, "active thought and consciousness" (Alw. I. 78).

SĀTO, Joyful [शात]. Ab. 88 (see note). Neut. *sátaṁ*, pleasure (Ditto; Dh. 61).

SATRAṀ, A sacrifice; munificence, liberality [सत्त्र]. Ab. 1134.

SATTA (*num.*), Seven [सप्तन्]. Gen. and dat. *sattannaṁ*. Instr. and abl. *sattahi*. Loc. *sattasu*. *Sattavísati*, twenty-seven. *Sattabhúmako*, seven-storied (Mah. 235). *Sattadhaññaṁ*, seven sorts of grain (Pát. 87). *Sattadinaṁ*, a week (Mah. 69, 196).

SATTĀ (*f.*), Existence [सत्ता]. Ab. 807, 816, 1054, 1108. *Gatasatto*, deprived of life (Das. 31).

SATTADASA, see *Sattarasa*.

SATTADHĀ (*adv.*), In seven ways, in seven pieces [सप्तधा]. Dh. 87, 140.

SATTAGUṆO (*adj.*), Sevenfold [सप्तन् + गुण]. Mah. 152.

SATTĀHAṀ, A week [सप्ताह]. Mah. 2. *Sattáhaṁ* (acc.), during a week (F. Ját. 52). *Sattáhaparinibbuto* (adj.), having been dead a week (Mah. 11).

SATTĀHIKO (*adj.*), Belonging to a week, hebdomadal [last + इक].

SATTAKAṀ, A collection of seven [सप्तक]. *Dutiyasattake*, in the second set of seven virtues (Par. S. A.).

SATTAKKHATTUṀ (*adv.*), Seven times [सप्तन् + कृत्वस्]. Mah. 63, 212. See *Paramo*.

SATTALĀ (*f.*), A sort of jasmine (*navamáliká*) [सप्तला]. Ab. 576.

SATTALOKO, World of sentient being [सत्त्व + लोक]. This is one of the three divisions of the universe (see *Loko, Saṅkháro*). According to the Buddhist cosmogony the universe consists of an infinite number of cakkaválas or spheres,[1] peopled by various orders of living beings, to each of which is assigned a particular abode (*loko, bhavanaṁ*) within the cakkavála. These abodes or worlds are disposed one above another, below, upon and above Mount Meru. Most beings have the power to wander from their own loka and visit other parts of the cakkavála, or even to visit other cakkaválas. There are thirty-one sattalokas or abodes of living beings rising one above the other (they are also called Talas or stages). The following are their names. *Nirayo* or *naraká* (pl.), *tiracchánayoni*, *petalako* or *pettivisayo*, *asurabhavanaṁ*, *manussaloko*, *cátummahárájiko devaloko*, *távatiṁsad.* or *távatiṁsabhavanaṁ*, *yámadevaloko*, *tusitad.* or *tusitabhavanaṁ*, *nimmánaratidevaloko*, *paranimmitavasavattid.*, *brahmapárisajjad.*, *brahmapurohitad.* (or *porohitad.*), *mahábrahmad.*, *parittábhad.*, *appamáṇábhad.*, *ábhassarad.*, *parittasubhad.*, *appamáṇasubhad.*, *subhakiṇṇad.*, *vehapphalad.*, *asaññasattad.*, *avihad.*, *atappad.*, *sudassad.*, *sudassid.*, *akaniṭṭhad.*, *ákásánañcáyatanaṁ*, *viññáṇañcáyatanaṁ*, *ákiñcaññáyatanaṁ*, *nevasaññánásaññáyatanaṁ*. The names of their respective inhabitants are these. *Nerayiká*, *tiracchánagatá*, *petá*, *asurá*, *manussá*, *devá cátummahárájiká*, *devá távatiṁsá*, *yámá*, *tusitá*, *nimmánaratino* (or *-ratí*), *paranimmitavasavattino* (or *-vattí*), *brahmapárisajjá*, *brahmapurohitá* (or *-porohitá*), *mahábrahmáno* (or *-brahmá*), *parittábhá*, *appamáṇábhá*, *ábhassará*, *parittasubhá*, *appamáṇasubhá*, *subhakiṇṇá* (or *kiṇṇaká*), *vehapphalá*, *asaññasattá*, *avihá*, *atappá*, *sudassá*, *sudassí*, *akaniṭṭhá*, *ákásánañcáyatanúpagá*, *viññáṇañcáyatanúpagá*, *ákiñcaññáyatanúpagá*, *nevasaññánásaññáyatanúpagá*. Broadly the sattaloka is divided into *rúpaloko* and *arúpaloko*, the latter embracing the four highest lokas and the former all the rest. Again it is divided into *kámaloko*, *rúpaloko* and *arúpaloko*, or *kámávacaro*, *rúpávacaro*, *arúpávacaro*, the first including the lowest eleven worlds, the second the next sixteen, and the third the four highest. The four lowest worlds are called *cattáro apáyá*. The twenty-six devalokas are subdivided into six devalokas, sixteen rúpabrahmalokas and four arúpabrahmalokas. Also more broadly into six devalokas and twenty brahmalokas. The Devaloka is ruled by three great archangels. Of these, *Mahábrahmá* rules the Brahmaloka, Mára rules the heavens from Yáma to Paranimmitavasavatti (which are hence sometimes called Máraloko), and Sakka rules the Távatiṁsa heaven. The lowest heaven, Cátummahárájika, is occupied by the four Mahárájas or Lokapálas and their suite. The angels of the three lowest Rúpabrahma heavens are collectively called *brahmakáyiká*.[1] The five highest Rúpabrahma heavens, Aviha, Atappa, Sudassa, Sudassin, Akaniṭṭha, are called *Suddhávásá*, the Pure Abodes. Besides the beings enumerated above, there are several other minor classes, as Kumbhaṇḍas, Garuḷas, Yakkhas, Rakkhasas, Nágas, who have not all special abodes of their own, the Kumbhaṇḍas for instance being attendants of Sakka in the Távatiṁsa heaven (Man. B. 46). See B. Int. 599 and foll., Man. B. 5 and foll.

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[1] I use the word sphere in its cosmogonic, not its mathematical sense, the cakkaválas being circular planes, not globes.

SATTAṀ, Substance, thing; form, body; sentient being; strength; breath, life [सत्त्व]. Ab. 816.

SATTAMO (*adj.*), Best, excellent [सत्तम]. Ab. 695, 941.

SATTAMO (*adj.*), Seventh [सप्तम]. Ab. 941; F. Ját. 52; Ten J. 114. Fem. *sattamí*, in gram. the locative case (Alw. I. xl), also the optative mood (Sen. K. 430).

SATTAPAṆṆO, The tree Echites Scholaris [सप्तपर्ण]. Ab. 555. In *sattapaṇṇirukkho* at Mah. 178 we probably have a form सप्तपर्णिन्.

SATTARASA (*num.*), Seventeen [सप्तदशन्]. Dh. 76; Mah. 206. With affix क, *sattarasakaṁ*, a collection of seventeen, name of a portion of the Bhikkhuní Vibhaṅga. The form *sattadasa* is also given in Payoga Siddhi.

SATTATI (*fem. num.*), Seventy [सप्तति]. Alw. I. 104. *Cattusattati*, seventy-four (Dh. 134).

SATTAṬṬHA, Seven or eight [सप्तन् + अष्टन्]. *Kumárassa sattaṭṭhavassakále*, when the child was seven or eight years old (Das. 2). F. Ját. 2.

SATTĀVĀSO, Abode of beings [सत्त्व + आवास]. This is a technical term, there are nine Sattávásas, which are nine classifications of beings. I take the text from Dasuttara S. *Sant' ávuso sattá nánattakáyá nánattasaññino seyyathá pi manussá ekacce ca devá ekacce ca vinipátiká, ayaṁ paṭhamo sattáváso: sant' ávuso sattá nánattakáyá ekattasaññino seyyathá pi devá brahmakáyiká paṭhamábhinibbattá, ayaṁ dutiyo sattáváso: sant' ávuso sattá ekattakáyá nánattasaññino seyyathá pi devá ábhassará, ayaṁ tatiyo sattáváso: sant' ávuso sattá ekattakáyá ekattasaññino seyyathá pi devá subhakiṇṇá, ayaṁ catuttho sattáváso: sant' avuso sattá asaññino appaṭisaṁvedino seyyathá pi devá asaññasattá ayaṁ pañcamo sattáváso. Sant' ávuso sattá sabbaso rúpasaññánaṁ samatikkamá paṭighasaññánaṁ atthagamá nánattasaññánaṁ amanasikárá ananto ákáso ti ákásánañcáyatanúpagá, ayaṁ chaṭṭho sattáváso: sant' ávuso sattá sabbaso ákásánañcáyatanaṁ samatikkamma anantaṁ viññáṇan ti viññáṇañcáyatanúpagá, ayaṁ sattamo sattáváso: sant' ávuso sattá sabbaso viññáṇañcáyatanaṁ samatikkamma n'atthi kiñcíti ákiñcaññáyatanúpagá, ayaṁ aṭṭhamo sattáváso: sant' ávuso sattá sabbaso ákiñcaññáyatanaṁ samatikkamma nevasaññánásaññáyatanúpagá, ayaṁ navamo sattáváso.* "There are beings, brethren, in whom there is diversity both of body and of mind; as mankind, some of the devas (comment says the devas of the six kámadevalokas), and some of the Vinipátikas, this is the first Abode. There are beings in whom there is diversity of body and identity of mind, as the Brahmakáyika devas (see *Sattaloko*), who are reborn (in those heavens) in consequence of having practised the first Jhána (see *Bhúmi*). There are beings in whom there is identity of body and diversity of mind, as the Ābhassara devas. There are beings in whom there is identity of body and identity of mind, as the Subhakiṇṇa devas. There are beings who are unconscious and deprived of sensation, as the Asaññasatta devas. There are beings who from their complete emancipation from ideas of Form, from the disappearance within them of the ideas of resistance, from their ceasing to dwell upon ideas of diversity, look upon space as infinite and attain the realm of infinity of space.[1] There are beings who, having completely risen above the realm of infinity of space, look upon Intelligence as infinite and attain the realm of infinity of intelligence. There are beings who, having completely risen above the realm of infinity of intelligence, conceiving the idea that nothing exists, attain the realm of Nothingness. There are beings who, having completely risen above the realm of nothingness, attain the realm of Semi-Consciousness (comp. B. Lot. 542)."

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[1] I find in Mahánidána S. Aṭṭh., *brahmakáyiká ti brahmapárisajjabrahmaporohitamahábrahmáno.*

SATTHĀ (*m.*), A teacher, master [शास्तृ]. Acc. *sattháraṁ* (B. Lot. 654; Dh. 353). Instr. *sattháṛá*, *satthuná* (Dh. 353; Mah. 194). Gen. and dat. *satthu* (Dh. 307), *satthussa* (Alw. I. xvi). The base in composition is *satthu-*, e.g. *satthuvaṇṇito*, praised by the Teacher, *satthukappo*, like the Teacher, *satthuvaṇṇo*, gold, lit. that which is coloured like Buddha (who was "*suvaṇṇavaṇṇo*," Ab. 487, Pát. 80), *navaṅgasatthusásanaṁ*, the nine-fold scriptures of the Teacher (Kh. 20). In phrases like *satthu dhammadesaná* or *satthudhammadesaná* (B. Lot. 436, Dh. 198), it is often difficult to know whether *satthu* is intended for the genitive or the base in composition. *Satthá* is a frequent epithet of a Buddha (Ab. 1, comp. *Kassapo náma satthá*, a Buddha named K., Ras. 15). It is the usual name by which Gotama Buddha is spoken of in the commentaries (e.g. see F. Ját. 8, Dh. 184).

SATTHAKAṀ, A small weapon [शस्त्रक]. Ab. 909, Dh. 255 (in both cases the weapon referred to appears to be a pair of scissors). *Satthakavátá* at Dh. 307, 336 seems to mean cutting or lancinating pains.

SĀṬṬHAKATHO (*adj.*), Together with the commentary [स + *aṭṭhakathá*]. Pát. xiv.

SĀTTHAKO (*adj.*), Useful, profitable [सार्थक]. Dh. 389. Fem. *sátthiká*. *Sátthiká desaná*, a sermon attended with profit to the hearers (Dh. 91, 116, 364, 389).

SATTHAṀ, A weapon, sword; iron, steel [शस्त्र]. Ab. 385, 965, 1052; F. Ját. 50.

SATTHAṀ, A treatise, book; a science or art [शास्त्र]. Ab. 965; Alw. I. 112. *Saddas.*, grammar (Alw. I. xiii). *Alaṅkáras.*, a treatise on rhetoric (Bál. i).

SATTHI, see *Satti*.

SATTHI (*n.*), The thigh [सक्थि]. Ab. 276; Mah. 23.

SAṬṬHI (*f. num.*), Sixty [षष्टि]. In apposition with a noun in the sing. *Saṭṭhiṁ saṭṭhiṁ veḷuṁ gahetvá*, having taken bamboos in bundles of sixty each (Dh. 211). In apposition with a noun in pl. *Saṭṭhiṁ bhikkhú labhitvá*, taking sixty priests (Dh. 81); *Ekasaṭṭhiyá arahantesu játesu*, when there were sixty-one arhats (Dh. 119); *Lenáni aṭṭhasaṭṭhiyo* (pl.), sixty-eight cells (Mah. 103); *Purisánaṁ sahassehi 'saṭṭhiyá saha*, with sixty thousands of men (Mah. 155). With noun in gen. *Saṭṭhiṁ arahataṁ aká*, made sixty converts (Mah. 2, comp. Dh. 122). In composition: *Saṭṭhisahassánaṁ bhikkhúnaṁ*, for sixty thousand priests (B. Lot. 436); *saṭṭhivassathero*, a priest of sixty years' standing (Ten J. 120); *saṭṭhibháṇaváraparimáṇo* (adj.), sixty bháṇaváras in extent (Alw. I. v).

SATTHIKĀ, see *Sátthako*.

SATTHO, A troop, caravan [सार्थ]. Ab. 631, 965; Mah. 43; Pát. 65. *Satthaváho*, a merchant (Ab. 469; Mah 29). *Appasattho* (adj), with few attendants (Dh. 22). *Jaṅghas* , *sakaṭas.*, caravans of beasts of burdens, caravans of carts (Alw. I. 74). *Theyyas.*, a piratical caravan, a troop of robbers (Pát. 16, 92).

SĀTTHO (*adj.*), Together with the meaning [सार्थ] B. Lot. 330.

SAṬṬHO (*adj.*), Sixtieth [षष्ठ]. Sen. K. 402.

SATTHU, see *Satthá*.

SATTHU, see *Sattu* (2).

SATTHUKO (*adj.*), Belonging to a teacher [शास्तृ + क]. *Satthukaṁ pávacanaṁ*, the word of our blessed Master (Br. J. S. A.).

SAṬṬHYAṀ, Villany, fraud [शाठ्य]. Ab. 177.

SATTI, and **SATTHI** (*f.*), Ability, power; an iron spear, javelin [शक्ति]. Ab. 387, 398, 1050, 1052. The three sattis or regal powers are *pabhávo*, *ussáho*, *mantánaṁ*, dignity, energy and counsel (Ab. 351). *Sattidharo*, spear-holder, a name of Kárttikeya (Ab. 17). *Sattiyá hani*, slew him with his spear (Mah. 154, comp. Dh. 114). *Aññamaññaṁ mukhasattihi vitúdantá*, wounding one another with sharp words, lit. mouth-javelins (Saṅg. S. of persons quarrelling).

SATTĪ (*f.*), A knife [शस्त्री]. Ab 392, 394. *Satti*, a hunting knife, occurs in Kuruṅgamiga Játaka.

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[1] That is, of course, where the idea that space is infinite is the leading or all-absorbing idea of its inmates.

SATTO, A being, creature, animal, sentient being, man [सत्त्व]. Ab. 816; Dh. 56, 74. *Dukkhá satte pamocaye*, redeem mortals from suffering (Mah. 2). *Hániṁ disvána sattánaṁ*, perceiving the degeneration of mankind (Mah. 207, 253). *Ayaṁ s.*, this person (Mah. 250, 255). See *Sattaloko.*

SATTO (*p.p.p. sakkoti*), Able, strong [शक्त]. Ab. 1083. See *Sakko* (2).

SATTO, see *Sajati.*

SATTU (*m.*), An enemy [शत्रु]. Ab. 343, 344, 1122. *Kilesasattu*, the enemy Sin (Mah. 194).

SATTU (*m.*), Barley meal, or flour generally, also a cake made of meal [शक्तु]. Ab. 463, 1122. *Sattuphalá* (f.), the tree Mimosa Suma (Ab. 566). The form *satthu* occurs three times at Pát. 89, it is perhaps correct, comp. *satthi* = शक्ति.

SATTUKO, An enemy [शत्रु + क]. Mah. 194.

SĀVAJJO (*adj.*), Censurable, faulty, wrong, sinful [सावद्य]. Ten J. 117. Of a book, inaccurate, full of faults. Opposed to *anavajjo* (Dh. 259). *Sávajjaṁ*, sin (Das. 43).

SĀVAKO, A hearer, listener, pupil; a disciple [श्रावक]. Alw. I. lxix (pupils of a Brahmin teacher); E. Mon. 10; B. Int. 296, 297; B. Lot. 292. This word is used I think only in the sense of true disciple or hearer of Buddha; and is applied to those who are walking in the four Paths, and especially Arhats. The word *ariyá*, "the Elect," at Dh. v. 22 is explained by the comment to mean *buddhapaccekabuddhasávaká*, Buddhas, Pratyeka Buddhas and saints (p. 180). At Dh. v. 187 *sammásambuddhasávako* evidently refers to the Arhat; it is difficult to say whether it should be rendered "true disciple of the Enlightened," or "disciple of the truly Enlightened." At v. 195 it can only mean Arhats. At Kh. 7 the eight Ariyas are called *sugatassa sávaká*. *Bahú Buddhassa sávaká*, many pious disciples of B. (Alw. I. 51). At Alw. I. 77, 78 the term *sávakasaṅgho* is distinctly limited to the eight Ariyas; from its use at Dh. 142 however nothing necessarily shows it to be so restricted. At Dh. 14, 52, 53 the context does not seem to imply more than "pious disciple." *Sávakabodhi*, the knowledge possessed by an Arhat (opposed to *paccekabodhi*, the knowledge possessed by a Pratyeka Buddha, and *sabbaññutá*, or supreme Buddhaship, Sám. S. A.). *Sávakapáramiññáṇaṁ*, the knowledge possessed by an aggasávaka, and obtained by practising the páramitás in previous existences (Dh. 125, 134; Man. B. 197). Fem. *sáviká* (Dh. 131).

SAVALI (*adj.*), Wrinkled [स + वलि]. Ras. 20.

SAVANAṀ, Hearing; the ear [श्रवण]. Ab. 150; Ras. 16; Dh. 33, 269. *N'atthíti me vacanassa savanaṁ má hotu*, let me not hear the words, There is none (Dh. 140). *Saddhammasavanaṁ*, hearing the Truth of Buddha (B. Lot. 305). *Dhammasavanaṁ*, hearing the Law preached, going to church service (F. Ját. 46).

SAVANAṀ, Flowing [स्रवण]. *Manápassavano* (adj.), flowing in the channels of pleasure (Dh. 60).

SAVANĪYO (*adj.*), Pleasant to hear [श्रवणीय].

SAVANKO, A sort of fish [स + वङ्क]. Ab. 672.

SAVANO, Name of a Nakkhatta [श्रवण]. Ab. 60; Sen. K. 524 (the MSS. rightly read *-no*).

SĀVANO, Name of a month [श्रावण]. Ab. 75.

SĀVASESO (*adj.*), Imperfect, incomplete [सावशेष]. Dh. 296.

SAVATI, To flow [स्रु]. Dh. 60. P. pr. fem. *savantí*, a river (Ab. 681; Ját. 18).

SĀVATTHĪ (*f.*), Name of a town in India, the capital of Kosala [श्रावस्ती]. Ab. 199; Kh. 4; Dh. 77, 93, 198. *Sávatthinagaraṁ* (Dh. 216). *Sávatthivásí* (m.), dwelling at S. (Dh. 274, 366). With affix क, *Sávatthiko*, belonging to S. (Sen. 390).

SĀVETĀ (*m.*), One who informs [श्रावय + तृ].

SĀVETI, see *Suṇoti.*

SAVHAYO (*adj.*), Called, named [साह्वय]. *Sambuddho Sikhisavhayo*, the Buddha named Sikhin (Ras. 26).

SAVIBHATTI (*adj.*), Having inflections [स + विभक्ति].

SĀVIKĀ, see *Sávako.*

SAVIÑÑĀNAKO (*adj.*), Possessed of intelligence or consciousness, animate [स + विज्ञान + क]. Alw. I. 76. *Saviññáṇakaṁ dhanaṁ*, live stock (Dh. 79).

SĀVITTHĪ (*f.*), The Vedic verse Sávitrí. At Kh. 17 we have *sávittí.*

SAVO, Flowing, dripping [स्रव]. Ab. 1059.

SĀVO (*adj.*), Dark brown, bay [श्याव]. Ab. 99.

SAVUPĀDISESO, see *Upádiseso.*

SAVYO (*adj.*), Left, on the left hand [सव्य]. Ab. 719.

SĀYAKO, An arrow; a sword [सायक]. Ab. 388, 391, 1049.

SAYAṀ (*indec.*), Oneself, by oneself, spontaneously

[स्वयम्]. Mah. 2, 78; Alw. I. 79. *Te s. rájá atappayi*, the king himself served them (Mah. 82). *S. abhiññáya*, having learnt by myself (Dh. 63). *Sayam eva* (Ten J. 115). With a fem. noun (Mah. 113). With a plur. noun *S. pabbajiṁsu*, they themselves took orders (Dh. 142; comp. F. Ját. 17).

SĀYAṀ, see *Sáyo*.

SĀYAMĀSO, Evening meal, supper [सायम् + आश]. Dh. 165.

SAYAMBHŪ (*adj.*), Self-produced, self-sufficient, independent [स्वयंभु]. This is an epithet of a Buddha (Ab. 4). Burnouf says admirably (B. Lot. 336), "This term, which is only an epithet, must not be confounded with the appellation Svayambhu, which occupies so prominent a place in Brahminical mythology. I imagine that as used by Buddhists this epithet expresses the independent nature of a Buddha, who, as soon as he has attained to a knowledge of the emptiness of all laws and conditions, has no longer any other substratum or raison d'être than himself." He then quotes from Mahávaṁsa Ṭíká, *api ca yo so Bhagavá sayambhú anácariyako pubbe ananussutesu dhammesu sámaṁ saccáni abhisambujjhi*, and this Blessed One, self-dependent, without a teacher, by himself discovered Truth in doctrines hitherto unheard. Vij. writes to me, "*Sayambhú* means one whose knowledge is underived, self-produced (*sayaṁ bhátáya paññáya yutto sayambhú*)." *Sayambhuñáṇaṁ*, "self-derived or original knowledge," as an epithet of the knowledge of a Buddha occurs in very old texts (see *Sámukkaṁsiko*). If *sayambhú*, as an epithet of a Buddha, belongs to the earliest age of Buddhism, it affords another instance of the way in which Gautama appropriated the Brahminical terms while materially altering their meaning (comp. *Mahábrahmá*).

SAYAMPABHO (*adj.*), Self-resplendent [स्वयंप्रभ].

SAYAṀVARĀ (*f.*), A maiden who chooses a husband [स्वयंवरा]. Ab. 235.

SAYANAṀ, and **SENAṀ**, Lying, sleeping; a bed, couch [शयन]. Ab. 308, 1121. *Mahás.*, a large bed, i.e. a bed beyond a certain prescribed width, was forbidden to the priests. *Sayanaṭṭhánaṁ*, sleeping place (Dh. 82). *Attano sayanagumbe*, in the jungle which was his lair (F. Ját. 54, of a jackal). *Bhúmisayanaṁ*, lying on the ground (Dh. 305). Mah. 83, 180, 194; Dh. 48. The term *senásanaṁ*, = शयन + आसन (once we have *sayanásana*, Dh. 34) appears to mean originally "sleeping and sitting," and hence "dwelling." *Rukkhamálasenásanassa gatagataṭṭháne sulabhatáya*, from the easy obtainment of a lodging at the foot of a tree wherever you go (Ját. 10, comp. Kamm. 9). D'Alwis renders *navavidhas.* at Alw. I. 78 by "nine kinds of habitations adapted to the recluse." Vij. renders *senásanagáhako*, "steward or housekeeper of an establishment." *Senásanavattaṁ*, "duties of the bed-chamber" (Cornelius Alwis). At Mah. 12 it is used as a synonym for vihára (monastery). It may also mean a bed or bedding (Ab. 1121). Hardy renders *senásanadánaṁ*, "the gift of a pallet on which to recline" (E. Mon. 81). *Ekamante vicittaṁ kárápetvá s. dápesi*, gave them beds made variegated or embroidered on one side (? Dh. 109).

SĀYAṆHO, Evening [सायाह्न]. *Sáyaṇhasamayo*, eventide (Mah. 84). *Sáyaṇhasamaye* or *-samayaṁ*, in the evening (Mah. 2; Alw. I. 93; Dh. 314; F. Ját. 52).

SAYANIGGAHAṀ, **SAYANIGHARAṀ**, A sleeping-room, bed-chamber [the second part of this compound is गृह, the first is a derivative of शी, probably a fem. noun शयनी]. Ab. 214; Pát. 90, 93.

SĀYANIYO, see *Sáyati*.

SAYAÑJĀTO (*adj.*), Sprung up spontaneously [स्वयंजात]. *Sayañjátasáli*, wild paddy (Dh. 156).

SAYANKATO (*adj.*), Made by oneself [स्वयंकृत]. Dh. 62. *Sayaṅkataṁ sukhadukkham*, happiness and suffering caused by one's own actions (Gog. Ev. 29).

SAYĀNO, see *Sayati*.

SAYATHU (*m.*), Swelling [श्वयथु]. Ab. 327.

SAYATI, and **SETI**, To lie down [शी]. Pres. 3rd pl. *senti* (Dh. 28). *Nihato seti*, perishes (F. Ját. 49). *Sukham seti*, to live at ease or happily (Dh. 15, 31, 36). *Sayane kiṁ na sesi sukhaṁ*, why do you not recline comfortably on your couch? (Mah. 136). P. pres. *sayáno* (Kh. 16), *sayamáno* (Att. 218). Aor. *sayi* (Mah. 128, 230, pl. *sayiṁsu*, Mah. 217). Ger. *sayitvá* (Mah. 194). P.p p. *sayito*, lying (Mah. 47, 157). Caus. *sayápeti*, to cause to lie down, to put down, lay down (Mah. 216, 244, 246).

SAYATI, To go, to take refuge [श्रि]. *Kathaṁ sayámi*, whither shall I betake myself (Mah. 52).

SÀYATI, To taste [स्वद्]. *Jivháya rasaṁ sáyitvá*, having tasted a flavour with his tongue. P.f.p. *sáyaniyo*, to be tasted, savoury. P.p.p. *sáyito*.

SAYHATI, The part. pres. *sayhamáno* of this passive from सह् is given at Cl. Gr 120. P.f.p. *sayho*, endurable.

SĀYĪ (*adj.*), Lying [शायिन्]. Dh. 58. *Bhúmisáyí*, laying on the ground (Cl. Gr. 29).

SĀYIKĀ (*f.*), Lying, sleeping [शायिका]. Dh. 25.

SAYO (*adj.*), Lying, sleeping [शय].

SĀYO, Evening [साय]. Ab. 68. *Sáyabhattaṁ*, evening meal, supper. *Sáyaṁ*, in the evening (Dh. 214; Das. 6; Mah. 160). *Sáyaṁ*, it is late (Mah. 84: Dh. 88). *Sáyapátaṁ*, evening and morning, late and early (Dh. 214, 252).

SECETI (*caus.*), To cause to sprinkle [सेचयति]. Mah. 211. At Mah. 233 *secanto* should be *pekkhanto*.

SEDAJO (*adj.*), Sprung from moisture [स्वेदज]. Insects, worms, etc. are *sedaja* (Ab. 741; Man. B. 441).

SEDITO (*p.p.p.*), Steamed, heated [स्वेदित]. Ját. 52.

SEDO, Sweat, moisture, boiling steam [स्वेद]. Ab. 1088; Kh. 18; F. Ját. 46. *Sedajalo*, perspiration (Ab. 954).

SEHI, see *So* (1).

SEKHARIKO, The plant Achyranthes Aspera [शेखरिक]. Ab. 583.

SEKHARO, A crest, chaplet [शेखर]. Ab. 308.

SEKHIYO (*adj.*), Connected with training [शैक्ष्य]. The seventy *sekhiyá dhammá* are minor precepts regulating the conduct of the priest, and applying to his mode of dress, deportment, eating, etc. They are also called *sekhiyavattaṁ*. E. Mon. 9; B. Int. 308; Pát. 20.

SEKHO, One who is under training [शैक्ष]. This term is applied to the first seven Ariyapuggalas, the eighth or Arhat being *asekho*. It implies that they have still a remainder of human passion to eradicate, still duties to perform, still a probation to be passed through. The seven Sekhas or Sekhapuggalas are *sotápattimaggaṭṭho, sotápattiphalaṭṭho, sakadágámimaggaṭṭho, sakadágámiphalaṭṭko, anágámimaggaṭṭho, anágámiphalaṭṭho, arahattamaggaṭṭho*. Of these the first has a maximum of human passion to get rid of, and the last a minimum, being but very slightly removed from the perfect sanctification of the *arahattaphalaṭṭho* or Arhat (see *Maggo*). The foll. is Buddhaghosa's gloss on *sekho* in verse 45 of Dhammapada, *Sekho ti adhisílasikkhá adhicittasikkhá adhipaññásikkhá ti imá tisso sikkhá sikkhito sotápattimaggaṭṭhánaṁ ádiṁ katvá yáva arahattamaggaṭṭháná sattavidho sekho*, by Sekha are meant the seven Sekhas beginning with Sotápattimaggaship and ending with Arahattamaggaship, who are disciplined in these three disciplines, lofty morality, lofty thought and lofty wisdom (Dh. 209). *Tvañ ca sekho sakaraṇíyo*, thou art yet under discipline and hast duties to perform (B. Lot. 297). *Appattamánaso sekho*, one who is yet a Sekha and has not attained Arhatship (Dh. 255). *Sekhasílaṁ* is the moral practice of a sekha, the duties he performs to get rid of human passion (Man. B. 493). Ab. 435; Alw. I. 76; B. Int. 322; B. Lot. 295. Sometimes written *Sekkha*.

SEKO, Sprinkling [सेक]. Sen. K. 523.

SELANAṀ, Noise, shouting. Ab. 899.

SELEYYAṀ, Benzoin [शैलेय]. Ab. 591.

SELIYO (*adj.*) = शैल्य. Pát. viii.

SELO (*adj.*), Rocky [शैल]. *Selo pabbato*, a rocky mountain (Dh 2). *Selo*, a rock, hill, mountain (Ab. 605; Mah. 12, 240; Dh. 15).

SELU (*m.*), The tree Cordia Myxa [शेलु]. Ab. 558.

SEMHAṀ, and **SEMHO**, Phlegm, the phlegmatic humour [श्लेष्मन्]. Ab. 281, 817; Kh. 18. See also *Silesumo*.

SEMHIKO (*adj*), Phlegmatic, produced by phlegm [श्लैष्मिक].

SENĀ (*f*), An army [सेना]. Ab. 381; F. Ját. 3. *Senávyúho*, a review (B. Lot. 466).

SENAṀ, see *Sayanaṁ*.

SENĀNĪ (*m.*), A general [सेनानी]. Ab. 340.

SENĀPACCAṀ, Post of general or commander-in-chief [सैनापत्य]. Mah. 259.

SENĀPATI (*m.*), A general or commander-in-chief [सेनापति]. F. Ját. 9; Att. 38.

SENĀSANAṀ, see *Sayanaṁ*.

SEṆI (*m.* and *f.*), and **SEṆĪ** (*f.*), A line, row; a multitude, community; a guild of artisans [श्रेणि, श्रेणी]. Ab. 504, 539, 1021; Dh. 203, 239; Pát. 97.

SENIYO (*adj*), Belonging to an army [सैन्य].

SENO, A hawk [श्येन]. Ab. 637.

SEPAṆṆĪ (*f.*), and **SEPAṆṆIKĀ** (*f.*), Names of two sorts of plants [श्रीपर्णी, श्रीपर्णिका]. Ab. 575; Dh. 147.

SEPHĀLIKĀ (*f.*), Name of a plant [शीफलिका]. Ab. 575 (= *nílikâ*).

SEREYYAKO, The plant Barleria Cristata [सैरेयक]. Ab. 579.

SERĪ (*adj.*), Self-willed [स्वैरिन्]. *Seribhávo, seritá*, self-will, independence (Att. 199).

SESAKO (*adj.*), Remaining, omitted [शेष + क]. *Sesakaṁ madhu*, the remaining honey (Mah. 133). *Sesaká janá*, the rest of the people (Mah. 61). *Sabbe ghátitasesaká*, all who had escaped the slaughter (Mah. 151, comp. Sansk. hataçeshu).

SESETI (*caus.*), To omit, leave [शेषयति]. *Kiñci asesetvá*, leaving nothing behind (Dh. 239). *Vinicchayaṁ sabbam asesayitva*, including authoritative decisions (Vij.).

SESO (*adj.*), Remaining [शेष]. Mah. 205. Also a noun, "remainder" (comp. *saṅghádiseso*).

SETACCHADO, A goose [श्वेतच्छद]. Ab. 646.

SETACCHATTAṀ, A white parasol or umbrella, an emblem of royalty; kingship, royalty [श्वेतच्छत्त]. Ras. 18; Alw. I. 78.

SETAMBO, A sort of mango [श्वेत + आम्र]. Ab. 558.

SETAṄGO (*adj.*), White-bodied [श्वेत + अङ्ग]. Mah. 63.

SETAṬṬHIKĀ (*f.*), Blight or mildew [श्वेत + अस्थि + क?]. Ab. 454.

SETHILLAṀ, Looseness [शैथिल्य].

SETI, see *Sayati*.

SETĪBHO, A white elephant [श्वेत + इभ].

SETO (*adj.*), White [श्वेत]. Ab. 95. *Sabbaseto*, entirely white. Masc. *seto*, the colour white, whiteness (Ab. 95, note).

SEṬṬHATĀ (*f.*), Superiority, eminence [श्रेष्ठता]. Dh. 6.

SEṬṬHI (*f.*), Ashes. Ab. 36.

SEṬṬHI (*m.*), Foreman of a guild; a cashier, treasurer · a wealthy merchant [श्रेष्ठिन्]. B. Lot. 322; Dh. 78, 395; Ras. 36; Man. B. 216. *Seṭṭhikulaṁ*, family of a wealthy merchant (Mah. 115). In the Glossary to his Mahávansa Turnour says, "cashier, treasurer, now called chetty." At Mah. 69 we are told that Dhammásoka conferred on an "accountant" (*gaṇako*) the office of seṭṭhi (*seṭṭhittaṁ*) at his court. And *seṭṭhiṭṭhánaṁ* is similarly used at Ras. 18.

SEṬṬHO (*adj.*), Best, excellent, eminent, reme [श्रेष्ठ]. Dh. 5, 48, 57; Ab. 695; Alw. I. xvi. *Seṭṭhadhanaṁ*, valuable treasure (Ab. 421, Subh. says, "pearls, gems, etc."). *Seṭṭhakammaṁ*, pious deeds (Mah. lxxxvi). *Pasádaseṭṭho*, noble palace (Mah. 163, comp. Kh. 7). *Naraviriyaseṭṭho*, mightiest of men (F. Ját. 18).

SETU (*m.*), A ridge, embankment, dike, causeway; a cause [सेतु]. Ab. 91, 189, 1100. *Nalasetu*, a dike made of rushes (Ras. 77). *Attánaṁ setuṁ katvá*, making a bridge of his body (Dh. 117). The embankment or "bund" of a tank (Att. 196).

SEVĀ (*f.*), Service [सेवा]. Mah. 138.

SEVAKO (*adj.*), Serving, following, devoted to [सेवक]. Ten J. 38; Mah. 127. Masc. *sevako*, a servant, follower, attendant (Ab. 342; Mah. 261).

SEVĀLO, The aquatic plant Vallisneria [शैवाल]. Ab. 689.

SEVANĀ, and **-NAṀ**, Service, following, practising, devotion to [सेवन]. F. Ját. 13; Ab. 1055; Kh. 5. *Paradárasevaná*, adultery (Dh. 395).

SEVATI, To serve, follow, practise; to resort to, to use, enjoy [सेव्]. Dh. 52. *Paradáraṁ s.*, to commit adultery (Dh. 55). *Micchádiṭṭhiṁ s.*, to follow false doctrine (Dh. 31). To partake of, enjoy (Mah. 235). To frequent, haunt, inhabit (Ten J. 56). P.f.p. *sevaníyo* (Att. 212). P.p.p. *sevito* (Dh. 48).

SEYYĀ (*f.*), Lying, sleeping; a bed, couch [शय्या]. Ab. 308, 1121; Dh. 54, 55; Kh. 16.

SEYYATHĀ (*adv.*), As, just as. I believe Trenckner to be right in making this word equivalent to स + यथा. *Sa* is here used merely for emphasis, as in *sace*. The accent being thrown back we get the doubled *y*, and for the *e* comp. *seyyá, pheggu, yebhuyyena*. With foll. *api*: *Seyyathá pi manussá*, as for instance men (see *Sattávuso*). *Seyyathá pi Malayajanapade*, as in the Malaya country (Pát. 66). With a verb: *Seyyathá pi hhante ambaṁ vá puṭṭho labujaṁ vyákareyya labujaṁ vá puṭṭho ambaṁ vyákareyya evam evaṁ*. . . as a man, lord, who was asked about a mango, should answer about a bread fruit, even so . . (Sám. S.). With foll. *api náma* (Ab. 1143). *Seyyathá pi náma ummápupphaṁ* . . *seyyathá pi vá pana taṁ vatthaṁ Báráṇaseyyakaṁ*, just like the ummá flower, or again just like that cloth of Benares . . (Par. S. 33). *Seyyathá pi náma balavá puriso sammiñjitaṁ vá báhaṁ pasáreyya pasáritaṁ vá báhaṁ sammiñjeyya evam evaṁ*, just as a strong man might draw back his outstretched arm or stretch out his bent arm, even so . . (Gog. Ev. 8; B. Lot.

306). With foll. *idaṁ* it takes the form *seyyathídaṁ*, an adv. meaning "as follows, namely," and generally introducing a list or enumeration. *Cattáro mahábhutá seyyathídaṁ paṭhavídhátu ápodhátu tejodhátu váyodhátu*, the four Elements, namely, Earth, Water, Fire, Air (B. Lot. 514).

SEYYO (*adj.*), Better, excellent [श्रेयस्]. Ab. 88, 695, 918. Masc. nom. *seyyo* (Dh. vv. 104, 308, comp. *seyyo'ham asmi*, I am a better man). Masc. acc. *seyyaṁ* (Dh. 12). Fem. nom. *seyyo* (Dh. 20). Neut. nom. *seyyo* (Dh. 19, 20, 55). As a neut. noun, *seyyo*, good, advantage, improvement, happiness, bliss (Ab. 88, 918). *Seyyatthiko*, desiring bliss (Alw. I. xvi). *Tádisaṁ bhajamánassa seyyo hoti*, to the man who cultivates the friendship of such a one there is advantage (Dh. 14, comment *vuddhi*). *Seyyaso* at Dh. 8 appears to be श्रेयस् + शस्, in a better way, better.

SIBBANAṀ, Sewing [सीवन]. Ab. 1095; Pát. xlviii.

SIBBANÍ (*f.*), Desire [सीवनी]. Ab. 162.

SIBBATI, To sew, stitch [सिव्]. Alw. I. 19. P.f.p. *sibbitabbo* (Ját. 9).

SÍDANAṀ, Sinking (fr. next). Mah. 178.

SÍDATI, To sink, subside, settle; to be dejected, despond, yield, give way [सद्]. Cl. Gr. 16; Mah. 217. P.p.p. *sanno*, sunk (Dh. 58). Caus. *sádeti*, to throw down (Dh. 111).

SIDDHANTO, Religious belief, dogma [सिद्धान्त]. Ab. 161.

SIDDHATTHO, White mustard; Gautama Buddha's name when a prince [सिद्धार्थ]. Ab. 4, 451, 1116.

SIDDHI (*f.*), Formation, accomplishment; success, prosperity [सिद्धि]. Ab. 870; Mah. 174; Att. 194.

SIDDHO, see *Sijjhati*.

SIGĀLO, A jackal [शृगाल]. Ab. 615; F. Ját. 47, 48, 52. Fem. *sigálí* (Ten J. 37).

SIGGU (*m.*), The tree Hyperanthera Moringa [शिग्रु]. Ab. 554.

SÍGHO (*adj.*), Quick, swift [शीघ्र]. Ab. 40. *Síghasso*, a fleet horse (Dh. 6). *Síghagámí* (adj.), going quickly. Adv. *síghaṁ*, quickly (Mah. 44; Ras. 40). *Síghataraṁ* (adv.), move quickly, sooner (Alw. I. xlii).

SÍHALO (*adj.*), Sinhalese [सिंहल] *Síhalá nirutti*, Sinhalese grammatical rules (Mah. 247). *Síhalaṭṭhakathá*, Sinhalese commentaries (Mah. 251). *Síhalaṁ*, the Sinhalese country, Ceylon (Mah. 50, 239). Pl. *Síhalá*, the Sinhalese people (Ab. 185; Mah. 50, 251). *Mahákáḷasíhalo*, the great dark-featured Sinhalese (Mah. 203). *Síhalabhásá*, the Sinhalese language (Mah. 251). *Síhaladípo*, the island of Ceylon (Pát. 81). By Sinhalese are meant only the Aryan inhabitants of Ceylon; they are the descendants of a people coming from the Lala country, a district of Magadha, who migrated to Ceylon several centuries before the Christian era.

SÍHO, A lion [सिंह]. Ab. 611. Fem. *síhí*. There are four sorts of síha, *kesarasího, tiṇas., paṇḍus., káḷas.*, the maned lion, the grass lion, the brown lion, and the black lion. According to Hardy the tiṇa and káḷa lions both eat grass, the latter is said to be like a black bull (Man. B. 18, see Ab. 612). At the end of a compound *síha* sometimes implies eminence, heroism (Ab. 696). *Narasího*, the hero or lion of mankind (Ab. 3). *Sakyasího*, the lion of the Sakya race (Ab. 5), the former an epithet of a Buddha generally, the latter of Gotama Buddha. *Síhapañjaraṁ*, a window (Ab. 216; Alw. I. 76; Ten J. 43). *Síhaseyyá*, lying on the right side like a lion (B. Lot. 342; Dh. 222). *Síhapucchí* (f.), name of a plant (सिंहपुच्छी), Ab. 584. *Síhappapáto*, see *Mahásaro*. *Síhanádo*, a lion's roar; a war-cry, or a shout of exultation (Ab. 899). *Síhanádaṁ nadati*, to roar (said of a lion, F. Ját. 47, comp *síhanádanadanaṁ*, Ját. 19). *Síhanádaṁ nadi*, uttered these exulting words (F. Ját. 57). With affix इन्, *síhanádí* (adj.), having a lion's roar. *Síhásanaṁ* (= *síha* + *ásana*), a throne (Ab. 357; Mah. 25, 157). *Síhahanu*, having a jaw like a lion (B. Lot. 567).

SIJJHATI, To be accomplished, take place, succeed; to be practised or established or in use [सिध्]. Alw. I. 42. P.p.p. *siddho*, accomplished, ended, fulfilled, successful. *Siddhe mama manorathe*, when my wish is accomplished (Mah. 203). *Siddhe kamme*, when our enterprise is achieved (Mah. 206). *Apadánasiddhakkhettaṁ*, scene of exploits accomplished (Att. 190).

SÍKARO, Drizzling rain [शीकर]. Ab. 49.

SIKATĀ (*f.*), Sand [सिकता]. Ab. 663.

SIKHĀ (*f.*), Peak, point, summit; crest, top-knot; flame [शिखा]. Ab. 35, 258, 872. Peacock's crest (Ab. 634). *Aggis.*, flame of fire (Dh. 54). *Dípas.*, flame of a lamp (Dh. 89, comp. Mah. 212). *Pádas.*, the top of the leg of a couch (where it fits into the framework, Pát. 86). *Sikháppatto* means, I think, "pre-eminent, highest," lit. having reached the pinnacle.

SIKHAṆḌAKO, A tuft or lock of hair [शिखण्डक]. Ab. 257.

SIKHAṆḌĪ (*m.*), A peacock [शिखण्डिन्]. Ab. 634.

SIKHAṆḌO, A tuft or lock of hair; a peacock's tail [शिखण्ड]. Ab. 635, 1085.

SIKHARAṀ, and -RO, A peak, top; the point of a sword [शिखर]. Ab. 542, 993.

SIKHARĪ (*m.*), A tree; a mountain [शिखरिन्]: Ab. 605, 1114.

SIKHĪ (*m.*), Fire; a peacock; name of a Buddha [शिखिन्]. Ab. 33, 634, 1041; Mah. 2; Man. B. 95.

SIKKĀ (*f.*), A string by which a weight is suspended; the strings of a balance; the strings of a kája [शिक्या]. Ab. 525, 919; Ját. 9; Ras. 30.

SIKKHĀ (*f.*), Learning, study, training [शिक्षा]. Ab. 110 (as one of the Vedáñgas). The three sikkhás (*sikkháttayaṁ*) are *adhisílas.*, *adhicittas.*, *adhipaññás.*, training in the higher morality, the higher thought (ecstatic meditation, Subh.), and the higher learning (Dh. 358). *Sikkhaṁ dadáti*, to give instruction, to train (Mah. 135, comp. 37). *Sikkhápadaṁ*, sentence of moral training, a precept. The ten *sikkhápadas* are precepts regulating the life of the Buddhist monk (Kh. 3; B. Int. 304; E. Mon. 23; they are the same as the ten Sílas). With affix इक, *dasasikkhápadiko*, one who practises the ten precepts, a monk (Pát. 91). The five Sikkhápadas are the first five of these. *Sikkhápadáni rakkhati*, to keep the precepts (Dh. 227).

SIKKHANAṀ, Training, learning, study (fr. *sikkhati*). Ját. 58.

SIKKHATI, To learn, train oneself [शिक्ष्]. With loc. *Samádáya sikkhati sikkhápadesu*, taking them upon himself, he exercises himself in the moral precepts (Saṅg. S. comp. Pát. 17). With acc. *Imañ ca imañ ca ácáraṁ sikkhituṁ*, to learn such and such practices (Dh. 239). *Khippam eva imaṁ káraṇaṁ sikkheyya*, he would very soon learn that trick (Dh. 400). *Lekhaṁ s.*, to learn writing (Das. 24; Alw. I. 100). P. pres *sikkhamáno*, one who is under instruction or training (Pát. 19). The fem. *sikkhamáná* is a term applied to a young woman intending to become a sámaneri or nun, and undergoing a probationary course of instruction with that view (Ab. 438; Pát. 16). From Pát. 91 it appears that the training lasts two years (at Mah. 37 we are told that Saṅghamittá, owing to her superior merit, acquired the necessary training in a single day). P.p.p. *sikkhito*, learnt; trained, skilful (Dh. 223). With acc. *Tisso sikkhá sikkhito*, trained in the three Sikkhás (Dh. 209). *Sikkhitasikkho* (adj.), one who has undergone training (Pát. 91). *Sikkhitasabbasippo* (adj.), by whom all branches of knowledge had been learnt (Ten J. 107). *Susikkhito*, thoroughly acquired (Kh. 5). Caus. *sikkhápeti*, to teach, train (Dh. 271). Of training animals, teaching them tricks (Ten J. 51, 114; Dh. 400). With two acc. *Sikkhápesi mahípálaṁ sambuddhassásanaṁ*, taught the king the doctrine of Buddha (Mah. 41, 242, comp. Dh. 211).

SILĀ (*f.*), A stone, rock [शिला]. Ab. 605. *Silapaṭṭo*, a slab of stone, a stone bench (Ját. 59). *Siláyúpo*, a stone pillar (Mah. 165). Pl. *siláyo*, stones (Mah. 169).

SĪLABBATAṀ, Religious practice or rites [शील+व्रत]. This word occurs at Dh. v. 271, where the context shows it to be used in a good sense. It is coupled with "learning ecstatic meditation and separation from the world," and Buddhaghosa's comment states that it is used for such practices as the four párisuddhisílas or the thirteen dhutaṅgas (p. 380). But in the compound *sílabbutaparámáso*, "affectation of rites," it is used in a bad sense, and is one of the Upádánas and Saṁyojanas. In this sense it occurs at Kh. 9, and the comment (not Buddhaghosa's, see p. 26) gives the foll. curious gloss, *ito bahiddhá samaṇabráhmaṇánaṁ sílena suddhivatena suddhíti evamádisu ágataṁ gosílakukkurasíládikaṁ sílaṁ govatakukkuravatánaṁ ca vataṁ sílabbatan ti vuccati*, "Sílabbata means cattle-practices and dog-practices and such-like practices, and the rites of those who follow cattle-rites and dog-rites, which are intended in such passages as, 'Purification obtained by purification-rites, by the practices of monks and brahmins foreign to this religion (Buddhism).' From the fact that these are relinquished (by the Sotápanna), we may conclude that all austerities for the purpose of gaining immortality (see *Tapo*) are relinquished also, beginning with the rite called nissaggikapaṭṭiká." I have referred this passage to Vij., who writes to me, "The passage refers to certain ascetic austerities in which the anchorite imitates the manners and habits of a dog, ox, or other animal." The word certainly requires further elucidation.

SILĀBHŪ (*m.*), A sort of snake [शिला + भू]. Ab 652.

SILĀGHĀ (*f.*), Praise [श्लाघा]. Ab. 118.

SILĀGHATI, To praise [श्लाघ्]. With dat. *Buddhassa silághate,* he praises Buddha (Sen. K. 327).

SĪLAṀ, Nature, character; habits, customs, practice, conduct; moral practice, piety, morality; a moral precept [शील]. Ab. 178, 430, 1091; Dh. 26, 53; Kh. 13. *Sílaṁ h' etaṁ asádnúnaṁ,* for this is the custom of wicked men (Ras. 35). *Hiṁsásílo* (adj.), disposed to destruction, mischievous (Ab. 731, comp. 733). *Vádasílo,* disputatious. *Divásoppanasílo,* one whose habit it is to sleep in the day-time (Sig. S.). With affix त्व, *akammasílattaṁ,* laziness (Mah. 138). *Sílabhedo,* a breach of morality (Dh. 156). *Sílagandho,* the fragrance of good works (Dh. 10). *Sampannasílo* (adj.), moral, virtuous (Dh. 11). *Sílácáro,* the practice of morality. *Sílamattakaṁ,* a mere question of ordinary morality (Br. J. S.). *Sílamattaṁ púretuṁ násakkhi,* you could not even keep the precepts, or you could not fulfil the ordinary duties of morality (Dh. 86). *Sílaṁ rakkhati,* to keep the precepts (F. Ját. 52). *Idam pi 'ssa hoti sílasmiṁ,* this doctrine (not to destroy life) finds a place in his morality (see B. Lot. 464, line 3, comment says, *idam pi assa bhikkhuno páṇátipátáveramaṇísílaṁ sílasmiṁ ekaṁ sílam hoti*). *Sílakkhandho,* body of moral precepts, code of morality. This is given in full in Br. J. S. and Sámaññaphala S., and consists of a number of precepts governing the life of the Buddhist priest. It is divided into *cúlasílaṁ* (or *cullas.*), *majjhimasílaṁ* and *mahásílaṁ,* Minor morality, Middle morality and Greater morality. It is strange that we find the position of cúla and mahá reversed according to our notions, the cúlasíla embracing precepts forbidding murder, theft, lying, etc., and the mahásíla dealing chiefly with unworthy employments, such as various sorts of divination, etc. It is difficult to account for this nomenclature; Subh. says the cúlasíla is so called because it is the easiest to keep. I think there can be little doubt that the three divisions of the síla are literary or recensional (like the bháṇavâras), and have no reference to the nature of the precepts classified. I have as yet not met with the three terms in a tripiṭaka text, though they are frequently met with in the commentaries (e.g. see Alw. I. 78; Dh. 258, 407). It is true that the headings *cúlasílaṁ,* etc., are found in the MSS. of Br. J. S. and Sám. S., but there is nothing whatever to show that they belong to the original text, indeed the contrary is almost necessarily implied. The text of the síla is translated by Burnouf in the Lotus, pp. 463-471 (in his note p. 465 for *múla* read *cúla*). The ten Sílas are ten precepts regulating the conduct of the Buddhist priest (*dasasílaṁ, dasavidham sílaṁ,* Mah. 110, Ját. 28), respectively prohibiting the destruction of life, theft, impurity, lying, the use of intoxicating liquors, eating at forbidden hours, attending worldly amusements, the use of unguents and ornaments, the use of a large or ornamented couch, and the receiving of money (Kh. 2; E. Mon. 23). The eight Sílas (*aṭṭhaṅgasílaṁ,* Att. 204) are the first eight of these (Att. 82). The first five Sílas (*pañcasílaṁ*) are binding on all Buddhists, and answer to our Decalogue, as they briefly sum up the primary duties of man. A layman may acquire merit by observing the five, eight, or even the ten Sílas either for a limited period or till death (thus at Att. 204 a king undertakes to observe the eight precepts, see *Samádiyati*). See Man. B. 488-494.

SILĀMAYO (*adj.*), Made of stone [शिलामय]. Mah. 201, 232.

SĪLAMAYO (*adj.*), Consisting of moral conduct, virtuous [शील + मय]. See *Puñño.*

SILĀSANAṀ, A stone seat or throne [शिलासन]. Ab. 22; Dh. 87.

SILATTHAMBHO, A stone pillar [शिला+स्तम्भ]. Mah. 97.

SĪLAVĀ (*adj.*), Observing the síla precepts, moral, virtuous [शीलवत्]. Dh. 11; Kh. 16; B. Lot. 313.

SILESETI (*caus.*), To embrace [caus. श्लिष्].

SILESO, Embrace; union [श्लेष]. Ab. 763, 774.

SILESUMO. Phlegm [श्लेष्मन्]. Ab. 281. Comp. *Semho.*

SĪLĪ (*adj.*), Having a habit or disposition [शील + इन्]. *Abhivádanasílí,* reverential, respectful (Dh. 20).

SILIṬṬHO (*p.p.p.*), Adhering, connected [श्लिष्ट]. *Mayhaṁ vacanaṁ sahitaṁ siliṭṭham* (Br. J.S.A.).

SILOKO, Fame; a verse, stanza [श्लोक]. Ab. 117, 1035. *Pápasiloko* (adj), having a bad reputation (Pát. 100).

SILUCCAYO, A mountain [शिलोच्चय]. Ab. 605; Ját. 29.

SILUTTO, A rat snake. Ab. 652.

SĪMĀ (*f.*), A boundary, limit [सीमा]. Ab. 226; Mah. 41; Alw. I. 79. *Katvá puraṁ antosimaṁ*, including the city within the boundary (Mah. 98). See *Samúhanti.*

SĪMANTINĪ (*f.*), A woman [सीमन्तिनी]. Ab. 230.

SĪMANTO, A boundary; a mode of parting the hair [सीमन्त]. Ab. 258; Mah. 156.

SIMBALĪ (*f.*), and **SIMBALO**, The silk-cotton tree Bombax Heptaphyllum [शाल्मली and °ल]. Ab. 565; F. Jat. 51. *Simbalivanaṁ*, a silk-cotton forest (Dh. 194). *Simbalidaho*, name of a lake on Mount Meru round which dwell the supaṇṇas in a simbalí forest (Yátr.).

SIṀSAPĀ (*f.*), The tree Dalbergia Sisu [शिंशपा]. Ab. 571.

SINĀNAṀ, Bathing, washing [स्नान]. Ab. 299; Mah. 257. Comp. *Nahánaṁ.*

SIÑCATI, To sprinkle [सिच्]. *Jalaṁ s.*, to sprinkle water (Mah. 249). *Rukkhaṁ khirodakena s.*, to sprinkle a tree with milk and water (F. Ját. 6). *Návaṁ s.*, to bale out a vessel (Dh. 66). P.p.p. *sitto* (Dh. 66). Caus. *siñcápeti* (F. Ját. 6).

SINDHAVO (*adj.*), Belonging to Sindh [सैन्धव]. *Sindhavo*, a Sindh horse (a breed much prized, Ab. 368; Dh. 57; F. Ját. 10). *Sindhavo*, and *-vaṁ*, rock-salt (Ab. 461, 1051). *Sindhavaraṭṭhaṁ*, the Sindh country (Dh. 399). *Sindhavapotako*, a Sindh colt (Ras. 38).

SINDHU (*m.*), The sea, ocean; the Sindh country [सिन्धु]. Ab. 659, 865.

SINDHŪ (*f.*), A river [सिन्धु]. Ab. 681, 865.

SINDHURO, An elephant [सिन्धुर]. Att. 191.

SINDĪ (*f.*), Name of a tree (*khajjurí*). Ab. 603.

SINDŪRAṀ, Red lead [सिन्दूर]. Ab. 494.

SINDUVĀRO, The tree Vitex Negundo [सिन्दुवार]. Ab. 574.

SINEHAKO, An intimate friend [स्नेह + क]. Mah. 227.

SINEHITO (*adj.*), Lustful, connected with desire or covetousness [स्नेहित]. Dh. 66.

SINEHO, and **SNEHO**, Oil; friendship, affection, love; lust, desire [स्नेह]. Ab. 173, 1098; Dh. 50. With loc. of the person loved (Dh. 79, 333, *mayi sineho*, affection for me). *Dhítusineho*, the affection (of a father) for his daughter (Ras. 38, comp. Mah. 45; Das. 2). *Saṁsaṭṭhajátassa bhavanti snehá*, one who lives in society has friendships (Khaggavisáṇa S.). *Sinehaṁ karoti*, to make friends with (Ten J. 37).

SINERU (*m.*), A name of Mount Meru (comp. *neru*, both seem to point to an original स्नरु). Ab. 26; Dh. 132; Gog. Ev. 14, 15.

SIṄGAKAṀ, A horn [शृङ्गक]. Ab. 867.

SIṄGAṀ, A horn; a peak, summit; height, dignity, pre-eminence [शृङ्ग]. Ab. 497, 887. Pinnacle of a dagaba (Att. 138).

SIṄGĀRO, Love, sexual passion [शृङ्गार]. Ab. 102, 104.

SIṄGHĀṆIKĀ (*f.*), Mucus of the nose [सिंहाणक, सिंघाणक]. Ab. 324; Kh. 3; Dh. 102.

SIṄGHĀṬAKAṀ, A place where four roads meet [शृङ्गाटक]. Ab. 203; Kh. 11; B. Lot. 480.

SIṄGHĀṬO, Name of a plant [शृङ्गाट]. Ab. 583.

SIṄGĪ (*adj.*), Horned [शृङ्गिन्]. Masc. *siṅgí*, name of a fish (Ab. 671, comp. शृङ्गी fem.). Fem. *siṅginí*, a cow (Ab. 498).

SIṄGĪ (*f.*), A kind of gold; name of a plant [शृङ्गी]. Ab. 488, 590.

SIṄGIVAṆṆO (*adj.*), Gold-coloured [last + वर्ण]. *Siṅgivaṇṇaṁ vatthaṁ*, a sort of cloth (see Mah. 180).

SIṄGIVERAṀ, Ginger [in S. we have शृङ्गवेर]. Ab. 459; Mah. 167.

SINIDDHO (*p.p.p.*), Oily, greasy; smooth, glossy; affectionate [स्निग्ध]. Ab. 726, 985; Dh. 233; B. Lot 584.

SĪPADAṀ, Elephantiasis of the leg [श्लीपद]. Ab. 326.

SIPPAṀ, A mechanical art; a fine art; a piece of work, a job; skill, proficiency [शिल्प]. Ab. 528 (*kammaṁ kaládikaṁ*). *Sippasálá* (f.), a workshop (Ab. 212). *Dhanus.*, archery (Mah. 143). *Sippaphalaṁ*, produce of industry, profits of a trade (Sám. S.). *Sippáyatanaṁ* means an art (Mah. 242), the word *áyatana* adding nothing to the sense (Sám. S. A. says *sippam eva sippáyatanaṁ*, and comp. Ab. 801, *padapúraṇe*). *Tayá aññatthápi evarúpo pásádo katapubbo udáhu paṭhamasippaṁ eva te idaṁ*, have you ever before built a palace like this or is it your first handiwork? (Dh. 323). *Disápámokkhassa ácariyassa santike sippuggahaṇatthúya Takkasilam gantvá*, having gone to T. for the purpose of learning science under a world-renowned professor (Dh. 211). *Pitu sippam dassetvá*, having exhibited his proficiency to his father (Ditto). *Sabbasippe nipphattim patvá*, having perfected himself in every liberal art (Dh. 116). *Hatthi-assaratha-dhanutharusippam*, the arts of elephant and horse training, chariot-driving, archery, and sword exercise (Pát. 116). *Bráhmaṇas.*, brahminical sciences (Ját. 2). *Hatthikantam náma s.*, the art of elephant-charming (Dh. 158).

SIPPĪ (*m.*), An artisan, artificer [शिल्पिन्]. Att. 191.

SIPPĪ (*f.*), A pearl oyster. Ab. 676.

SIPPIKO, and -YO, An artisan, artificer [शिल्पिक, and शिल्प + य]. Ab. 504; Mah. 213; Dh. 323 (*-yo*).

SIRĀ (*f.*), A nerve, tendon; a vein, artery [शिरा]. Ab. 279; Mah. 244 (blood-vessel).

SIRAṀ, SIRASĀ, see *Siro*.

SIRĪ (*f.*), Fortune, prosperity; a name of Lakshmí; majesty, royalty; magnificence, glory [श्री]. Ab. 82, 385. *Devasirí*, celestial glory (Dh. 153). *Viroca siriyá* (instr.), shine in thy glory (Ját. 28). *Sirisayanam*, state couch, royal bed (Ras. 14; Dh. 118). *Sirigabbho*, royal bed-chamber (Das. 2, 23; Mah. 56; Ras. 17). *Sirídharo* (adj.), glorious (Mah. 21, at Dh. 37 divide the compound *devarajjasirí-dharo*, bearing the majesty of sovereignty over the devas). *Sirivásu*, turpentine (Ab. 306).

SIRIṀSAPO, A snake; any creeping thing, as a centipede, chameleon, etc. [सरीसृप]. Ab. 653; Sen. K. 366; Ját. 93. Also neut. (in Paritta I find *sirimsapáni*).

SIRĪSO, The tree Acacia Sirisa [शिरीष]. Ab. 571; Sen. K. 571. *Sirísamálako*, an acacia enclosure (Mah. 90).

SIRO (*m.* and *n.*), and **SIRAṀ**, The head; top of a tree; acme, elevation [शिरस्]. Ab. 256, 542, 1114. *Phalitam siro*, grey head (Dh. 46). Acc. *siram* (Mah. 4). Loc. *sire* (Ab. 1046). *Sirasá* (instr.) *vandati*, to salute with the head. This is certainly a very reverential mode of salutation, and perhaps means no less than placing the forehead on the feet of the person saluted. At Alw. I. 93 we have *Bhagavato páde sirasá vanda*, salute Buddha's feet with thy head, and at Dh. 132 *pádesu patitvá sirasá vandimsu*, falling at their feet saluted them with the head. At Kh. 23 we have *munindam sirasá vandámi*. *Siroveṭhanam*, a head-dress, turban (Ab. 283). *Siromaṇi* (m.), a jewel worn in a crest or head-dress (Ab. 283). *Sireruho*, hair (Mah. 4). *Sirodhará* (f.), the neck (Ab. 263). *Siropari* = *sira* or *siro upari*, above the head (Mah. 4).

SĪRO, A plough [सीर]. Ab. 449.

SĪSAKO, A substitute for *sísa* at the end of a compound. *Pácínasísakam sayanam*, a couch with its head turned to the east (Ját. 50).

SĪSAṀ, Lead [सीस]. Ab. 493, 1046. Vij. tells me that *sísa* at Ját. 7, line 3 from bottom, is a leaden coin.

SĪSAṀ, The head; front [शीर्ष]. Ab. 256, 1046; F. Ját. 4; Dh. 148. Of the head of a bed (comp. Ját. 50). Of the head or source of a river (Mah. 194). *Rathasísam*, the front or top of a chariot (Dh. 220). *Sísam cáleti*, to bow (Dh. 307). *Sísam ukkhipati*, at Dh. 194 seems to mean to hold up one's head, be full of confidence. But at Dh. 291 we have *catúhi apáyehi sísam ukkhipitum na dassati*, will not allow or enable him to lift up his head from the four states of punishment, viz. enable him to avoid falling into them. *Sísacchedo*, decapitation (Att. 208). *Sísacolo*, a head-cloth, turban (Mah. 219). Curiously enough *sísa* is used as in English to express a subdivision of a subject. *Bhagavatá ekassa bhikkhuno ticívaram eva paribhogasísena anuññátam paṭiggahanam pana avúritam*, by Buddha the three robes only were allowed to a single priest under the head of use (as far as using or wearing them is concerned), accepting (others) was not forbidden (Ten J. 33, Vij. renders, "The Blessed One has allowed a priest to have three robes with regard to use, he has not forbidden the receiving of more"). Similarly Subh. quotes *purisasísena desaná*, a discourse under the head of the individual. And at Dh. 333 we have *kammaṭṭhánasísena kathitam*, said under the head of, or with reference to, karmasthána.

SĪSATO (*adv.*), Head-ways, towards the head [last + तस्]. Mah. 156.

SĪSIKO (*adj.*), One who carries something on his head; carried on the head [last + इक]. Sen. K. 390.

SISIRO (*adj.*), Cold [शिशिर]. Ab. 56, 924. *Sisiro*, and *sisiraṁ*, cold, frost, the cold season (Ab. 56, 79, 924).

SISSAKO, A pupil [शिष्य + क]. Sen. K. 468.

SISSĀNUSISSAKAṀ (*adv.*), From pupil to pupil, through a succession of pupils [शिष्य + अनु + शिष्य + क].

SISSO, A pupil [शिष्य]. Ab. 408; Alw. I. xiv; Ras. 28. See *Parampará*.

SĪTĀ (*f.*), A furrow [सीता]. Ab. 449.

SITABBHO, Camphor [सिताभ्र]. Ab. 305.

SĪTALO (*adj.*), Cold, cool [शीतल]. Ab 56; Mah. 119; F. Ját. 56. Metaphorically: *Karuṇásítalahadayo* (adj.), whose heart is tempered with mercy (Corn. Alwis). As an epithet of Nirváṇa, tranquil, void (Ját. 3). Neut. *sítalaṁ*, coldness (Ab. 56).

SĪTĀLŪ (*adj.*), Chilled [शीतालु]. Sen. K. 396.

SITAṀ, A smile [स्मित]. Ab. 175, 999. *Sitaṁ karoti*, to smile (F. Ját. 10; Dh. 307). Comp. *Mihitaṁ*.

SITHILO (*adj.*), Loose, flabby, bending, yielding [शिथिल]. Ab. 990; Dh. 62.

SĪTIBHŪTO (*adj.*), Cold, calm, tranquil, impassible [शीतीभूत]. Dh. 96. Epithet of an Arhat (Dh. 74).

SITO (*adj.*), White [सित]. Ab. 69, 999. Masc. *sito*, the colour white (Ab. 96).

SITO (*p.p.p.*), Bound [सित = सि]. Ab. 747, 999.

SITO (*p.p.p.*), Clinging, devoted to; resting upon [श्रित]. Ab. 999. *Sátaṣito*, given up to pleasure (Dh. 61). *Asito anásavo*, detached, free from human passion (of an Arhat). With acc. *Paṭhaviṁ sito*, resting on the ground (Kh. 8).

SĪTO (*adj.*), Cold, cool [शीत]. Ab. 56. Neut. *sítaṁ*, coldness (Ditto; Mah. 3). *Sítaraṁsi* (m.), the moon (Ab. 52). *Sítabhayena*, through fear of the cold, or perhaps of taking cold (Dh. 155). *Atisítaṁ*, the weather is too cold (Sig. S.). *Sítá cháyá, sítaccháyá*, cool shade (Mah. 177; F. Ját. 56). *Sítasamaye*, in cold weather (Dh. 186).

SITTHAṀ, and SITTHAKAṀ, Beeswax; a lump of boiled rice [सिक्थ, सिक्थक]. Ab. 494, 954; Dh. 356. *Sitthávakárakaṁ*, scattering the boiled rice (Pát. 22). *Sasitthako*, together with the boiled rice (Pát. 23).

SITTO, see *Siñcati*.

SĪTUṆHĀṀ, Cold and heat [शीत + उष्ण]. Dh. 280; Ját. 10.

SIVĀ (*f.*), A jackal [शिवा]. Ab. 615.

SĪVATHIKĀ (*f.*), A charnel-house, place where dead bodies are thrown to rot away instead of being burned. Ab. 406 (*sivathiká* is doubtless a misprint). I have met with one other instance only, where it is spelt *sivathiká* (Journ. Ceylon Br. Roy. As. Soc. 1870, p. 158, note). From शव्?

SIVĪ (*pl.*), Name of a people [शिवि]. Ab. 184.

SIVIKĀ (*f.*), A litter, palanquin [शिविका]. Ab. 373; Mah. 70, 132, 194; Dh. 120, 121.

SIVO (*adj.*), Auspicious, blest, happy, fortunate [शिव]. Ab. 88, 894. Masc. *Sivo*, the Hindu god Çiva (Ab. 16). Neut. *sivaṁ*, bliss; Nirváṇa (Ab. 7, 88). *Sivañjasaṁ*, the way of bliss, the way to Nirváṇa (B. Lot. 332).

SIYĀ, see *Atthi*.

SNEHO, see *Sineho*.

SO (*adj.*), Own [स्व]. Ab. 808. Acc. *Kaniṭṭhaṁ saṁ sodariyaṁ uparajje 'bhisecayi* (Mah. 23). *Saṁ ñátiṁ atimaññati*, despises his own kinsman. Instr. *Seṇa mánena*, by his own pride, by pride of self (Alw. N. 121). Neut. pl. *Sáni kammáni*, their own actions (Dh. 43). Instr. pl. *Sehi dárehi santuṭṭho*, contented with his own wife (Parábhava S., comp. Dh. 25). Masc. *so*, one's self (*sassa bhávo sabhávo*, Subh.); also a kinsman (Ab. 808). Neut. *saṁ*, and masc. *so*, property (Ab. 808). *Senásantuṭṭho*, not contented with his own property (Ten J. 30, *sena as-*). Adv. *saṁ*, by oneself, spontaneously (Ab. 1144). In composition, *sadeho*, his own body (Alw. I. x); *sasísaṁ*, his own head (Mah. 219).

SO (*pron.*), He; this; that [सः = तद्]. The nominative occasionally takes the form *sa*. *Sa naro*, that man (Alw. I. ix). *Sa bhikkhu*, he is a priest (Dh. 26). Acc. *tam*. Instr. *tena*. Gen. and dat. *tassa*. Abl. *tasmá, tamhá* (Dh. 60; F. Ját. 13). Loc. *tasmiṁ, tamhi*. Fem. *sá* (Dh. 314; Sen. K. 280). Acc. *taṁ* (Dh. 60). Instr. and abl. *táya*. Dat. and gen. *táya, tassá, tassáya, tissá, tissáya* (Dh. 233; Sen. K. 283). Loc. *táyaṁ, tassaṁ, tissaṁ* (Dh. 391; Ját. 8; Sen. K. 281). Neut. nom. and acc. *taṁ*, rest like masc. Pl. nom. and acc. *te* (Dh. 61). Instr. and abl. *tehi* (Mah. 2). Gen. and dat. *tesaṁ, tesánaṁ* (Dh. 52; F. Ját. 6; Sen. K. 278). Loc. *tesu*. Pl. fem. *tá, táyo*. Instr. and abl. *táhi*. Gen. and dat. *tásaṁ, tásánaṁ* (Dh. 195; Sen. K. 278). Loc. *tásu*. Neut. pl. *táni*. The original *d* of the neut. is sometimes restored before a vowel for euphony, e.g. *Yaṁ hi kiccaṁ tad apaviddhaṁ*

(Dh. 52), *tad ajja* (acc. Dh 58), *tad eva*, this very thing (acc. Dh. 309). *Tad assa*, this would be.

In some of the oblique cases we meet occasionally with the foll. substitutes when a noun already mentioned is referred to (comp. *Ena*). For the acc. masc. *naṁ*, equivalent to *taṁ* (Ten J. 1; Dh. 1, 99, 153, 177, 299). For the abl. masc. *namhá*, equivalent to *tamhá* (Mah. 87). For the nom. and acc. pl. *ne*, equivalent to *te* (F. Ját. 17; Dh. 187). For the gen. and dat. pl. *nesaṁ* (F. Ját. 2; Dh. 122, 153, 299). According to Kaccáyana these substitutes may be used throughout the whole declension, in all three genders; and the vṛitti gives the examples *náya, naṁ, ne, nesu, namhi, náhi* (Sen. K. 281).[1]

So samaṇo, he is the true çramaṇa (Dh. 26). *Tam me moraṁ nissáya piyabhariyá matá*, on account of this peacock my beloved wife is dead (Ten Ját. 113). *So* may sometimes be rendered by "the": *Tato tañ c'eva sambuddhaṁ Koṇḍaññaṁ . . árádhetvá*, thereafter having supplicated also the Buddha K. (Mah. 1, Turnour, however, separates *ceva* into *ca iva*, and renders, "as in the case of that supreme Buddha," i.e. Dípaṅkara, but I think his rendering is inadmissible). *Sá Mágadhí múlabhásá*, the Mágadhí is the original language (Mah. xxvii). *Milindo náma so rájá*, the king named Milinda. *Pucchi taṁ ṭhánakáraṇaṁ*, inquired the cause of their stopping (Mah. 198, they were singing).

This pronoun is sometimes added pleonastically to the pronouns *ahaṁ* and *tvaṁ* for emphasis. *So kho ahaṁ bhante* (Sám. S.). *So ahaṁ* (I, lit. "this I"), generally becomes *svâhaṁ* (Dh. 96, 255, 366; Ten J. 51), but sometimes *so 'haṁ* (Das. 7). Fem. *sá ahaṁ* (Dh. 314), *sá 'haṁ* (Dh. 207). Gen. and dat. of *svâhaṁ* is *tassa me* (Ev. 28), or *tassa mayhaṁ* (Dh. 309). The plur. is *te mayaṁ*, we (Dh. 153). With the 2nd personal pronoun *tassa te* (dat.), to thee (Dh. 392). Similarly *so* is pleonastically used in connexion with *ayaṁ* and *eso*. *So pan' eso kumáro*, now this prince (Ras. 15). *Sá 'yaṁ taṇhá*, this lust (Alw. I. 107). *So dáni esa pahíno mama luddabhávo*, and now this hunter's profession of mine is abandoned (Ten J 119). *Taṁ imaṁ sampattiṁ paṭilabhi*, obtained this glory (Dh. 99). *Tán' imáni*, all these (Alw. I. xxxiv). *Satassa dvikaṁ tad idaṁ hoti dvisataṁ*, a couple of hundreds; the same is called two hundred (Sen. K. 412, comp. 396; Att. 207). *Tad idaṁ pattakálaṁ játam*, this is the very appropriate time come (Att. 212). Pleonastically used with *tádisa*: *te tádise* (Dh. 35), *taṁ tádisaṁ* (Dh. 38).

So is sometimes repeated to convey the idea of multiplicity or variety: *Tesu tesu ṭhánesu tasmiṁ tasmiṁ yeva ṭháne*, in various places . . in each several place (Ját. 2). *Taṁ taṁ kathayamáná táni táni kiccáni karonti*, saying such and such things do such and such acts, viz. accompany their various actions by corresponding speeches or expressions (Alw. I. cvii). *Ubbáhíyati so so ca*, numbers of people are put to flight (Mah. 45). *Taṁ taṁ sákhaṁ gahetvá*, catching hold first of one branch and then another (Dh. 107).

The abl. *tasmá* is often used adverbially in the sense of "thereby, therefore, accordingly" (Dh. 55, 69; F. Ját. 3). Before a vowel the latent consonant ending is sometimes revived for euphony: *Tasmád eva* (Ras. 35). With foll. *hi*: *Tasmá hi*, therefore (Dh. 38, 64). *Tasmá hi paññá ca dhanena seyyo*, therefore also is wisdom better than riches. With foll. *iti ha*: *Tasmá ti h' Ānanda*, accordingly, Ānanda (Par. S. 26). *Tasmá ti ha bhikkhave* (Sen. K. 218). Kaccáyana has misunderstood this expression, taking it to be equivalent to तस्मात् + इह; but first this would become *tasmád iha* (comp. *tasmád eva* above), secondly the form *iha* is never met with in the Tipiṭaka texts (see *Idha, Iha*), and lastly *iha*, "here," would be meaningless and out of place in this connexion. The instr. *tena* is similarly used: *Tena taṁ madhuraṁ*, on that account it is sweet (Das. 108; comp. Dh. 12, 46, 48; Mah. 68, 251). *Tena ten' áyasmatá saddhiṁ pañca therasatáni ahesuṁ*, accordingly, together with that priest there were five hundred theras (Br. J. S. A.). *Ten' eva*, on that very account (Dh. 32). With following *hi*: *Tena hi*, in that case, well then! very well! *Tena hi gaṇhissáma naṁ*, very well, let's take him prisoner (Dh. 159, comp. 89; F. Ját. 6; Gog. Ev. 2; Mah. 251). *Tena hi gahapati*, since you ask me, householder . . . (Ját. 93). *Tena hi bhikkhave suṇátha*, if you are anxious to know, priests, listen to me (Dh. 89). *Sace te deva ekantena ayaṁ nicchayo tena hi dáruhatthiṁ*

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[1] *Nassa* at Dh. 302 should be *tassa*, see Das. 38

káretvá. if this is really your opinion, sire, in that case get a wooden elephant made . . (Dh. 158).

The base in composition is तद्, the final consonant undergoing the usual sandhi changes. It may stand for the masc. fem. or neut. pronoun in either number. *Tadantikaṁ*, to her (= *tassá antikaṁ*, Mah. 61). *Tadantike*, near them (= *tesaṁ antike*, Mah. 136). *Tabbacanaṁ*, their words (Att. 193). *Tadantimo* (adj.), the last of them (Mah. 9). *Tammajjhagato* (adj.), in the midst of it. *Tadaḍḍhehi*, with the halves of them (Mah. 41). *Tadanucchaviko* (adj.), suitable thereto (Alw. I. 99). *Tadabhimukhá* (adj.) *ahesuṁ*, presented themselves before him (Dh. 88). *Tadáháro tadupádáno* (adj.), fed upon this, having this for fuel (Alw. N. 36). In one curious instance we find *tad* compounded with a gerund, *taduṭṭháya*, "arising from it" (Dh. v. 240, comment says *tato uṭṭháya*). There is an indeclinable or adverb *taṁ* = तद्, "there, thither, therefore, now, etc." *Taṁ me nisámentu*, therefore let them attend to me. *Taṁ taṁ namassámi*, therefore I salute thee (Ten J. 47, comment says *tasmá*). We have this indeclinable in phrases like *yena Mithilá tad avasari.* With preceding *yathá: Yathá taṁ dummati*, like a foolish person (Das. 31, comment says *ettha tan ti nipátamattaṁ*). *Yathá taṁ yuvá yuvatiṁ*, as a youth might (address) a young girl (Pát. 4, here also comment makes the same remark): see a third example under *Okáso*. With foll. *yathá: Tam yathá*, as follows, namely (Sen. K 201 202).

The following are instances of sandhi: *Sv eva* = *so eva* (Dh. 177). *Sv assa* = *so assa* (Cl. Gr. 10). *Tañ ca* (Das. 31, 34). *Tañ jano* = *taṁ jano* (Dh. 39). *Tañ hi* = *taṁ hi* (Sen. K. 215). *Tadumıná* = *tad iminá* (Cl. Gr. 15). Twice I find *tad* for *taṁ* (acc. masc.) before a vowel: *tad atthaṁ* for *taṁ atthaṁ* (Mah. 130), and *tad upaddavaṁ* for *taṁ upaddavaṁ* (Mah. 91). For the use of तद् in conjunction with यद् see *Yo*.

SOBBHAṀ, A hole; an excavation containing water, pool, pond [श्वभ्र]. Ab. 650; Mah. 150 (here Turnour renders it "marsh"); Att. 210 (*talákasobbhádisu*). Comp. *Kusubbhaṁ*.

SOBBHĀNU (*m.*), The ascending node [स्वर्भानु]. Ab. 61.

SOBHĀ (*f.*), Splendour, radiance, light; beauty [शोभा]. Ab. 54. *Lohapásádasobhatthaṁ*, for the embellishment of the L. (Mah. 202). *Atirekarúpasobho* (adj.), having surpassing beauty of form (Ten J. 112).

SOBHAGGAṀ, Auspiciousness, fortune, prosperity [सौभाग्य]. Mah. 245; Ját. 51; Dh. 338.

SOBHAÑJANO, The tree Hyperanthera Moringa [सौभाञ्जन]. Ab. 554.

SOBHAṆO (*adj.*), Shining, resplendent, beautiful, good [शोभन]. Ab. 693; Dh. 111, 209, 315. At Ev. 42 we have *sobhaṇaṁ kammaṁ* opposed to *pápakaṁ k.*

SOBHATI, To shine, to be radiant or beautiful [शुभ्]. Alw. I. 21; Dh. 96. *Cattáro janá javamáná na sobhanti*, four sorts of people do not look to advantage when running (Dh. 234). With dat. *sobhati me ájívakabhávo*, the state of an Ājívaka appears to me delightful (Pát. xxvi). Aor. *sobhatha*, *sobhi* (Mah. 164, 240). Caus. *sobheti*, to illumine (Mah. 37, 114). P p p *sobhito*.

SOCANAṀ, Mourning, sorrow [शोचन]. Ab. 165; Dh. 138; Das. 4.

SOCATI, To mourn [शुच्]. Das. 5; Dh. 3, 37. Pres. 3rd pl. *socanti*, *socare* (Dh. 40, 56). Perfect *susoca* (Att. 202). Caus. *socápeti*,

SOCEYYAṀ, Purification? [शौचेय]. There are three, *káyas.*, *vacís.*, *manos.*

SOCEYYO, A washerman [शौचेय].

SOCIKO, A tailor [सौचिक]. Ab 507.

SODAKO (*adj.*), Containing water [सोदक]. Mah. 248. *Sitáya cháyáya sodakáya*, in the cool shade accompanied with water, i.e. by a shady stream (Mah. 177).

SODARIYO, A uterine brother [सोदर्य]. Ab. 249; Mah. 23, 128. *Mátus.*, uncle (Mah. 254).

SODARO, A uterine brother [सोदर]. Ab. 249.

SODHAKO, One who cleanses [शोधक]. *Puras.*, a scavenger (Mah. 66). *Vaccas.*, a night-man (Ditto). *Dhammas.*, one who purifies or restores religion (Ras. 15).

SODHANAṀ, Cleansing [शोधन]. Dh. 195; Alw. I. 55.

SODHANĪ (*f.*), A broom [शोधनी]. Ab. 223.

SODHETI, see *Sujjhati*.

SOGANDHIKAṀ, The white lily; one of the high numerals, $10{,}000{,}000^{13}$, or 1 followed by 91 ciphers [सौगन्धिक]. Ab. 475, 629.

SOGATO (*adj.*), Belonging to the Sugata, Buddhist [सौगत]. *Sogatasásanaṁ*, the Buddhist religion

(Payoga Siddhi). *Sogato ágamo,* the Buddhist scriptures (Alw. I. viii).

SOHADO, A friend [सौहृद]. Mah. 260.

SOHAJJAṀ, Friendship [सौहृद्य].

SOHICCAṀ, Satiety [सौहित्य]. Ab. 468.

SOKARO (*adj.*), Swinish [सौकर]. *Sokaraṁ maṁsaṁ,* hog's flesh (Sen. K. 392).

SOKAVĀ (*adj.*), Sorrowful [शोकवत्]. Mah. 116.

SOKHIYAṀ, Happiness [सौख्य].

SOKĪ (*adj.*), Sorrowful [शोकिन्]. Fem. *sokiní* (Dh. 6).

SOKO, Sorrow, grief, mourning [शोक]. Ab. 165; Mah. 2. *Puttasoko,* sorrow for a lost son (Dh. 95, comp. Das. 1).

SOḶASA (*num.*), Sixteen [षोडशन्]. Dh. 76; Sen. K. 404. Instr. and abl. *soḷasahi* (Mah. 255). Gen. and dat. *soḷasannaṁ* (Das. 1). Loc. *soḷasasu. Soḷasa vápiyo,* sixteen tanks (Mah. 237). *Soḷasa goṇe* (acc.), sixteen oxen (F. Ját. 10). A form *sorasa* is also met with.

SOḶASAKAṀ, A collection of sixteen [last + क]. Dh. 292.

SOḶASAKKHATTUṀ, Sixteen times [षोडशन्+कृत्वस्]. Mah. 46. With affix क, *soḷasakkhattuko* (adj.), connected with sixteen times, sixteen-fold (Alw. I. 78). *Soḷasavassuddesiko,* and *soḷavassapadesiko* (adj.), having reached sixteen years of age, come of age (Att. 14; Ten J. 20).

SOḶASAMO (*adj.*), Sixteenth [षोडशन् + म]. Ab. 53; Mah. 10.

SOḶASO (*adj.*), Sixteenth [षोडश]. Ab. 874. Fem. *soḷasí* (Dh. 13).

SOMANASSAṀ, Satisfaction, enjoyment, joy [सौमनस्य]. Alw. I. 75; Dh. 61. There are six Somanassupavicáras; the text is as follows, *cakkhuná rúpaṁ disvá somanassaṭhánīyaṁ rúpaṁ upavicarati,* and so on for *sotaṁ, ghánaṁ, jivhá, phoṭṭhabbaṁ, mano.*

SOMAVAKKO, The tree Acacia Catechu [सोमवल्क]. Ab. 567.

SOMAVALLIKĀ (*f.*), Name of a plant (*bákucí*) [सोमवल्लिका]. Ab. 586.

SOMMO (*adj.*), Beautiful, pleasing [सौम्य]. B. Lot. 614; Att. 191.

SOMO, The moon; Soma juice [सोम]. Ab. 51, 1154.

SONAKO, The tree Calosanthes Indica [सोणक]. Ab. 572.

SOṆḌĀ (*f.*), A tavern; an elephant's trunk [शुण्डा]. Ab. 212, 365; Dh. 106; Ten J. 29.

SOṆḌI (*f.*), and **SOṆḌIKĀ** (*f.*), A natural tank in a rock, a rocky pool. Ab. 609; Ten J. 112; Att. 213, 218, 219.

SOṆḌIKO, A distiller and seller of spirituous liquors [सौण्डिक]. Ab. 511.

SOṆḌO, An elephant's trunk [शुण्ड]. Ab. 365, 938; Mah. 112.

SOṆḌO (*adj.*), Addicted to drink; intoxicated [शौण्ड]. Ab. 730, 938. *Dánasoṇḍo,* a spendthrift.

SOṆĪ (*f.*), The buttock [श्रोणी]. Ab. 272.

SOṆITAṀ, Blood [शोणित]. Ab. 281.

SOṆṆAṀ, and **SVAṆṆAṀ,** Gold [स्वर्ण]. Ab. 487; Mah. 27, 66; Ras 39. *Soṇṇakáro,* a goldsmith. *Svaṇṇamayo,* golden (Dh. 95, 96). *Svaṇṇapátí* (f.), a golden bowl (Dh. 118).

SOṆO, SŪNO, SĀNO, SVĀNO, and **SUVĀNO,** A dog [श्वान]. Ab. 518, 519, 1119; Att. 205; Dh. 351; Sen. K. 529. Fem. *soṇí,* a bitch (Mah. 48).

SOṆO (*adj.*), Red, crimson [शोण]. Ab. 95. Masc. *soṇo,* name of a tree (Ab. 1119).

SOPACĀRAṀ (*adj.*), Accompanied with civility, deferential [सोपचार]. Att. 214.

SOPAKĀRO (*adj.*), Useful, helpful [सोपकार]. Sen. K. 200.

SOPĀNAṀ, Stairs, staircase [सोपान]. Ab. 216; Mah. 132; Dh. 171.

SOPHO, Swelling [शोफ]. Ab. 327.

SOPPAṀ, SOPPANAṀ, and **SUPINAṀ,** Sleep; *supina* also means a dream [स्वप्न]. Ab. 176, 1054. For the form *soppana* when we should expect *sopana,* comp. *aggini, sassirika, pavissilesa. Divásoppaṁ* and *divásoppanaṁ,* sleeping in the day-time (Sig. S.). The form *supina* is both masc. and neut. and is said at Ab. 96 to mean both sleep and dream. I have met with it in the texts only in the sense of dream, and always as a masc. *Supinaṁ paṣsati,* to dream a dream (Ten J. 112; Mah. 255). *Supinaṁ árocápeti,* to tell a dream, relate it (Ját. 50). *Supinena passati,* to see in a dream, to dream of (Ten J. 50; Mah. 17). *Supinabhávaṁ ñatvá,* finding it was only a dream (Ten J. 113). *Mayá pápasupino diṭṭho,* I've had a bad dream (Dh. 172). *Supinantena,* in a dream (Dh. 400; Das. 25; Ját. 56). With affix त्व, *supinattaṁ* (Pát. 4).

SORABBHO, A name of Kuvera [सौरभ्य].

SORACCAṀ, Tenderness, sympathy [abstract from सुरत]. Dh. 104.

SORASA, see *Soḷasa.*

SOSĀNIKO *(adj.)*, Visiting a cemetery (from *susána*). One of the thirteen dhutaṅga precepts is *sosánikaṅgaṁ.* and inculcates living in or near a cemetery, in the constant contemplation of death. B. Int. 309 ; E. Mon. 135.

SOSETI, see *Sussati.*

SOSO, Drying up ; phthisis [शोष]. Ab. 323.

SOSSATI, see *Suṇoti.*

SOTĀ (*m.*), A hearer [श्रोतृ]. Gen. pl. *sotúnaṁ.*

SOTABBO, see *Suṇoti.*

SOTAṀ, The ear or organ of hearing [श्रोतस्]. Ab. 150, 1064. See *Āyatanaṁ, Indriyaṁ.* Instr. *sotena* (Dh. 65). There is probably a masc. form *soto*, for we have a plural *sotá* (Das. 32, comp. next). Man. B. 399, 420. *Sotapatho*, ear-channel, ear (Alw. I. cviii). *Sotaṁ* has probably also the meaning "organ of sense," generally, as I find the expressions *kaṇṇasotaṁ, násikasotaṁ,* "ear organ, nose organ."

SOTAṀ, and **SOTO**, Stream, flood, torrent [स्रोतस्]. Ab. 1064. *Appodake sote*, when the stream was nearly dry (Ras. 90). Metaphorically of the flood of human passion (Dh. 69). *Soto* is treated as a masc., for the pl. is *sotá* (Dh. 60, and comment *ime sotá*).

SOTĀPANNO, One who has entered the stream, one who has attained the first grade of sanctification, a converted man [स्रोतस् + आपन्न]. *Sotápanno bhavati*, to become a S. (Dh. 94). I think there can be little doubt that in this metaphor the state of progressive sanctification from *sotápattimagga* to *arahattaphala* is compared to an advancing stream ; the *sota* must therefore not be confounded with the stream or flood of lust (*chinda sotaṁ parakkamma*, Dh. 69). B. Int. 291-3 ; Dh. 123, 287 ; E. Mon. 280, 281, 289 ; Alw. I. 75, 84. See art. *Nibbánaṁ*, p. 268 (*b*), *Saṁyojanaṁ, Maggo.*

SOTĀPATTI (*f.*), The state of a sotápanna, conversion, sanctification [स्रोतस् + आपत्ति]. See *Maggo. Sotápattiphalaṁ* (Dh. 178). *Sotápattiphalaṭṭhánaṁ* (Dh. 209). There are four *sotápattiyaṅgas* or elements of sotápattiship, *sappurisasaṁsevo, saddhammasavanaṁ, yonisomanasikáro, dhammánudhammapaṭipatti.* There are also four *sotápannassa aṅgáni*, viz. faith (*aveccappasádo*) in Buddha, the Law, and the Clergy, and perfect observance of the Síla precepts (Saṅg. S.).

SOTAVE, see *Suṇoti.*

SOTHO, Swelling [शोथ]. *Sothagháti* (f.), name of a plant (Ab. 596, comp. शोथघ्नी).

SOTO, see *Sotaṁ* (2).

SOTTHĀNAṀ, Blessing, prosperity (a derivative of *sotthi*). Kh. 5, 20.

SOTTHI, and **SUVATTHI** (*f.* and *n.*), Health, welfare, blessing, happiness [स्वस्ति]. Ab. 1164. *Sotthisálá* (f.), a hospital (Mah. 67). *Sotthibhávo*, safety, prosperity (Dh. 405 ; Kh. 20). *Sotthigamanaṁ*, and *sotthigataṁ*, prosperous journey (Mah. 54, 55). *Sotthi pajánaṁ*, happiness to mortals (Cl. Gr. 137). *Sotthi tuyhaṁ hessati*, you will be happy (Mah. 18). *Etena saccena suvatthi hotu*, may this truth bring blessing (Kh. 10). *Sotthiṁ* (adv.), safely, prosperously. *Sotthiṁ ágato*, returned home in safety (Dh. 39). *Sotthiṁ gacchati*, to walk in safety (Kh. 6). Instr. *sotthiná*, with safety, safely.

SOTTHI, = *sá itthi*, that woman (Cl. Gr. 15).

SOTTHIKO, and **SOTTHIYO**, A brahmin [श्रोत्रिय]. Ab. 408 ; Dh. 52, 118 ; Mah. 28 (*-ko*).

SOTUṀ, see *Suṇoti* ; **SOTŪNAṀ**, see *Sotá.*

SOVACASSAṀ, and **SOVACASSATĀ** (*f.*), Meekness [abstract from सुवचस्]. Kh. 5. In Saṅg. S. I find *sovacassakaraṇá dhammá*, conditions tending to humility.

SOVAGGIKO (*adj.*), Connected with the devaloka, tending to heaven [from स्वर्ग].

SOVAṆṆIKO (*adj.*), Belonging to gold [सौवर्णिक]. Sen. K. 391.

SOVAṆṆO (*adj.*), Golden [सौवर्ण]. Mah. 44, 61, 112 ; Ját. 52.

SOVIDALLO, An attendant on the harem [सौविदल्ल]. Ab. 342.

SOVĪRAṀ, Sour gruel [सौवीर]. Ab. 460.

SU, and **SUDAṀ**, and **ASSU**, A particle used generally in asking questions, but sometimes also in narration [स्विद्]. With preceding *kathaṁ : Kathaṁ su tarati oghaṁ kathaṁ su tarati aṇṇavaṁ*, how does he cross the flood ? how does he cross the ocean ? (Sutta Nipáta). With preceding *kiṁ* (Ab. 1139) : *Kiṁ su tassa mahabbhayaṁ*, what is its great fear ? (Alw. I. 106). With preceding *kena : Ken' assu nivuto loko*, by what is the world shrouded ? (Alw. I. 106). *Tay' assu dhammá jahitá bhavanti*, three states are rejected (Kh. 9, see *Assu*). *Api 'ssu maṁ Aggivessána tisso upamáyo paṭibhaṁsu*, Aggivessána, three similes have just occurred to me (Sen. K. 346). *Itthaṁ sudaṁ Bhagavá áyasmantaṁ Ráhulaṁ imáhi gátháhi abhiṇhaṁ ovadi*, thus did Buddha repeatedly admonish the venerable Ráhula with these stanzas (Rahula S.; at Dh. 316 read *itthaṁ sudaṁ* for *itthi sudaṁ; itthaṁ sudaṁ*, "thus," may be compared with *kathaṁ su*, "how?"). *Tatra sudaṁ Bhagavá Nádike viharanto*, at that time Buddha, dwelling at Nádika . . (Par. S. 20, comp. Dh. 105; we have also *tatra pi sudaṁ*, Par. S. 18). Since a consonant in Pali cannot stand at the end of a word, an original final consonant is usually either omitted or a vowel is placed after it. Hence स्विद् becomes *su* or *suda*, and the latter form is generally strengthened to *sudaṁ* by the addition of anuswara (comp. *kuvaṁ, kahaṁ, kudácanaṁ, cirassaṁ, sakkaccaṁ*). I have once met with the form *suda* in a passage quoted by Subh., *appaṭiváṇí sudāhaṁ bhikkhave padhánaṁ padahámi*, where *sudāhaṁ* is *suda ahaṁ*. When I wrote my article ASSU, I inclined to the belief that the native grammarians had wrongly evolved a form *assu* derived from a mistaken view of words like *tayassu, kenassu*. But we have now positive proof of the existence of *assu*, for at Ját. 196 we find in a very old text the word *svāssu*, which can only be resolved into *so assu* (comp. *svāhaṁ* = *so ahaṁ*). The comment says *assúti nipátamattaṁ*. In the same line we have *tad' assu* = *tadá assu* (comp. *tay' assa* = *tayo assu*). *Assu* points to a form asvid, just as *itthi* points to a form istrí, comp. also *asma, amha*, "we are," with smas.

SU-, A particle used only as an inseparable prefix, and implying excellence, or facility, or excess [सु]. *Subhásito* (adj.), well spoken, well preached or uttered (Kh. 5; Dh. 10). *Subhásitáni*, good words (Dh. 215). *Subhávito*, very intent or devoted to, very meditative (Dh. 3, 16, of the mind). *Subhímo*, very dreadful (Ras. 20). *Subodhanaṁ*, thorough or easy understanding (Sen. K. 200). *Sucárurúpo*, very beautiful. *Suciṇṇo*, well done. *Sudesito*, well preached, clearly pointed out (Kh. 8; Dh. 9). *Sudhoto*, well washed, thoroughly clean (Ras. 37). *Sudubbalo*, very weak (Ras. 77). *Sudullabho*, very difficult to obtain or meet with. *Sumahiddhiko*, possessing great magical power (B. Lot. 313). *Sumápito*, well built (Ját. 7) *Sunihito*, safely treasured up (Kh. 14). *Suparimaṇḍito*, beautifully adorned (Alw. I. 79). *Suparimaṇḍalo*, well rounded, complete (Mah 250). *Suphullito*, well blossomed. *Supihito*, well closed, firmly shut (Das. 23). *Surakkhito*, well guarded (Dh. 27). *Susamáhito*, well established, steadfast (Dh. 2). *Susamáraddho*, well undertaken (Dh. 52). *Susaṁvuto*, having the senses well under restraint (Pát. 20). *Susandhikappo*, excellent Sandhikappa (Sen. K. 200). *Susaṅkhato*, well built or prepared. *Susuddho*, very pure, very brilliant (Mah. 1, 179). *Susukhaṁ*, very happily (Dh. 36). *Suviggaho*, of a fine figure, handsome (Mah. 117). *Suvimutto*, thoroughly emancipated (Dh. 2). *Suviníto*, well trained (Alw. I. 112) *Suviññeyyo*, easily understood. In one instance I have met with *su* compounded with an inf., *suboddhuṁ*, to know well (Sen. K. 200).

SUBAHU (*adj*.), Very much, a great many [सुबहु]. *Káressámi viháre subahú*, I shall build a great many monasteries (Mah. 122). *Puññam apuññañ ca subahu*, much merit and demerit (Mah. 238). Mah. 175 (*vatthúni subahúni*), 212.

SUBBACO, and **SUVACO** (*adj*.), Compliant, meek [सुवचस्]. Ab. 730; Att. 134; Kh. 15; Ját. 224.

SUBBATO (*adj*.), Virtuous, pious, devout [सुव्रत]. Dh. 18, 26; Mah. 110.

SUBBATTAṀ, Good practice, piety [सु + वृत्त]. Ab. 1091.

SUBBUṬṬHI (*f*.), Abundance of rain (opposed to *dubbuṭṭhi*) [सु + वृष्टि]. Mah. 91.

SUBHADDO, Name of Gautama Buddha's last convert; name of a renegade monk who tried to stir up schism among the priests immediately after Gautama's death, he is called *buḍḍho* or *buḍḍhapabbajito*, "ordained in his dotage," to distinguish him from the other [सुभद्र]. Mah. 11. The good Subhadda is called *Subhaddaparibbájako* (B. Lot. 335; Dh. 376).

SUBHAGO (*adj*.), Beloved, amiable, agreeable [सुभग]. Ab. 697.

SUBHAKIṆHO, and **-KIṆṆO**, and **-KIṆṆAKO**, Entirely lustrous [शुभ + कृत्स्न]. The *subhakiṇhá devá* (or *-kiṇṇá*, or *-kiṇṇaká*) are the inhabitants of the ninth rúpabrahmaloka (Man. B. 26; B. Lot. 612; Gog. Ev. 18, *kiṇṇaka*). My two MSS. (one Sinhalese and one Burmese) of Saṅg. S. read *-kiṇha* in two places. But my MS. of Mahánidána S. reads *-kiṇṇa*, and Buddhaghosa's comment has the following curious gloss: *subhakiṇṇá* *ti subhena okiṇṇá vikiṇṇá subhena sarírappabhá vaṇṇena ekaghaṇá ti attho : etesaṁ hi na ábhassaránaṁ viya chijjitvá chijjitvá pabhá gacchati pañcakanaye pana parıtamajjhimapaṇítassa catutthajjhánassa vasen' eva soḷasadvattiṁsacatusaṭṭhikappáyuká parittasubha - appamáṇasubhasubhakiṇṇá ca hutvá nibbattanti*, which I render, "Subhakiṇṇa means filled and pervaded with lustre, their bodies radiant with lustre, dense with colour. For the radiance of these angels is not intermittent (or partial) like that of the ábhassarás, but in the course of the five jhánas men are reborn of limited lustre, of unlimited lustre or of pervading lustre, according as they have exercised the fourth jhána in the lower, middle or superior degree." Here *-kiṇṇa* is distinctly taken as the equivalent to the Sanskrit kírṇa (comp. Man. B. 26).

SUBHARO (*adj.*), Easily supported by others, frugal [सुभर]. Kh. 15; Sen. K. 400. Applied to a Buddhist monk it means that he does not ask for alms unnecessarily, is not rapacious, and consequently burdensome to the community.

SUBHĀSUBHO (*adj.*), Good and bad [शुभाशुभ]. B. Lot. 514; Dh. 73.

SUBHIKKHO (*adj.*), Having abundance of food, fertile [सुभिक्ष]. *Raṭṭhaṁ subhikkhaṁ*, a land of plenty (Alw. I. 97; Dh. 417). With affix ता, *subhikkhatá*, abundance, plenty (Alw. I. 73). *Subhikkhaṁ*, plenty (opposed to *dubbhikkhaṁ*, famine). *Subhikkhatthaṁ*, to insure plenty (Mah. 222).

SUBHO (*adj.*), Radiant, lustrous; beautiful; good; auspicious, happy [शुभ]. Ab. 88, 694; Mah. 112. Neut. *subhaṁ*, lustre; goodness; pleasure, desire (Ab. 88). *Subhagati*, good departure, i.e. going to heaven (Mah. 158). *Subhaṁ sayanaṁ*, a splendid couch (Mah. 157). *Subhánupassí* (adj.), contemplating what is pleasant, or objects of desire, opposed to the *asubhabhávaná* (Dh. 2, 63). *Parittasubho* (adj.), of limited splendour (see *Subhakiṇho*). *Subham atthu*, happiness to you! hail! *Subhan t' eva* = *subhaṁ iti eva.*

SŪCAKO (*adj.*), Informing, indicating [सूचक]. Fem. *súciká* (Ab. 401). *Súcako*, an informer, slanderer, sycophant, spy (Ab. 737).

SŪCANAṀ, Indicating, exhibiting [सूचन]. Ab. 101; Alw. I. iv.

SUCARITO (*adj.*), Well done, right, good [सुचरित]. *Dhammo sucarito.* Neut. *sucaritaṁ*, right conduct, virtue, merit (Dh. 41; Ab. 85). The three sucaritas are *káyas.*, *vacís.*, *manos.*, right conduct in deed, word and thought.

SUCCHANNO (*adj.*), Well covered or roofed [सु + छन्न]. Dh. 3.

SŪCETI, To indicate, show; to inform against, betray [सूच्].

SUCI (*adj.*), Bright, clear, pure, clean, white [शुचि]. Ab. 1070; Kh. 5; Mah. 106. *Sucigandho* (adj.), sweet smelling (Dh. 11). *Sucikammo* (adj.), whose actions are pure or meritorious (Dh. 5). *Sucikammaṁ karonto*, acquiring merit (? Dh. 384). Masc. *suci*, purity, clean things (Ját. 22), goodness, merit (Dh. 44, comment says *sucíni káyakammádíni*).

SŪCI (*f.*), A needle [सूचि]. Ab. 439. Pl. *súciyo* (Dh. 237). *Súcikammaṁ*, needlework (Pát. 75, 82). *Súcigharaṁ*, a needle-case (Pát. 16, 19). *Súcimukho*, a mosquito (Ab. 646). *Súcivijjhanaṁ*, an awl (Ab. 528).

SUCIMĀ (*adj.*), Pure [शुचिष्मत्]. Sen. K. 400.

SUCIRAṀ (*adv.*), For a very long time [सुचिरम्].

SUCITTO (*adj.*), Much variegated or ornamented [सुचित्र]. Dh. 28.

SUDAṀ, see *Su* (1).

SŪDANAṀ, Destruction [सूदन]. Sen. K. 524.

SUDANTO (*adj.*), Thoroughly subdued or tamed [सुदान्त]. Dh. 17, 29, 57.

SUDASSANO (*adj.*), Beautiful [सुदर्शन]. Ab. 998. Neut. *sudassanaṁ*, name of Sakka's city (Ab. 998) Masc. *sudassano*, name of one of the Kulácalas (Ab. 26), of a mountain in the north of India (Ab. 607).

SUDASSĪ (*adj.*), Seeing well [सु + दर्शिन्]. The *Sudassí devá* are the inhabitants of the fifteenth Rúpabrahmaloka (Man. B. 26).

SUDASSO (*adj.*), Easily seen, obvious [सुदृश]. Dh. 45. The *Sudassá devá* are the inhabitants of the fourteenth Rúpabrahmaloka (Man. B. 26).

SŪDATI, To distil, flow, exude [सूद्].

SUDATTO, A name of Anáthapiṇḍika [सुदत्त]. Ab. 437.

SUDDHĀJĪVĪ (*adj.*), Living a pure life [शुद्ध + आजीव + इन्]. Dh. 66.

SUDDHANTO, Women's apartments, harem [शुद्धान्त]. Ab. 215.

SUDDHAVAṀSATĀ (*f.*), Purity of lineage [शुद्ध + वंश + ता]. Mah. lxxxviii.

SUDDHĀVĀSO, Pure abode [शुद्ध + आवास]. Dh. 369, line 6. See *Sattaloko*. The inhabitants of the five suddhávásas are called collectively *suddhávásiká*.

SUDDHI (*f.*), Purity, purification; Nirváṇa [शुद्धि]. Ab. 9; Alw. I lxix.

SUDDHO, see *Sujjhati*.

SUDDHODANI (*m.*), Son of Suddhodana, an epithet of Gautama Buddha (patronymic fr. next). Ab. 4.

SUDDHODANO, Name of a king of Kapilavatthu, the father of Gautama Buddha [शुद्धोदन]. Man. B. 137; B. Int. 133.

SUDDO, A Çúdra [शूद्र]. Ab. 503; Mah. 11; Man. B. 66.

SUDHĀ (*f.*), Ambrosia or nectar; whitewash, cement, chunam, stucco [सुधा]. Ab. 25, 1052. *Sudhábhojanaṁ*, ambrosial food (Att. 79). *Sudhákammaṁ*, chunam work, a coating of brilliant and snowy white cement of great durability, much used for the outer adornment of columns, etc., and answering to our stucco (Mah. 259). *Sudhálepo*, whitewashing, "chunaming" (Pát. 70). *Sudhacitá pokkharaṇí*, a tank built up of chunam (Mah. 38).

SUDHAMMĀ (*f.*), Name of Sakka's hall of justice [सुधर्मा]. Ab. 21; Man. B. 51; Dh. 191.

SUDHĀSĪ (*m.*), A deva or angel [सुधा + आशिन्]. Ab. 11.

SUDHĪ (*adj.*), Wise [सुधी]. Ab. 228.

SŪDO, A cook [सूद]. Ab. 464.

SUDUDDASO (*adj.*), Very difficult to see, invisible [सु + दुर्दृश]. Dh. 7. *Sududdasaṁ*, the Invisible, an epithet of Nirváṇa or Void (Ab. 7).

SUDUJJAYO (*adj.*), Very difficult to conquer or win [सुदुर्जय]. *Yuddhaṁ kilesacorehi karissámi sudujjayaṁ*, I will wage a war, difficult to win, with the robber bands of sin (Mah. 159).

SUDUTTARO (*adj.*), Very difficult to cross, or to escape from [सुदुस्तर]. Dh. 16.

SUGAHAṆO (*adj.*), Well held, tight [सु + ग्रहण]. Ját. 223.

SUGAHITO, see *Suggahíto*.

SUGANDHI, SUGANDHO (*adj.*), Fragrant [सुगन्धि, सुगन्ध]. Ab. 146. Both are also nouns meaning fragrance. *Sa-sugandhi-ko* (adj.), redolent of perfumes (Mah. 49).

SUGATI (*f.*), Happy condition, being reborn in heaven; heaven, svarga [सुगति]. B. Lot. 866. The comment on Dh. v. 18 explains it by the Tusita heaven. *Suggati* metri causâ (Dh. 4, 56).

SUGATI (*adj.*), Righteous [सुगति]. Dh. 23 (*pl. sugatino*, comp. *sáramatino*, Dh. 2). Ját. 219.

SUGATO (*adj.*), Who walks well, happy, blest [सुगत]. *Híne paṇíte suvaṇṇadubbaṇṇe sugate duggate*, (men) high and low, fair and ill-favoured, happy and miserable (B. Lot. 866). *Sugato*, the Blest or Auspicious one, is a common epithet of a Buddha (Ab. 2), and of Gautama Buddha (Alw. I. 86; B. Int. 77; Dh. 50). *Kassapo sugato*, Kassapa Buddha (Mah. 1). *Sugatassa sávaká*, disciples of the Blest one (Kh. 7). *Sugatágamo*, Buddhist doctrines or religion (Att. 218, comp. *Sogato*). *Sugatavinayo*, the discipline taught by Buddha. *Devadattassa Sugatálayo*, Devadatta's taking off Buddha, attempting to imitate him (Ten J. 53, further on called *anukiriya*, the Sinhalese Játaka has *sarvajñavilása*, Subh.). See *Vidatthi*.

SUGGAHĪTO, and **SUGAHITO** (*adj.*), Grasped tightly [सुगृहीत]. Ját. 222.

SUGGATI, see *Sugati*.

SUHADAYO (*adj.*), Friendly [सु+हृदय]. Dh. 362.

SUHADO (*adj.*), Friendly, affectionate [सुहृद्]. *Mitto s.*, a cordial friend. *Suhado*, a friend, ally (Ab. 346; Att. 192).

SUHAJJO, A friend [सुहृद् + य]. Dh. 39, 212, 362.

SUHITO (*adj.*), Satiated [सुहित]. Ras. 22. With instr. *bhojanena s.* (Att. 206).

SUHUJU, see *Súju*.

SUHUṬṬHITO (*adj.*), Clearly arisen [सु + उत्थित with euphonic *h*].

SUJĀ (*f.*), A sacrificial ladle [स्रुच्]. Ab. 418, 1112.

SUJĀ (*f.*), Name of the wife of Sakka [सु + ज fem.]. Ab. 1112; Dh. 194.

SUJAMPATI (*m.*), Husband of Sujá, a name of Sakka [last + पति]. Ab. 18; Dh. 185.

SUJANO, A good man [सुजन]. Ras. 35; Mah. 8.

SUJĀTI (*adj.*), Of high family [सुजाति]. Mah. 172.

SUJĀTO (*adj.*), Of good or noble birth, well born; well grown, fine [सुजात]. Ját. 2. *Sujátáni pupphání*, fine or perfectly formed flowers (Dh. 209). Fem. *Sujátá*, the consort of Sakka (Ab. 20). *Sujáto*, name of a Buddha (Man. B. 95).

SUJĪVO (*adj.*), Easy to live [सुजीव]. *Sujívaṁ jívitaṁ*, life is easy, or it is lived easily (Dh 44).

SUJJHATI, To be pure [शुध्]. Inf. *sujjhituṁ*. P.p.p *suddho*, pure, clear, white; innocent, virtuous; genuine, true; simple, mere (Ab. 1069). *Suddhaváluká*, white sand (Mah. 118). Polished, burnished (Mah. 172, of silver). Pure of heart, innocent (Dh. 23, 73). Innocent, not guilty (Pát. 28). *Suddhapíti* (adj.), whose joy was pure (Mah. 172). *Suddhabuddhi* (adj.), of clear intellect (Ját. 1). *Suddhamágadhiká*, the genuine natives of Magadha (Kh. 22). *Mátito s.*, pure in birth by the mother's side (Alw. I. xlv). *Suddhakesá vá muttámissá vá*, the hair worn plain or mixed with pearls (Pát. 69). Caus. *sodheti, sodhápeti*, to cleanse (Dh. 78; Mah. 150). P.pr. of the pass. caus. *sodhiyamáno* (Dh. 117). In a spiritual sense, of regeneration or purification from sin (Dh. 25). *Sodhetvá medinim̐*, having purged the land (of the Tamils). Of sweeping out and cleansing a courtyard or stable (Mah. 83, 205). Of clearing a road or jungle (Dh. 182, 388; Pát. 71). To clear up, explain, to examine, investigate: *Sace me dhítu doso uppajjati sodheyyátha*, if there be any sin in my daughter investigate it (Dh. 241); *Mayham̐ dosádosam̐ sodhápetha*, establish my guilt or innocence (Ditto); *Idam̐ vatthum̐ sodhessámi*, I will clear up this matter, set it right (Dh. 340).

SŪJU, and **SUHUJU** (*adj.*), Very upright, conscientious [सु + ऋजु]. Kh. 15, 30.

SUKANDAKO, An onion [सुकन्दक]. Ab. 595.

SŪKARIKO, A boar-hunter [सूकर + इक]. Ab. 513; Sen. K. 391.

SUKARO (*adj.*), Easy, feasible [सुकर]. Dh. 30; Alw. I. 92.

SŪKARO, A hog, boar [सूकर]. Ab. 617; F. Ját. 3; Ten J. 12.

SUKATĪ (*adj.*), Fortunate [सुकृतिन्]. Ab. 722.

SUKATO, and **-ṬO** (*adj.*), Good, virtuous [सुकृत]. Ab. 937. *Sukaṭadukkaṭáni kammáni*, good and bad actions (Sám. S.). Neut. *sukatam̐* and *sukaṭam̐*, virtue, moral merit (Ab. 85, 937; Dh. 55).

SUKHĀVĀHĪ (*m.*), A well-trained horse, one that carries a person comfortably [सुख + आवाह + इन्]. Ab. 369.

SUKHĀVAHO (*adj.*), Bringing happiness [सुखावह]. Dh. 7.

SUKHAVIHĀRĪ (*adj.*), Having a feeling of ease or serenity [सुख + विहारिन्].

SUKHĀYATI, To be pleased, contented [सुखायते]. With acc. *Tam̐ asukháyamáno*, being displeased with him (Ten J. 42).

SUKHEDHITO (*adj.*), Delicate (= *sukumáro*). Ab. 253. Probably *sukha* of *sukhe edhito*, "nurtured in ease," but Subh. tells me there are various readings *sukhocito* and *sukheṭhito*.

SUKHESĪ (*adj.*), Seeking pleasure or ease [सुखैषिन्]. Dh. 61.

SUKHETI, To make happy [सुखयति].

SUKHĪ (*adj.*), Happy, blest; healthy [सुखिन्]. Dh. 32, 37, 70; Kh. 15. *Sukhí ahú bhikkhu*, the monk got well (Mah. 244).

SUKHITO (*adj.*), Happy, blest; pleased, contented; healthy [सुखित]. Ját. 17; Ras. 34. *Sukhitatto*, easy, happy (सुखित + आत्मन्, Kh. 15). *Sappam̐ akási sukhitam̐*, restored the snake to health (Mah. 243, comp. 249).

SUKHO (*adj.*), Blest, happy; delightful, pleasant; easy [सुख]. Dh. 22, 35, 59. *Attham̐ áharitum̐ sukham̐ hoti*, it is easy to acquire the meaning (Alw. I. cviii). *Sukhasam̐váso* (adj.), pleasant to live with (Dh. 37). *Diṭṭhadhammasukhavihàram anuyutto*, devoted to a life of ease in this world (Dh. 104). *Sukhá vedaná*, pleasurable sensation. Neut. *sukham̐*, happiness; welfare; ease, comfort (Ab 88; Dh. 1, 6). *Sukham̐ dukkham̐*, pleasure and pain, welfare and misfortune (Dh. 15, also *sukhadukkham̐*). *Na sukham̐ labhi*, could get no peace of mind, took no comfort (Mah. 157, comp. Gog. Ev. 29). *Sukham̐ bhavato hotu*, I wish you joy. *Sukhakárí* (adj.), causing happiness (Sen. K. 419). *Sukhappatto*, come to well-being, prosperous, happy (Ten J. 110, prápta). *Sukhanisinno*, seated peacefully, or with a serene mind (Das. 3). Adv. *sukham̐*, happily, easily, comfortably. *Sukham̐ seti*, or *edhati*, or *viharati*, or *vasati*, or *jívati*, to be at ease or happy (Dh. 15, 31, 35, 36, 68, 217; Ten J. 47; similarly *sukham̐ ṭhito*, Cl. Gr. 132). Also adv. *sukhena*, easily, comfortably (Alw. I. xxvi).

SUKHUCCĀRAṆAM̐, Facility of pronunciation, euphony [सुख + उच्चारण]. Bál. 7. With affix ता, *sukhuccáraṇatá* (Kh. 21).

SUKHUMĀLO, and **SUKUMĀRO** (*adj.*), Youthful, tender, delicate, soft, graceful [सुकुमार]. *Sukhumálagattatá*, softness or delicacy of the limbs (B. Lot. 611). *So pana sukhumálo hoti*, now he was a delicately nurtured youth (Dh. 139, 140). *Buddhasukhumálo*, a tender Buddha (deserving of attentive service, Dh. 107, comp. *samaṇas.*, an Arhat, see *Puggalo*). *Káyassa sukhumálakaraṇam̐*, enervating the body (Ját. 10). *Sukumárá* *kumáriká*, a lovely maiden (Mah. lxxxviii). *Sukumáro* (Ab. 253, 716).

SUKHUMO (*adj.*), Small, minute; subtle; accurate; delicate, exquisite [सूक्ष्म]. Ab. 137, 704, 1071. *Sukhumo rajo*, fine dust (Dh. 23; comp. Mah. 169). *Sukhumañáṇaṁ*, subtle or precise knowledge. *Sukhumakambalo*, a blanket of delicate texture (Alw. I. 78). *Sukhumakammaṁ*, delicate work (Dh. 324). The mind is said to be *s.* or immaterial as opposed to the body (Gog. Ev. 43). With affix त्व, *sukhumattaṁ*, fineness, delicacy (Mah. 169).

SUKHŪPAPATTI (*f.*), Blissful birth [सुख+उपपत्ति]. There are three, rebirth among the Brahmakáyika devas, among the Ābhassara devas, among the Subhakiṇha devas (Saṅg. S.).

SUKKAṀ, Semen [शुक्र]. Ab. 274, 897; Pat. 4.

SUKKAṀ, see *Sukko*.

SUKKAVĀRO, Friday [शुक्रवार].

SUKKHATI, see *Sussati*.

SUKKHO (*adj.*), Dry, dried up [शुष्क]. *Sukkhadárúni*, dry, seasoned wood (Dh. 325). *Sukkhakaddamo*, dried mud (Mah. 107). *Sukkhavaláhako*, a cloud that will not rain (Att. 146). For *sukkhavipassako*, see *Samatho* (we have also *sukkhavipassaná*). Mah. 243.

SUKKO (*adj.*), White, bright, pure, good [शुक्ल]. Ab. 95; B. Lot. 563. *Sukkapakkho*, the bright or moon-lit fortnight of a month (Ab. 74; Mah. 170). *Sukko dhammo*, goodness, virtue (Dh. 16, comp. Alw. I: 107). *Sukkaṁso*, bright lot (Dh. 13, *aṁsa*). Masc. *sukko*, the colour white, whiteness (Ab. p. 16, note). Neut. *sukkaṁ*, merit, good works (Ab. 85).

SUKO, and **SUVO**, A parrot [शुक]. I have met with *suka* only at Ab. 640, where, however, the other form is also given. *Suvacchápo*, *suvapotako*, a young parrot (Alw. I. xiii; Ras. 30). Máh. 22. The form *suva* shows the beginnings of a change of which there are numberless examples in Sinhalese, e.g. *suva* = *çuka*, *suva* = *sukha*, *lova* = *loka*, etc.

SUKUMĀRO, see *Sukhumálo*.

SULÁBHO (*adj.*), Easy to obtain or meet with [सुलभ]. Das. 3.

SŪLAṀ, and **SŪLO**, Any sharp pointed instrument, a pike, lance, stake; severe pain, colic, rheumatism [शूल]. Ab. 329 (wrongly *súlá*), 881. *Maṁsasúlaṁ*, a spit (F. Ját. 53). *Ayasúlaṁ*, an iron stake (Dh. 148). *Súle appeti* or *samáropeti*, to impale (Mah. 233, lxxxvii). Dh. 127.

SŪḶĀRO (*adj.*), Magnificent [सु+उदार]. Of a festival (Mah. 165).

SŪLĪ (*m.*), A name of Çiva [शूलिन्]. Ab. 16.

SUMANĀ (*f.*), The great-flowered jessamine [सुमना]. Ab. 576, 792; Dh. 423. At Mah. 211 read *sumanánujjakáni ca* (Subh.). *Sumanapupphaṁ*, jasmine flower (Dh. 86; Ras. 25; Mah. 22).

SUMANAKŪṬO, "Adam's Peak," a mountain in Ceylon, so called because the deva Sumana occupies it. It is first mentioned at Mah. 4, where read *sele Sumanakúṭake Mahásumanadevindo*, "the deva chief Mahásumana (who lived) in the mountain named Sumanakúṭaka." At Mah. 7 it is called *Sumano kúṭo*. Att. 190; Mah. 52, 91 (*-kúṭaka*), 197. It is also called *Samantakúṭo*. Man. B. 211.

SUMĀNASO (*adj.*), Joyful [सु+मानस]. Mah. 7, 105, 168.

SUMANO (*adj.*), Satisfied, happy [सुमनस्]. Ab. 723; Dh. 13; Mah. 194. Pl. *sumaná* (Kh. 6). *Sumano*, one of the 24 Buddhas (Man. B. 95).

SUMANOHARO (*adj.*), Very charming [सुमनोहर]. Mah. 160.

SUMANORATHO (*adj.*), Having pious wishes (?) [सु+मनोरथ]. Mah. 81.

SUMARATI, see *Sarati*.

SUMATI (*adj.*), Wise [सुमति]. Mah. 102.

SUMEDHASO, and **SUMEDHO** (*adj.*), Wise [सुमेधस्]. Sen. K. 399; Mah. 132; Dh. 6, 38. *Sumedho*, name of a Buddha (Man. B. 95).

SUMERU (*m.*), Mount Meru [सुमेरु]. Ab. 26.

SUMO, The moon [सुम]. Sen. K. 523.

SUṀSUMĀRO, A crocodile (*kumbhíla*) [शिशुमार]. Ab. 674; B. Lot. 624. The Sanskrit equivalent is said to mean the Gangetic porpoise, Delphinus Gangeticus. But the epithet "child-killing," though perfectly appropriate to a crocodile, can surely not be applied to any sort of Delphinus. For the *u* comp. *susu*, *susuka* = çiçu, çicuka, and for the inserted *ṁ* comp. *bhiṁsana*, *siriṁsapa*. *Suṁsumáragiraṁ*, name of a town (Ab. 200).

SUMUTTO (*adj.*), Happily released [सु+मुक्त]. With instr. *Sumuttá mayaṁ tena Mahásamaṇena*, we are well rid of this Great Philosopher.

SŪṆĀ (*f.*), A slaughter-house [शूना]. Ab. 521. The *ṇ* is due to the influence of the original श, comp. *sakuṇo*, etc.

SUNAKHO, A dog [शुनक]. Ab. 518, 808. Mah. 166, 227. Fem. *sunakhá* (Mah. 48). The *kh* is a compensation for the change of श to स.

SUṆĀTI, see *Suṇoti*.

SUNDARO (*adj.*), Beautiful; good [सुन्दर]. Ab. 693. Fem. *sundarí*, a beautiful woman (Ab. 230). With affix त्व, *sundarattaṁ*, comeliness (Ab. 827). With affix ता, *sundaratá*, excellence, goodness (Dh. 283).

SUṆHĀ, and SUṆISĀ, and HUSĀ (*f.*) A daughter-in-law [स्नुषा]. Ab. 248; Dh. 239, 244, 245.

SUNISANNAKAṀ, The pot-herb Marsilia Quadrifolia [सुनिषण्णक]. Ab. 596.

SUṄKAṀ, and -KO, Tax, tribute, revenue [शुल्क]. Ab. 356.

SUÑÑĀGĀRAṀ, An empty place where there are no houses or people [शून्यागार]. Dh. 67. *Suññágáre abhirati*, delight in solitude (Pát. 67, comp. Dh. 167).

SUÑÑATO (*adj.*), Empty, void. Fausböll and Weber look upon this word as formed upon शून्यता. *Suññato*, the Void, epithet of Vimokha and Nirváṇa (Dh. 17). *Suññatapaṭisaṁyutto*, connected with Nirváṇa (Alw. N. 23).

SUÑÑO (*adj.*), Empty, void, deprived of [शून्य]. Ab. 698. *Suññakappo*, a kalpa in which there are no Buddhas (Man. B. 8). *Sirosuñño* (adj.), headless (Ab. 406, comp. Mah. 67).

SUṆO, A dog [शुन]. Ab. 518, 1119; Sen. K. 529.

SŪṆO, see *Soṇo*.

SUṆOTI, and SUṆĀTI, To hear [श्रु]. Pres. 1st pers. *suṇámi* (Dh. 369). Imperat. 2nd pers. *suṇohi* (Sám. S.; Att. 134), *suṇáhi* (Dh. 97, 304), plur. *suṇátha* (Mah. 1; Dh. 89). Imperat. 3rd pers. *suṇátu* (Kamm. 3), pl. *suṇantu* (Kh. 6). Aor. *assosi* (Dh. 290; Mah. 168), *suṇi* (Ten J. 114). Fut. *sossati* (Dh. 332; Ras. 16), *suṇissati* (Ras. 21). Inf. *sotuṁ* (Mah. 81; Ten J. 113; Dh. 95). Vedic inf. *sotave* (Sen. K. 485). P.pr. *suṇamáno* (Ten J. 12), *suṇaṁ*, *suṇanto* (Cl. Gr. 24). Gen. *sutvá*, *sutvána* (the usual form), *suṇitvána* (Mah. 27, 41, 143; Das. 33), *suṇiya* (Mah. 144). *Na sutvá*, not minding him (Dh. 109). *Sakkaccaṁ s.*, to listen attentively (Dh. 304). *Tass' ágamaṁ sutvá*, having heard of his arrival (Mah. 155). With *iti*: *Ambaphalan ti sutvá*, hearing it was a mango (F. Ját. 5; comp. Alw. I. 97). With gen. *Tava sutvána*, hearing thee (Dh. 96; Das. 33, comp. *arahato sutvá*, p. 37). Pass. *súyati* (Att. 214), *suyyati* (Pát. 6). P.f.p. *sotabbo*. *Sotabbayuttako*, worth hearing of Alw. I. 80). P.p.p. *suto*. Caus. *sáveti*, to inform, tell, declare (Mah. 39, 61, 138, 205; Das. 4). *Assutaṁ sáveti*, imparts instruction, lit. causes the pupil to hear what he has not heard before (Sig. S.). *Attánaṁ dásaṁ sávetvá*, proclaiming himself a slave (Ras. 18). *Kammavácaṁ s.*, to put a question to the vote (see *Kammavácá*). *Sávetvá attano námaṁ*, shouting out his name, proclaiming who he was (Mah. 154). Irregular caus. *suṇápeti*. *Saddaṁ tayá suṇápit' amhá*, we have been caused by thee to hear the sound . . (Dh. 166).

SŪNU (*m.*), A son, a child [सूनु]. Ab. 241. Gen. *súnuno* (Mah. 260). Metaphorically, *Jinasúno*, a disciple of Buddha (Mah. 240, comp. 239). Fem. *súnú*, a daughter.

SUPAKKO (*adj.*), Thoroughly ripe [सुपक्व]. Mah. 87.

SUPAṆṆO, A Garuḷa [सुपर्ण]. Ab. 633; F. Ját. 50; Mah. 81, 116. *Supaṇṇasálá*, a sort of house (Ját. 7; comp. Ab. 209).

SUPANTHO, A good road [सु + पथ]. Ab. 193.

SUPATI, To sleep [स्वप्]. Sen. K. 484. Inf. *supituṁ* (Alw. I. 14). P.p.p. *sutto*.

SUPINAṀ, see *Soppaṁ*.

SŪPO, Soup, broth, sauce, condiment, the gravy of curry and rice; *kummása* [सूप]. Ab. 1048; Dh. 105, 259, 401. *Súpakáro*, a cook (Ab. 464). *Súparaso*, flavour of a sauce (Dh. 12). F. Ját. 46.

SUPPABUDDHO (*adj.*), Wide awake, vigilant [सुप्रबुद्ध]. Dh. 52. Name of Gautama Buddha's father-in-law (E. Mon. 2).

SUṔPAGABBHO (*adj.*), Very bold [सु + प्रगल्भ]. Ab. 959.

SUPPASANNO (*adj.*), Very joyful, or full of faith [सुप्रसन्न]. Mah. 215.

SUPPATHO, Ab. 193. The *p* is perhaps doubled metri causâ, but comp. *subbaco*.

SUPPATĪKO, Name of one of the elephants at the eight points [सुप्रतीक]. Ab. 30.

SUPPATĪTO (*adj.*), Overjoyed [सुप्रतीत]. Mah. 173.

SUPPATIṬṬHITO (*adj.*), Firmly established; well placed (Mah. 208) [सुप्रतिष्ठित]. *Aṭṭhási s.*, planted himself firmly (Mah. 150). Mah. 100; Ját. 24; Kh. 12.

SUPPAṬIVIDDHO (*adj.*), Thoroughly understood [सुप्रतिविद्ध].

SUPPO, and **SUPPAṀ**, A winnowing basket [शूर्प]. Ab. 455; Mah. 175; Pát. 66.

SURĀ (*f.*), Spirituous liquor [सुरा]. Ab. 533; Dh. 299; Kh. 3, 17. *Surádhutto*, a drunkard (Ját. 49). *Surápánaṁ*, drinking strong drink (Dh. 44; Mah. 152; Ját. 50). At Dh. 299 we have *surápáṇe suraṁ pivantesu*, where we must read either *surápaṇe*, "in the grog-shop," or *surápáne*, "in a tavern" (*surá-ápána*).

SURABHI (*adj.*), Fragrant [सुरभि]. Ab. 146.

SURAMMO (*adj.*), Very delightful [सुरम्य]. Ras. 27.

SURATAṀ, Sexual intercourse [सुरत]. Ab. 1056.

SŪRATO (*adj.*), Compassionate, tender [सूरत]. Ab. 727.

SŪRATTAṀ, Heroism [शूरत्व]. Ab. 885.

SURATTO (*adj.*), Very red [सुरक्त]. Att. 8; Ten J. 46.

SŪRĪ (*adj.*), Wise [सूरिन्]. Mah. 160.

SURIYO, The sun [सूर्य]. Ab. 62; F. Ját. 46. *Suriyuggamanaṁ*, sunrise (Mah. 138). *Suriyáloko*, the sun's light (Pát. 1). *Suriyaggáho*, eclipse of the sun (*gáha*). *Suriyarasmi*, sun's ray (Ten J. 119). With the original *ú* revived metri causâ (Mah. 163).

SURO, A deva, deity [सुर]. Ab. 11. *Surajeṭṭho*, the Hindu Brahma (Ab. 15). *Suranátho*, Sakka or Indra (Ab. 19). *Suranadí* (f.), the celestial river (Ab. 27). *Surapatho*, the sky (Ab. 46). *Suraripu* (m.), an Asura (Ab. 14). *Surasákhí* (m.), the celestial tree (Att. 191).

SŪRO, A hero, valiant man; the sun [शूर]. Ab. 62, 1077. Also an adj. valiant, heroic (Ab. 380; Mah. 160). *Súrabhávo*, heroism (Ab. 966; Das. 42). *Súragajjitaṁ*, heroic utterance, shout of defiance (Dh. 159). *Súro hutvá* at Dh. 161 seems to mean "filled with heroic resolution." *Súravíraṅgarúpo*, or *-rúpí*, having the limbs and form of a mighty hero (B. Lot. 581; Mah. 247, for *súravíro* comp. *Buddhavíro*). *Súrataro* (adj.), more valiant (Cl. Gr. 144).

SURUCIRO (*adj.*), Resplendent [सु + रुचिर]. Mah. 180.

SURUṄGĀ (*f.*), A mine, pit [सुरङ्गा]. Mah. 48.

SURŪPĪ (*adj.*), Handsome [सुरूप + इन्]. Fem. *surúpiní* (Mah. 131).

SURŪPO (*adj.*), Handsome [सुरूप]. With affix ता, *surúpatá*, beauty, comeliness (Kh. 14).

SURUSURU, A word imitative of the sound made when curry and rice is eaten hastily (Gog. says "sucking up food" (Pát. 22).

SUSAMĀ (*f.*), Exquisite beauty [सुषमा]. Ab. 55.

SUSĀNAKO, A caṇḍála employed in a susána [next + क]. Mah. 66 (some of the MSS. read *susánagope*).

SUSĀNAṀ, A cemetery or charnel house, an inclosed ground in which bodies are burned [शवसान or श्मसान, probably the former, for the *u* comp. *áhuneyya* with आहवनीय]. Ab. 405; F. Ját. 9; Mah. 66, 249; Dh. 98. *Āmakasusánaṁ*, a cemetery where the bodies are not burned, but left to rot (Ját. 61).

SUSAVĪ (*f*), The plant Momordica Charantia [सुशवी]. Ab. 596.

SUSENO, The Karamadda tree [सुषेण]. Ab. 578.

SUSĪ (*f.*), A hole in the ground [शुषी]. Ab. 650.

SUSĪLO (*adj.*), Moral, virtuous [सुशील]. Ab. 297.

SUSIPPIKO, A skilful workman [सु + शिल्पिक]. Mah. 213.

SUSIRO (*adj.*), Full of holes, perforated [शुषिर] Ab. 915; Sen. K. 401. *Susirarukkho*, and *rukkhasusiro*, a hollow tree (Sig. S. A; Mah. 59). Neut. *susiraṁ*, a hole (Ab. 649), a wind instrument (Ab. 142).

SUSSANAṀ, Desiccation (from *sussati*). Ab. 157.

SUSSARATĀ (*f.*); Melodiousness of voice [सुस्वर+ता]. Kh. 14.

SUSSATI, To be dried up, waste away [शुष्]. Sen K. 496. P. pr. *sussamáno* (Dh 105). Ger. *sussitvá* (Dh 192). The regular fut. would be *sukkhati* = çokshyati. I have not met with it, but at Dh. 234 we have an interesting double fut. *sukkhissati* exactly like *dakkhissati*, *sakkhissati*, and *hehissati*. And on the same false base we have at Dh. 188 an anomalous caus. *sukkhápeti*. Caus. *soseti* (Mah. 129). P.p.p. *sosito*, dried up (Att. 210). With affix त्व, *sositattaṁ*, fact of being dried up.

SUSSAVANAṀ, Good news [सु + श्रवण]. Ját. 61.

SUSSŪSĀ (*f.*), Desire to hear, obedience, attention, service [शुश्रूषा]. Ab. 428, 930.

SUSSŪSATI, To listen, attend [शुश्रूषते]. Alw. N. 23.

SUSSUTE, To be heard. This appears to be a most anomalous passive from श्रु. In an extract sent me by Yátr. I find *sussute siloko 'yaṁ*, "this report is heard." And under *Suti* will be found a noun *sussana*, "hearing."

SUSSUTO *(adj.)*, Well known [सुश्रुत].

SUSU *(m.)*, A boy, lad [शिशु]. Ab 253. *Daharo samáno susu kálakeso*, being young, a mere lad, with black hair (B. Lot. 863).

SŪSŪ, Sho! sho!, a noise made to frighten away a bird.

SUSUKO, A child or youth; an alligator or crocodile; the Gangetic porpoise (also fem.) [शिशुक]. Ab. 672, 1003.

SUTAVĀ *(adj.)*, Learned in religious literature, mighty in the scriptures [श्रुतवत्]. Das. 6; Alw. N. 72.

SUTI *(f.)*, Oozing [स्रुति]. Ab. 1059.

SUTI *(f.)*, Hearing; the ear; sound; report, rumour; tradition; the Veda; in music, one of the twenty-two quarter tones or intervals [श्रुति]. Ab. 108, 128, 136, 150, 1059. *Hessati Vasabho náma rájá ti sutiyá* (abl.), owing to the report (spread abroad) that a man named V. would become king (Mah. 219). *Sutihíno*, deprived of hearing, deaf (Ab. 322). *Mahávaṁso sutito upágato*, the Great History handed down to us by tradition (Mah. 1). Subh. has sent me the comment on this passage, *sutito ca upágataṁ sussanavasena upagataṁ ágataṁ avinaṭṭhaṁ hutvá ácariyaparamparáya yáv' ajjakálá upagataṁ antará anupacchinnaṁ hutvá ágatan ti attho . . na attano matin ti dípetuṁ sutito ca upágatan ti áha*, "by sutito ca upágataṁ is meant come to us, arrived to us by hearing, come to us unimpaired through the succession of great scholars down to the present day, arrived to us without being broken in its course. The author says handed down by tradition to show that he is not merely expressing his own views."

SŪTI *(f.)*, Birth, childbirth [सूति]. *Sútigharaṁ*, lying-in chamber (Mah. 48; Dh. 340).

SUTO *(p.p.p.)*, A son [सुत]. Ab. 240, 798; Mah. 5, 9, 162.

SUTO *(p.p.p. savati)*, Flowing, dripping [स्रुत]. Ab. 798.

SUTO *(p.p.p. suṇoti)*, Heard; renowned [श्रुत]. Ab. 724, 797; Dh. 139. *Evam me sutaṁ*, thus it has been heard by me, thus I have heard (Kh. 4). *Ye me dvattiṁsáti sutá mahápurisalakkhaṇá*, the marks of an eminent man which have been heard of by me as thirty-two in number (Brahmáyu S., comp. Alw. I. 92). *Bhuvane suto*, renowned throughout the world (Alw. I. vii). *Sutamattena*, by merely hearing them (Att. 229). Neut. *sutaṁ*, (sacred) literature, learning (Ab. 798). *Bahussuto hoti sutadharo sutasannicayo*, has much learning, is one who retains, who accumulates learning (Saṅg. S. comp. Att. 134). *Sabbaṁ sutaṁ*, all learning or knowledge (Att. 229). *Kulaṁ vá sutaṁ vá*, birth or education (Att. 192).

SŪTO, A charioteer (a son of a Khattiya by a brahmin woman); a bard, poet-laureate [सूत]. Ab. 376, 504, 1081.

SUTTAṀ, A string, thread; a portion of the Buddhist scriptures; a rule, aphorism [सूत्र]. Ab. 523, 878; Mah. 48. *Suttaguḷo*, a ball of string. *Suttaveṭhanaṁ*, a shuttle (Ab. 773). *Suttajálaṁ*, a web of thread (Dh. 412, of a spider's web). Certain chapters or divisions of the Buddhist scriptures are called suttas. They may either be in verse as the Ratanasutta, or in prose as the Brahmajálasutta, and they vary in length from a few lines to several thousand. The second great division of the Buddhist scriptures, the Suttapiṭaka or Treasures of Sútras, consists entirely of them, and there are suttas in other portions of the scriptures. A sutta is complete in itself, consisting of a connected narrative, or a collection of verses on one subject. Some of them are didactic, and consist mainly or wholly of a discourse of Buddha in prose or verse, as most of the suttas of Suttanipáta, others are historical, as the Mahá-parinibbána Sutta, which relates the last days of Buddha. B. Int. 35, 51, 72; E. Mon. 168, 172; Alw. I. 61; Mah. 240, 247. Abl. *suttato*, according to the Sútras (Mah. 19). *Suttadharo* (adj.), versed in the Sútras. See *Tipiṭakaṁ*.

SUTTANTIKO *(adj.)*, Versed in the Sutta Piṭaka [next + इक]. Sen. K. 391; Pát. 88.

SUTTANTO, A sutta (in the Tipiṭaka sense) [सूत्र + अन्त]. Alw. I. 61, 106; Alw. N. 23; Sen. K. 200; Mah. 73. *Suttam eva suttanto* (Subh.).

SUTTASO *(adj.)*, Sutta by sutta [सूत्र + शस्]. Sen. K. 414.

SUTTHIRO *(adj.)*, Firm [सुस्थिर]. Att. 215.

SUṬṬHITO *(adj.)*, Well-established, firm [सुस्थित]. Dh. 115.

SUṬṬHU *(adv.)*, Well; exceedingly [सुष्ठु]. Ab.

1137; Dh. 115. *Suṭṭhukato* (adj.), well done (Ab. 937). *Mukhena s. dasitvá*, holding it tightly in his mouth (F. Ját. 18). *S. te kataṁ*, you have done right (F. Ját. 56). *Suṭṭhuṭhapito* (adj.), firmly fixed (Das. 3). Comparative: *suṭṭhutaraṁ anattamano*, more greatly vexed (Sám. A.). With affix ता, *suṭṭhutá*, excellence (Bál. i.).

SUTTI (*f.*), A pearl oyster [शुक्ति]. Ab. 676.

SUTTIKO (*adj.*), Belonging to a thread [सौत्रिक]. Sen. K. 391.

SUTTO (*p.p.p. sibbati*), Sewn, stitched [स्यूत]. *Àsutto*, seamless (Mah. 22).

SUTTO (*p.p.p. supati*), Asleep [सुप्त]. Dh. 9, 51. *Suttappabuddho viya*, like one who has fallen asleep and awaked again, or perhaps like one who has awaked out of sleep (Dh. 95, of one dying and being reborn in heaven). Neut. *suttaṁ*, sleep (Ab. 876).

SUTVĀ, see *Suṇoti.*

SUVACO, see *Subbaco.*

SUVĀNAYO (*adj.*), Probably सु + आनय, "easily led" (Ját. 80).

SUVAṆṆO (*adj.*). Of good colour, bright, brilliant; good-looking, of good mien or complexion, comely [सुवर्ण]. *Suvaṇṇá dubbaṇṇá*, comely and ill-favoured (B. Lot. 866; Gog. Ev. 10). Masc. *suvaṇṇo*, good colour, bloom, beauty; a Garuḷa; a weight = 5 dharaṇas (Ab. 480, 809; Sen. K. 340). Neut. *suvaṇṇaṁ*, gold (Ab. 487). *Suvaṇṇakáro*, a goldsmith (Ab. 506; Dh. 93; Sen. K. 468). *Suvaṇṇamayo* (adj.), made of gold, golden (Mah. 169). *Suvaṇṇavaṇṇo* (adj.), gold-coloured, brilliant (Dh. 313; F. Ját. 5, of a ripe mango; Ten J. 111, of the egg that produced the golden peacock). *Suvaṇṇavaṇṇo*, the gold-coloured, is an epithet of Buddha (comp. *satthuvaṇṇo*). *Suvaṇṇabhúmi*, name of a country; according to Subh. it embraces Birmah, Siam, and Cambodia. With affix ता, *suvaṇṇatá*, beauty of colour or complexion, bloom (Kh. 14).

SUVĀNO, see *Soṇo.*

SUVATTHI, see *Sotthi.*

SUVE, see *Sve.*

SUVĪRO, Name of Sakka's son [सुवीर]. Ab. 23.

SUVO, see *Suko.*

SUVŪPASANTO (*adj.*), Thoroughly calmed [सु + उपशान्त with euphonic *v*].

SUVUṬṬHIKĀ (*f.*), Abundance of rain [सु + वृष्टि + क]. Br. J. S. Comp. *Subbuṭṭhi.*

SŪYATI, see *Suṇoti.*

SVĀGATAṀ, and **SĀGATAṀ**, Welcome, salutation [स्वागत]. With dat. *Svágataṁ te*, hail to thee! (comp. Sen. K. 329).

SVĀHAṀ, see *So* (2), p. 480 (*a*).

SVĀKKHĀTO (*adj.*), Well told or shown or taught [सु + आख्यात]. Dh. 104, 124; Alw. I. 77. I have once met with the form *svákhyáta.*

SVAṆṆAṀ, see *Soṇṇaṁ.*

SVĀNO, see *Soṇo.*

SVAPPO (*adj.*), Very little or few [स्वल्प]. Ab. 1117.

SVASSA, = *so assa* (Cl. Gr. 10).

SVĀTANO (*adj.*), Belonging to to-morrow [श्वस्तन]. Dat. *svátanáya*, for next day (*divasáya* being understood). *Svátanáya nimanteti*, to invite for to-morrow, to ask a person to dine with one the next day (Dh. 231; F. Ját. 52).

SVE, and **SUVE** (*adv.*), To-morrow [श्वस्]. Ab. 1155; Dh. 130; Mah. 153, 170. *Suve suve*, one day and the next, day after day (Dh. 41).

SVEVA, = *so evá* (Dh. 177).

SYĀMRAṬṬHAṀ, Siam (Bál. i).

T.

TABBAṀSIKO (*adj.*), Belonging to that race [तद् + वंश + इक].

TABBAṆṆANĀ (*f.*), The commentary thereon [तद् + वर्णना].

TABBHEDO, A variety thereof [तद् + भेद]. Ab. 625.

TABBIPARĪTO (*adj.*), Contrary to it, the opposite of it [तद् + विपरीत]. Dh. 358.

TABBISESO, A variety thereof [तद् + विशेष]. Ab. 14.

TACASĀRO, A bamboo [त्वच् + सार, the S. equivalent is त्वक्सार]. Ab. 600.

TACCHAKO, A carpenter [तक्षक]. Ab. 505, 506; Dh. 15.

TACCHAṀ, Truth, reality [तथ्य]. Ab. 127, 800. *Atacchaṁ*, falsehood.

TACCHANĪ (*f.*), A hatchet [तक्षणी]. Ab. 393.

TACCHATI, To pare, cut, slice, chop, hew [तक्ष्] Dh. 188. Caus. *taccheti* (Dh. 106, 324). P.p.p. *tacchito* (Ab. 750).

TACO, Skin, bark, rind [this form doubtless proceeds from the S. pl. त्वचस् and from त्वच as the last part of a compound]. Ab. 1109; Kh. 3. At Dh. 111 we have *taco sobhaṇá*, where it is treated as a plural (= त्वचस्). Acc. *tacaṁ* (Mah. 167). Loc. at the end of a compound *tace* (Ab. 453, 1107). Gen. *tacassa* (Ab. 157). At the end of a compound: *valittaco* (adj.), having wrinkled skin (Ab. 255); *kañcanasannibhattaco*, having skin like gold (Brahmáyu S.).

TAD, see *So* (2).

TADĀ (*adv.*), At that time, then [तदा]. Ab. 1161. *Tadáppabhuti*, from that time forward (Mah. 129).

TADAHE, and **TADAHU** (*adv.*), On that day. Both these forms represent, I think, तदहस्. For the form with *e* comp. *sve* = çvas, *pure* = puras, *antepura* = antahpura. For the form with *u* comp. *mithu* = mithas, *sajju* = sadyas, *águ* = ágas. *Tadahe 'va* or *tadahe yeva*, on that very day, on the same day (Alw. I. 98; Mah. 23, 40, 77, 103, 117). *Tadahu játo*, born that day (Dh. 313). *Tadahu pabbajito santo*, being ordained that very day (Subh.). *Tadahu 'posathe*, on that day, it being uposatha day (Sám. S., the comment here says *tadahúti tasmiṁ ahu tasmiṁ divase*). At Mah. 37, 103, *tadahú* metri causâ.

TADĀKĀRO (*adj.*), Of that appearance, similar [तद् + आकार]. Mah. 163.

TADAMINĀ, = *tad iminá* (Cl. Gr. 15). *Tad aminá pi jánáthа*, know this also hereby (Alw. N. 121).

TADANGAṀ, One of the pahánas is called *tadaṅgapahánaṁ*, which Vij. explains as "the removal of false views and disturbing qualities of the mind, by means of the opposite views and qualities derived from vipassanáñáṇa." He quotes from Vis. M. *rattibhága samujjalitena padipena a dhakárassa viya tena tena vipassanáya avayabhútena ñáṇena paṭipakkhavasen' eva tassa pahátabbadhammassa pahánaṁ*, the getting rid of every state that should be got rid of by its opposite, by this and that knowledge belonging to supernatural insight, just as darkness is dispelled by a lamp lighted in the night time. Instances are then given, among which are the rejection of *kathaṅkathíbhavo* by *kaṅkhávitaraṇaṁ*, of *sassatadiṭṭhi* by *vayadassanaṁ*, etc. It is a compound of तद् + अङ्ग, but in what sense aṅga is used I do not clearly see. See Ras. 85. There is also a *vimutti* called *tadaṅgavimutti* (Dh. 151; Ten 9. 48).

TADĀNI (*adv.*), Then [तदानीम्]. Ab. 1161.

TADANARŪPO (*adj.*), Suitable thereto [तद् + अनुरूप]. Dh. 401; Att. 196.

TADAÑÑO (*adj.*), Different from it [तदन्य]. Ab. 486.

TADANTARE (*adv.*), In the mean time [तद् + अन्तर loc.]. Mah. 82.

TADANVAYO (*adj.*), Following it, connected therewith [तद् + अन्वय]. Alw. N. 51.

TADĀTTAṀ, That time [तदात्व]. Ab. 86.

TADATTHAṀ, On that account [तदर्थम्]. Mah. 158. On his account, for him (Mah. 24).

TADAVASARI, see *So* (2), p. 481 (*a*).

TADAVHAYO (*adj.*), Having that name [तद् + आह्वय]. Mah. 151.

TADEVA, *tad' eva* = *tadá eva*, At that very time (Mah. 244). Also *tad eva* = *taṁ eva*.

TĀDI (*adj.*), Like that, such [तादृश्]. *Tádiṁ maggajinaṁ vadante Buddhá*, such a man the Buddhas call maggajina. *Devá pi tassa pihayanti tádino*, even the angels envy him being such a man (Dh. v. 94, comment says *tathárúpassa*, comp. v. 95). A curious secondary meaning has been superinduced upon the plain and ordinary meaning of this word. When a Buddha and his arhat disciples are mentioned together, the latter are often called *tádi*, "like him," i.e. like their Master, sanctified, holy. Thus at Mah. 88 we are told that Kakusandha Buddha was *caṭṭáḷísasahassehi tádíhi parivárito*, accompanied by forty thousand men like himself, where Turnour has "accompanied by forty thousand sanctified disciples." At p. 91 we have the expression *tiṁsabhikkhusahassehi tádíhi parivárito* used of Koṇágamana Buddha, Turnour again using the word "sanctified" (see the parallel passage at Ját. 13). Next we have such expressions as *supupphitaṁ pávacanaṁ arahantehi tádihi* (Ját. 29), where Vij. assures me that the word is used absolutely, in the sense of sanctified or tranquil. He tells me that he finds in a Sinhalese Gaṇṭhipada treatise, tádihi yanu ashṭalokadharmayehi ekákáravú, "the word *tádihi* means being serene in the eight conditions of life." It will be observed that *tádi* having lost its original consonant term. is treated as a masc. in *i* and declined like *muni*. At Dh. v. 95, if we believe the comment, the word is used in both senses, for it explains *tádi* in the first hemistych by *aṭṭhahi lokadhammehi akampiyabhávena tádi*, and *tádino* in the second hemistych by *evarúpassa*. In the next verse D'Alwis says that *upasantassa tádino* means "he who is firm and tranquil"

(Alw. N. 78). Unfortunately he imagines he has explained everything when he says "*tádino* is used here in the sense of the Sanskrit dhairya, firmness." Lastly *tádi* has even come to be applied to Buddha himself, for Vijesinha quotes from Vinayavinicchaya (quite a modern work I presume) the line *Pácitti kathitá suddhá suddhacittena tádiná* . . "by the pure-minded imperturbable Buddha."

TADIDAṀ, see *So* (2), p. 480 (*b*).

TĀDIKKHO (*adj.*), Such [तादृक्ष].

TĀDISAKO (*adj.*), Such [next + क]. Fem. *tádisiká* (Pát. 6).

TĀDISO (*adj.*), Such [तादृश]. Dh. 14, 35, 38. Fem. *tádisí* (Kh. 11).

TADUBHAYĀṀ, Both of them [तद् + उभय]. Das. 43; Pát. 65.

TADŪPIYO (*adj.*), Suitable, corresponding. *Taṇḍuladoṇassa odanaṁ tadúpiyena súpavyañjanena bhuñjati*, eats the boiled rice of a droṇa of paddy, with a corresponding allowance of broth and curry (Dh. 355). I have little doubt that this word is तद्+रूप+य (tadrúpya). At Pát. 81 we are told, *tadúpiyaṁ byañjanan ti tassa odanassa anurúpaṁ macchamaṁsasákaphalakalírádibyañjanaṁ* (Dh. 401 reads *tadanurúpena súpavyañjanena*, probably a copyist's correction).

TAGARAṀ, The shrub Tabernæmontana Coronaria, and a fragrant powder obtained from it [तगर]. Ab. 147; Dh. 10.

TAGGHA (*adv.*), Certainly, verily, truly. Ab. 1140. At the beginning of a sentence: *Taggha tvaṁ mahárája* . . (Sám. S.).

TAHAṀ, and **TAHIṀ** (*adv.*), There (comp. *kahaṁ* and *kuhiṁ*). Ab. 1156. *Vissajjesi tahiṁ*, sent thither (Mah. 166). *Pavisitvá tahiṁ*, having entered there (Mah. 172). *Pesesi te te there tahiṁ tahiṁ*, sent different theras to the different places (Mah. 71, comp. 179, 222). *Tahiṁ* (Mah. 2, 31, 166, 169).

TAJJANĪ (*f.*), The "finger of scorn," i.e. the forefinger [तर्जनी]. Ab. 266.

TAJJANIYAKAMMAṀ, Name of one of the Saṅghakammas (Vij.) [तर्जनीय + कर्मन्].

TAJJARĪ (*f.*), A measure = 36 Aṇus. Ab. 194.

TAJJĀTI (*f.*), Such and such a race [तद् + जाति]. Bál. 36.

TAJJETI (*caus.*), To threaten, revile, blame, scold, frighten [तर्जयति]. Das. 2; Ten J. 56; Mah. 228; Dh. 271. P.p.p. *tajjito* (Dh. 34; Mah. 62; Ten J. 115).

TAKKĀLAṀ, At that time [तत्कालम्]. Ab. 86.

TAKKAṀ, Buttermilk mixed with water [तक्र]. Ab. 501.

TAKKĀRĪ (*f.*), The tree Sesbania Ægyptiaca [तर्कारी]. Ab. 573.

TAKKARO (*adj.*), Doing that [तत्कार]. *Na takkaro hoti*, is not a doer thereof (Dh. 4).

TAKKARO, A thief [तस्कर]. Ab. 522.

TAKKASILĀ (*f.*), The city of Takshaçilá in the Punjab [तक्षशिला]. Ab. 200; B. Int. 362. It was a renowned university town (F. Ját. 9, 32; Ten J. 54).

TAKKATTĀ (*m.*), One who does that [तद् + कर्तृ]. Sen. K. 470.

TAKKIKO (*adj.*), One who reasons, a logician, philosopher [तार्किक]. Man. B. 112.

TAKKITO (*p.p.p.*), Thought, reasoned [तर्कित]. Sen. K. 527. Neut. *takkitaṁ*, thought, reflection, reasoning (Mah. 157).

TAKKO, Thought, reflection, reasoning [तर्क]. Ab. 155, 998. *Takkasatthaṁ*, ars logica (Att. 229).

TAKKO, Date fruit. Ab. 998.

TAKKOLAM, Bdellium, a particular sort of perfume made from the berry of the kakkola plant [कक्कोल]. Ab. 304. The Sinhalese is *takul* (Subh.). For the consonant dissimilation comp. *kipillika*, *tikicchati*, *phāsulikā*.

TĀLAGGAṀ, Top of a palmyra tree [ताल + अग्र]. Ten J. 54.

TAḶĀKO, A pond, pool, lake [तडाक]. Ab. 678.

TALAṀ, Surface, level, plane; lower part, base [तल]. Ab. 1090. *Padumehi sañchannatalo* (adj.), having its surface covered with flowers (Ját. 51, *samuddo*). *Soḷasakarīse tale*, on a piece of ground sixteen karīsas in extent (Mah. 166). *Hatthat.*, the palm of the hand (Ját. 54; Dh. 192). *Pádat.*, the sole of the foot. *Silát.*, surface of a rock, flat rock (Ras. 25). *Dharaṇít.*, *paṭhavít.*, the surface of the earth, the ground (Mah. 68; Att. 8). *Bherít.*, head of a drum (F. Ját. 3). *Bodhit.*, the throne of Buddhaship, the Bodhimaṇḍa (Ten J. 48; Ját. 54). *Khaggat.*, the hilt of a sword. *Gaganat.*, the sky, vault of heaven (Ját. 57; Ten J. 12). *Sineruno heṭṭhimatale*, on the lowest stage of Meru (Dh. 190). *Ākásat.*, upper story, attic (Alw. I. 77). The world of sentient beings is divided into Talas or stages (see *Sattaloko*).

Tala sometimes adds little or nothing to the sense (see Ab. 1090 where it is said to mean *sarúpa*), as in *pabbatatalaṁ*, a mountain (F. Ját. 17; Ten J. 46, but does it mean a mountain plateau ?), and perhaps *gaganatalaṁ*, the sky.

TĀḶANAṀ, Striking [ताडन]. *Hatthat.*, clapping the hands (Ten J. 51).

TĀḶETI, To strike, beat; to strike a musical instrument [तड्]. Ját. 50; Mah. 239. P.p.p. *táḷito* (Dh. 391).

TĀLĪ (*f.*), The tree Corypha Taliera; striking a musical instrument, musical measure [ताली]. Ab. 604; Att. 211.

TĀLISAṀ, and -SA, Forty [चत्वारिंशत्]. Alw. I. 104; Ras. 7. The usual form is *cattáḷisa*. The forms *cuttálisaṁ* and *cottálisaṁ* given at Sen. K. 410 probably mean forty-four.

TALLAÑCHANAṀ, Mark or imprint thereof [तद् + लाञ्छन]. Ab. 819.

TĀLO, The fan-palm, palmyra; a measure, the short span; a musical instrument of metal struck with the hand or a stick, gong, cymbal [ताल]. Ab. 267, 603, 901. *Tálarukkho*, a palmyra tree (Mah. 128). *Tálapaṇṇaṁ*, *tálapattaṁ*, a palm leaf, used for writing on, etc. (Pát. 67, 87; Dh. 235, 396). As a measure of height: *Sattatálappamáṇe ákáse nisíditvá*, sitting in the air at the height of seven palm trees (Dh. 308). *Tálavaṇṭaṁ*, a palm leaf used as a fan, a fan (Ab. 316; Dh. 315, 367). *Kaṁsatálo*, a gong (Att. 135; Dh. 297).

TĀḶO, A key [ताल]. Ab. 222, 901. *Táḷacchiggaḷo*, key-hole (Ab. 222). I am inclined to look upon *chiggala* as छिद्र + ल.

TĀLUJO (*adj.*), Palatal [तालु + ज]. In gram. the palatal letters are च, छ, ज, झ, ञ, and य.

TALUṆO (*adj.*), Tender, delicate [तरुण]. B. Lot. 573, and Brahmáyu S.

TAṀ, see *So* (2).

TAṀ, see *Tvaṁ*.

TAMĀLO, The tree Xanthochymus Pictorius [तमाल]. Ab. 573.

TAMBAKO, Name of a plant [ताम्रक ?]. Ab. 598.

TAMBO (*adj.*), Coppery, red [ताम्र]. Ab. 95, 963. Masc. *Tambo*, a sort of elephant (Ab. 361). Neut. *tambaṁ*, copper (Ab. 486). *Tambacúlo*, a cock (Ab. 640). *Tambabhájanaṁ*, a copper vessel (Dh. 237). *Tambavaṇṇo* (adj.), copper-coloured (Att. 84, of a torrent). *Tambalohaṁ*, copper (Mah. 164, 166; Pát. 80). *Tambapaṇṇí* (f.), A name of Ceylon (Att. 8).

TAMBŪLĪ (*f.*), and -LAM, The betel vine, Piper Betel, and its leaf which is chewed [ताम्बूली, °ल]. Ab. 589; Mah. 219. Probably the fem. form applies to the vine and the neut. to the leaf.

TAMO, and TAMAṀ, Darkness, gloom; in the Sáṅkhya philosophy one of the three Guṇas [तमस्]. Ab. 70, 975; Mah. 3, 5. Loc. *tamasi* (Gog. Ev. 29). Gen. *tamassa*. *Tamo vigato*, darkness was dispelled (Gog. Ev. 10). *Caturaṅgaṁ tamaṁ*, fourfold darkness, darkness that can be felt (Ab. 71, the four conditions are absence of the moon, dense forest, a cloudy sky, and midnight). *Andhaṁ tamaṁ*, thick darkness (Alw. I. 107). *Tamaṭṭhánaṁ*, a dark place (Mah. 250). For *tamotamaparáyano*, see *Puggalo*. *Tamátamaṁ*, from darkness to darkness (in transmigration), from one world of suffering to another (a compound like *bhavábhava*). *Tamanudo*, and *tamonudo* (adj.), dispelling darkness (Mah. 5).

TĀṆAṀ, Defence, shelter, refuge; Nirváṇa [त्राण]. Ab. 6. *Na santi puttá táṇáya*, sons are no protection (Dh. 51). With affix ता, *táṇatá* (Ditto).

TANAYO, A son [तनय]. Ab. 241; Mah. 57.

TANDĪ (*f.*), Drowsiness; sloth [तन्द्री]. Ab. 1054.

TANDITO, Only in *atandito* = अतन्द्रित (Dh. 54, 66; Das. 25).

TAṆḌULĪYO, and -LEYYO, The plant Amaranthus Polygonoides [तण्डुलीय]. Ab. 594, 1132.

TAṆḌULO, Rice husked and winnowed, and ready for boiling [तण्डुल]. Dh. 401; F. Ját. 54; Mah. 22. *Sálitaṇḍulo*, husked sáli paddy, sáli rice (Vij.).

TAṆHĀ, and TASIṆĀ (*f.*), Lust, desire, human passion [तृष्णा]. Ab. 162, 1057; Dh. 59; Man. B. 495; B. Int. 497. *Tasiṇá* (Dh. 61). *Taṇhá* is a technical term of the Buddhist philosophy, and is one of the links of the Paṭiccasamuppáda. The three Taṇhás are *kámataṇhá*, *rúpat.*, *arúpat.*, desire for rebirth in the three forms of existence (see *Bhavo*, *Loko*). Another set of three is *rúpat.*, *arúpat.*, *nirodhat.*, desire for rebirth in the rúpa world, desire for rebirth in the arúpa world, and desire for annihilation (Nirváṇa). A third set of three is *kámat.*, *bhavat.*, *vibhavat.*, thirst for pleasures of sense, thirst for existence, thirst for non-existence (Nirváṇa). The six taṇhás are *rúpat.*, *saddat.*, *gandhat.*, *rasat.*, *phoṭṭhabbat.*, *dhammat.*, the desire for pleasurable sights, sounds, etc., or the lust of the eye, the ear, etc. (comp. *Kámaguṇo*, see Dh. 410). There are also 108 taṇhás, upon which Vij. writes to me as follows: "The six taṇhás may each be perceived in the light of káma, bhava, and vibhava. By contemplating rúpa and enjoying it kámataṇhá is produced, and so with sadda and the others. By looking at them in the light of perpetual existence bhavataṇhá is produced, and by looking at them in the light of materialism vibhavataṇhá is produced. Again the 18 varieties above produced become 36 by the distinction of ajjhattika and báhira, inward and outward sensation, and these 36 become 108 by their division into past, present, and future. And thus the little taṇhá becomes a hydra-headed monster possessed of a hundred and eight modes of inflicting suffering on humanity" (see Dh. 410). The six taṇhás are also called *cha taṇhákáyá* (Saṅg. S.). The four taṇhuppádas or origination of desire in a bhikkhu are desire for dress, food, lodging, and continued existence (*bhavábhava*, Saṅg. S.).

TAṆHAKKHAYO, Extinction of desire, Arhatship or Nirváṇa [तृष्णाक्षय]. Ab. 6; Gog. Ev. 6; Dh. 34, 63, 64.

TAṆHAṄKARO, Name of a Buddha [तृष्णा + कर]. Man. B. 94; Sen. K. 469.

TAÑHI, see *So* (2), p. 481 (*a*).

TAṄKHAṆAṀ, and TAṄKHAṆE (*adv.*), At that moment, instantly, at once [acc. and loc. तत्क्षण]. Ten J. 114; Mah. 16, 157; Ras. 32. *Taṅkhaṇe yeva*, at that very instant (Dh. 434).

ṬAṄKHAṆIKO (*adj.*), Momentary (fr. last). Pát. 4, 70.

ṬAṄKITAMAÑCO, This compound occurs in Suciloma S., and is rendered by Coomaraswamy "stone bed." Comparing it with next, *ṭaṅkita* may perhaps mean chiselled or cut out of the rock.

ṬAṄKO, A stonemason's chisel [टङ्क]. Ab. 393.

TANNĀMAKO (*adj.*), Having that name or the same name [तद् + नामक]. Mah. 67, 205. Fem. *tannámiká* (Mah. 23).

TAÑÑEVA, see *Tvaṁ*.

TANNINNO (*adj.*), In the phrase *tanninno tappoṇo tappabbháro* (Ját. 11), expressive of strong inclination towards a thing. Vij. renders the three compounds "bent towards it, recurring to it, overhanging it like a rock." They would be in Sansk. respectively तंनिम्न, तत्प्रवण, तत्प्राग्भार.

TANOTI, To stretch [तन्]. Alw. K. 20. P.p.p. *tato*, stretched; spread, diffused (Ab. 269, 746).

TANTAṀ, A thread; main point; a literary work, religious treatise [तन्त्र]. Ab. 523, 878, 882; Pát. 82. *Tantaváyo*, a weaver (Ab. 507; Pát. 82). *Anantatantaratanákaro*, ocean of boundless literature (Vuttodaya).

TANTI (*f.*), A string, line, cord; the string of a lute; a sacred text, a passage from a sacred text [तन्ति]. Ab. 882, 996. Pl. *tantiyo* (Dh. 154). *Tanti* is to a great extent a synonym of *páli*, which see. *Tattha dhammo ti tanti attho*, here the Law means the scriptures. *Tantipadaṁ*, scriptural term (Vij.). *Tantikkamaṁ kañci avokkamitvá*, without overstepping any Pali idiom (Vij.). *Tantiyá hitá*, adapted to the sacred texts (Alw. I. vi). *Sammásambuddho pi tepiṭakaṁ Buddhavacanaṁ tantiṁ áropento Mágadhíbhásáy' eva áropesi*, the Supreme Buddha when elevating his sayings contained in the Tripiṭaka into a text, did so in the Mágadhí language (Alw. I. v, comp. vi, note). The Díghanikáya is called *tanti*, a text (Ditto).

TANTU (*m.*), A thread [तन्तु]. Ab. 523, 882.

TANU (*adj.*), Thin, slender, delicate; small, slight [तनु]. Ab. 704, 707, 924. *Tanú vedaná*, slight sufferings (Dh. 356, 402, comp. Ját. 18). Compar. *tanutaro* (Ras. 25). *Tanukaraṇaṁ*, making very small, reducing to a minimum. Fem. *tanu*, the body (Ab. 151; Dh. 360), the body (Ab. 924). *Tanuruhaṁ*, the hair of the body (Ab. 259; Mah. 87).

TANUJO, A son [तनुज]. Ab. 241.

TANUKO (*adj.*), Small, thin [तनुक]. *Tanuk' ettha vipassati*, few here below see clearly (Dh. 32, *tanuko ettha*).

TANUTTAṀ, Smallness, thinness [तनुत्व]. *Tanuttaṁ gate soke*, when his first grief had worn off.

TĀPANAṀ, Tormenting, self mortification [तापन].

TAPANĪYAṀ, Gold [तपनीय]. Ab. 488.

TAPANO, The sun; name of a hell [तपन]. Ab. 63, 657.

TĀPASO, A hermit, ascetic [तापस]. F. Ját. 2. *Tápasataru* (m.), the tree Terminalia Catappa (Ab. 565). Fem. *tápasí* (Mah. 48).

TAPASSĪ (*m.*), A mendicant, pauper; a religious ascetic or hermit [तपस्विन्]. Ab. 433, 937. Fem. *tapassiní* (Cl. Gr. 40).

TAPATI, To burn, blaze; to shine, be brilliant;

to scorch, torment [तप्]. Dh. 55, 68. Pass. *tappati*, to be heated; to be scorched; to suffer, be distressed (Dh. 3, 25). Of one suffering the torments of hell (Dh. 156). *Bálátapaṁ tappamáno*, basking in the rays of the morning sun (Dh. 154, 416). P.p.p. *tatto*, heated, scorched (Dh. 161). *Ayoguḷo t.*, a red hot ball of iron (Dh. 54). *Udakassa tattabhávaṁ ñatvá*, finding that the water boiled (Dh. 106). Caus. *tápeti*, to heat, to scorch; to distress, torment (Das. 7; Dh. 64, 369). P.p.p. *tápito*, heated (Dh. 106, of boiling water). Also caus. *tappeti* (Ten J. 10).

TĀPIÑCHO, TĀPIÑJO, The plant Xanthochymus Pictorius [तापिञ्छ, तापिञ्ज]. Ab. 573 (Subh. says these forms both occur but not *tápiccha*).

TAPO, and **TAPAṀ**, Religious austerity, self-mortification; religious duties, moral practice, piety, virtue, devotion [तपस्]. Ab. 430, 1062; Kh. 6. *Tapo* treated as a neut. *Khanti paramaṁ tapo titikkhá*, patience is the best penance, even longsuffering (Dh. 34), as a masc. *Tapo sukho* (Dh. 35). Instr. *tapasá, tapena.* The bases in composition are *tapa* and *tapo.* *Tapacaraṇaṁ*, and *tapacariyá*, the practice of religious austerities, mortification of the flesh (Dh. 153, 261). *Tapodhano*, an ascetic, a man of great piety (Ab. 433; Alw. I. xiv). *Tapovanaṁ*, a grove in which ascetics perform their devotions (Att. 213; Dh. 411). *Tapokammaṁ*, ascetic practice. Vij. tells me that *amaratapaṁ* at Kh. 26 is explained to mean *amaraṇatthâya gahitá dukkarakiriyá*, austerities undertaken for the purpose of gaining immortality (see *Sílabbataṁ*, the whole sentence is *tassa pahínattá sabbaṁ nissaggiyapaṭṭikádi-amaratapaṁ pahínaṁ hoti*). *Kena tapoguṇena*, by the virtue of what practice? (Ten J. 118).

TAPPABBHĀRO, see *Tanniṇno.*

TAPPACCAYĀ (*adv.*), On account of that, on that account [तद् + प्रत्ययात्]. Dh. 395; Ten J. 19.

TAPPANAṀ, Being satisfied, satiety, gratification [तर्पण]. Ab. 468, 759; Att. 193.

TAPPANAṀ, Torment (fr. *tappati*). Dh. 150.

TAPPARO (*adj.*), Subsequent; diligent, devoted [तत्पर]. Ab. 726, 1163.

TAPPATI, TAPPETI, see *Tapati.*

TAPPETI (*caus.*), To satisfy, refresh [तर्पयति]. Generally of regaling or serving with food (Mah. 25, 82). P.p.p. *tappito* (Mah. 6, 26).

TAPPOṆO, see *Tanninno.*

TAPPURISO, In gram. name of a particular sort of Samása [तत्पुरुष].

TĀRĀ (*f.*), A star, planet; the pupil of the eye [तारा]. Ab. 57, 838; Mah. 163. *Suvaṇṇatárakhacito*, studded with golden stars (of a canopy, Ját. 57).

TARACCHO, A hyena [तरक्ष]. Ab. 611; Ras. 22.

TARAHI (*adv.*), Then [तर्हि].

TĀRAKĀ (*f.*), A star, the pupil of the eye [तारका]. Ab. 57, 1082; Dh. 99; Ját. 18.

TARALAṀ, Rice gruel (Ab. 465, perhaps it should be *taralá* as in Sanskrit).

TARALO (*adj.*), Trembling, unsteady [तरल]. Ab. 713.

TARAṆAṀ, Carrying over [तरण]. Pát. 13.

TARAṄGO, A wave [तरङ्ग]. Ab. 662.

TARAṆĪ (*f.*), A boat [तरणी]. Ab. 666.

TĀRĀPATHO, The sky [तारापथ]. Ab. 46.

TARATI, To cross, traverse, get beyond, escape from [तॄ]. *Samuddam t.*, to cross the ocean (Mah. 110). *Máradheyyaṁ t.*, to escape from the realm of sin (Dh. 277). Aor. 3rd pl. *tariṁsu* (Alw. I. vii). P.p.p. *tiṇṇo*, crossed, escaped from. *Tiṇṇavicikiccho* (adj.), one by whom doubts have been escaped from, freed from doubt (comp. Dh. 35). Also actively, *tiṇṇo*, having crossed, having escaped (Dh. 73). *Oghatiṇṇo* (adj.), saved from the flood of human passion (Dh. 66). Caus. *táreti*, to carry across; to rescue, save from destruction. *Rágakantárádíni tárenti*, enable them to escape from the wilderness of lust, and such like evils (Dh. 348). *Sadevakaṁ tárayanto*, saving men and angels (Dh. 117, comp. Ját. 28, 62). B. Lot. 376.

TARATI, To be hurried or flurried, tremble [त्वर्]. P.pr. *taramáno* (Gog. Ev. 28). P.p.p. *turito.*

TARAVO, see *Taru.*

TARI (*f.*), A boat [तरि]. Ab. 666.

TARO, A raft [तर, तरस्]. Ab. 665.

TĀRO (*adj.*), Shrill, high (of a musical sound) [तार]. Ab. 137, 904.

TARU (*m.*), A tree [तरु]. Ab. 540; Mah. 153. Pl. *taravo, tarú* (Mah. 79). *Tarusaṇḍo*, a grove of trees, park (Ab. 537).

TARUṆO (*adj.*), Young; fresh, new [तरुण]. Ab. 253, 1072. *Taruṇasího*, a young lion (F. Ját. 45). *Taruṇasuriyo*, the newly risen sun (Ras. 24). *Bodhitaruṇo*, a young plant or shoot of the Bo tree (Mah. 119). Fem. *taruṇí*, a young woman (Ab. 231).

TASARO, A shuttle [त्रसर]. Ab. 773.

TASATI, To tremble, to be afraid of [त्रस्]. With gen. (Dh. 24). Caus. *táseti*, to frighten (Mah. 116). P.p.p. *tásito* (Ditto).

TASIṆĀ, see *Taṇhá*.

TASMĀ, see *So* (2), p. 480 (*b*).

TASO (*adj.*), Moving, movable [त्रस]. At Kh. 15 "all beings that have life (*páṇabhútá*)" are divided into *tasá* and *thávará*, which terms cannot of course be used in the same sense as their Sansk. equivalents. I have rendered them "feeble and strong" in accordance with the comment on Dh. v. 405, which says *taṇhávasena tasesu taṇhábhávena thirathávaresu*. This is another instance of the way in which Buddhism has altered the signification of technical terms.

TASSANAṀ, Thirst [तर्षण]. Ab. 467.

TASSAPAPIYYASIKĀ (*f.*), Name of one of the Adhikaraṇasamathas [तस्य + पापीयस् + इका, the fem. term. is due to *kiriyá* being understood]. Vij. quotes the foll. explanation, *pápussannatáya pápiyo puggalo, tassa Uválabhikkhusadisassa pápapuggalassa kattabbato tassapápiyyasiká, aluttasamáso 'yaṁ, tassa pápipuggalassa kattabbá kiriyá tassapápiyyasiká*, an individual is called *pápiyo* from sin being rife within him, the tassapápiyyasiká is so called from its having to be done to a sinful man like that monk Uvála, the word is an Alupta compound, the act which has to be done to this sinful individual is called *tassapápiyyasiká*. Vij. says, "This ecclesiastical censure was originally administered by Buddha's command to a priest named Uvála, who, when charged with a certain offence before a judicial chapter, denied and admitted, admitted and denied, made countercharges and spoke wilful falsehoods. The act is performed for a legal assembly of priests in the usual *ñatticatuttha* form. It is rather in the form of a *kamma* than of a *samatha*. The offences that fall under this censure are habitual quarrelling, excessive stupidity leading to breaches of discipline, improper association with women, non-observance of the principal rules that regulate the life of the priest, non-observance of right conduct, heterodoxy, and speaking evil of Buddha, the Law, and the Priesthood. A priest lying under this censure is disqualified for ordaining, robing pupils, exhorting nuns, etc." Pát. 24.

TĀTA, see *Táto*.

TAṬAṀ, see *Taṭo*.

TAṬATAṬĀYATI, To rattle, rustle [from तटतट]. *Kim esa vátáhatatálavaṇṭaṁ viya taṭataṭáyati*, why that fellow's making a rat-a-tat-tat like a palmyra fan in a gale of wind (of a chattering, noisy fellow, Dh. 367).

TATHĀ (*adv.*), So, thus; also [तथा]. Ab. 1142. *T. akási*, did so (Ten J. 43; Mah. 231; Dh. 153, 156, 291, 329). *Sabbaṁ t. ahu*, all this was so, or took place accordingly (Mah. 153). *Yam ahaṁ karomi tathá ahutvá aññathá 'va hoti*, what I do does not turn out as I wish, but is something different (Dh. 175). *Taṁ t. haṁsehi níyamánaṁ disvá*, seeing him thus carried along by the swans (F. Ját. 17). *Tathá santo* or *tathásanto*, being such as he is described. *Tathá tathá*, in such a way (Kh. 21). *Tathá pi*, notwithstanding. *T. pi asaddahantánaṁ*, when even so or under these circumstances they refused to believe (Dh. 157). *Tathá hi*, and more, yea verily (Att. 40, 83, 198, 206). *Tath' eva*, in that very way, similarly (Dh. 39; Mah. 144). *Tatrápi 'ssa tath' eva ahosi*, here also the same thing happened to him as before, or he was similarly affected (Alw. I. 80). *Katvá sásanakiccáni t. lokahitaṁ bahuṁ*, having performed the duties of religion, and also done much good to mankind (Mah. 125). *Dukkhadukkhatáya muccati t. viparinámadukkhatáya*, is released from the evil of suffering, and also from the evil of change (Alw. I. 108, comp. Dh. 94, 99). *Tathá era* sometimes takes the form *tathariva* (Sen. K. 211; Ab. 1143). See article *Yathá* for *t.* in conjunction with *yathá*.

TATHABHĀVO, Truth (formed on the model of *vitathabhávo*, to which it is opposed, Dh. 340).

TATHĀGATO, A sentient being (*satto*); a Buddha [तथागत = तथा + गत]. Ab. 3 (a Buddha), 93 (a sentient being), 1099 (both). *Hoti tathágato param maraṇá*, the sentient being exists after death (Sám. S.). *Akkhátáro Tathágatá*, the Buddhas are but preachers (Dh. 49, comp. 45). *Sumedho Tathágato*, the Buddha S. (Mah. 1). Gautama Buddha (Mah. 10; Alw. I. vii). It is quite evident that the term *tathágata* was first applied to a sentient being generally, and afterwards transferred to a Buddha. As a name for a Buddha it means the Being par excellence, the Great Being (comp. *dipaduttamo, narasiho*). Gautama Buddha frequently in the Suttas speaks of himself as the Tathágata, and the epithet is analogous to that of Son of Man applied to himself by Jesus Christ. As a name for a sentient being it means "one who goes in like manner," i.e. one who goes the way of all flesh, one who is subject to death, a mortal. The native explanations of the term are purely fanciful (B. Int. 75).

TATHARIVA, see *Tathá*.

TATHĀRŪPO (*adj.*), Of such a description, such; suitable, appropriate, adequate [तथारूप]. Dh. 19. *Aññatra tathárúpá paccayá*, without a sufficient cause (Pát. 15). *Tathárúpo paṇṇákáro*, a suitable present (F. Ját. 16). Fem. *tathárúpí* (Dh. 146).

TATHATO (*adj.*), As it is, rightly, correctly, truly [तथा + तस्, and comp. *tathabhávo*]. *T. jánáti*, to have a correct knowledge of.

TATHATTAṀ, Being so, such a state of things [तथात्व]. *Tathattáya* (dat.) *upakappeti*, to bring to that condition (Mahánidána S.). Abl. *tathattá* (Sen. K. 415).

TATHEVA, see *Tathá*.

TATHŪPAMO, see *Upamá*.

TAṬĪ, see *Taṭo*.

TATIYO (*adj.*), Third [तृतीय]. Mah. 6, 11; F. Ját. 56. *Tatíya* metri causâ (Dh. 55). Fem. *tatiyá*, in gram. the instr. case. Adv. *tatiyaṁ*, for the third time (Kh. 2).

TATO, see *Tanoti*.

TATO (*adv.*), From that place, thence, therefrom; from that time; thereafter, subsequently; further, moreover [ततस्]. *T. gantvá*, having gone thence (Mah. 204, comp. 150). *T. cuto*, having vanished thence, having left that world. *T. tatiye vasse*, in the third year from that time (Mah. 6). *Tato pabhuti, tatoppabhuti*, from that time forward (Mah. 196, 207). *T. adhikaṁ ratanaṁ*, a better jewel than this (Alw. I. 75). *Pápiyo tato*, worse than that (Dh. 8, comp. 57). *T. nikkhami*, came out of it, i.e. of the egg (F. Ját. 49). *Dakkhiṇato tato*, to the southward thereof (Mah. 57). *T. paraṁ, t. anantaraṁ*, afterwards. Representing a plural nom. *Paṇḍite ṭhapetvá tato aññe*, omitting the wise all different from them, all others than they (Dh. 110). *T. dhi*, woe also (Dh. 70). After that, next, subsequently (Dh. 66; Mah. 1). *Tato tato*, from this place and that, from various quarters (Mah. 16; Alw. I. 92). *Ito tato ca vicaranti* (f.), wandering this way and that, to and fro (Att. 218).

TAṬO, and TAṬĪ (*f.*), and TAṬAṀ, A shore or bank [तट, तटी]. Ab. 664; Cl. Gr. 52. Masc. *taṭo*, a precipice (Ab. 608).

TĀTO, see *Táyati*.

TĀTO (*adj.*), Respected, dear [तात] *Táto*, a father (Ab. 243). The voc. *táta* is a term of endearment or a friendly mode of familiar address, "my dear, my good sir." The pl. *tátá* is used when more than one person is addressed. By a son to his father: *Táta na cirass' eva me rájá diṭṭho*, my dear father, I have only just seen the king (F. Ját. 9, comp. Ten J. 54). By a father to his son (F. Ját. 9; Dh. 128, 303). By an elder to a younger brother (Dh. 79). By a king to his elephant: *Rajjaṁ te táta Kaṇḍula dammi*, I bestow the sovereignty upon you, my good K. (Mah. 152). By Buddha to Nága kings (Mah. 6). By an ácariya to his disciples (Dh. 132). By King Asoka (before his conversion) to a sámaṇera (Mah. 25). By a young lady of fashion to brahmins (Dh. 234). To a chance passer by (Dh. 113).

TATRA, and TATTHA (*adv.*), There; thither; in that case, now, here; in that, therein [तत्र]. Ab. 1156; Dh. 11; Mah. 201. *Tatra kiṁ sakká amhehi kátuṁ*, now, or under these circumstances, what can we do (Ten J. 39). *Tatr' idaṁ opammaṁ*, here we may adduce the following simile (Das. 44). *Tatrâyaṁ anupubbikathá*, here the following is the story from beginning to end (Dh. 116, 153, 211). *Tatrâvalambanaṁ*, the support thereof (Ab. 525). *Tatrâyam ádi bhavati*, now this is the first thing (Dh. 67). *Tatra sudaṁ*, at that place, there (Pát. xxvii; Dh. 105). With foll. *api*, *tatrâpi*, in that place also (Ten J. 1). *Tatr' ágato*, gone thither (Mah. 235). *Tatra veyyákaraṇaṁ*, here the answer is, viz. the answer to this is (B. Lot. 515). *Tatraṭṭho* (adj.), remaining there (तत्रस्थ, Mah. 4). *Tattha vasati*, dwells there. *Tattha gantvá*, having gone thither (Ten J. 113, comp. 20). *Tattha paviṭṭho*, having entered there (Dh. 103). *Tattha tattha*, here and there, in various places (B. Lot. 310; Dh. 300; Mah. 180; F. Ját. 9, see *Yattha*). In this matter, i.e. in giving to others (Dh. 44, 374). *Tattha pure ti atítakkhandhesu*, in this passage *pure* means in past existences (Dh. 433, comp. 386, 430, etc.). *Tattha* is sometimes treated almost as if it were the loc. sing. or pl. of तद्, and equivalent to *tasmiṁ* or *tesu: Na tattha sinehaṁ karoti,* puts not his affection therein (Ját. 21, where we might expect *tasmiṁ*); *Lekhaṁ tattha avácayi,* read the writing upon it (Mah. 162): at Mah. 201 we might almost take *tattha cetiye* as equivalent to *tasmiṁ cetiye:* at Kamm. 8, *Tattha te yávajívaṁ ussáho karaṇíyo,* in this you must persevere all your life. *Tattha aviññáṇakaṁ suvaṇṇarajatádi,* of these two the Inanimate is gold, silver, etc. (Alw. I. 75). *Tattha katamá avijjá,* of these, or in this passage, what is Ignorance (Gog. Ev. 67). *Saccáni abhisambujjhi tattha ca sabbaññutaṁ patto,* learnt the four truths, and in them, or thereby, obtained omniscience (B. Lot. 337). *Tatth' odantá sará aṭṭha,* of these the eight ending with *o* are vowels (Sen. K. 201). With foll. *eva: Tatth' eva mato,* died on the spot (F. Ját. 4); *Tatth' eva netvá,* having brought her to that very place (Dh. 155). Mah. 87; Dh. 98. With foll. *api, tatthópi,* there also (Mah. 86).

TATTAKO (*adj.*), Burning [तप्त + क].

TATTAKO (*adj.*), As many, as great (comp *ettako, kittako*). *Tattakáni pupphání okiri,* scattered the same quantity of flowers (Mah. 86, 196). *Caṇḍálá tattaká,* the same number of caṇḍálas (Mah. 66). *Uccato tattako yeva,* and in height of the very same dimensions (Mah. 163). *Yojanánaṁ sataṁ díghaṁ tattakaṁ puthulaṁ tathá,* a hundred yojanas long and as many broad. *Tattakaṁ kálaṁ khepetvá,* having waited all that time (Dh. 129). *Tattakaṁ dhanaṁ datvá,* paying such an immense sum for it (Dh. 249). See *Yattakaṁ.*

TATTHA, see *Tatra.*

TATTO, see *Tapati.*

TATVAṀ, Essence, reality [तत्त्व]. Ab. 1175. *Tatvato,* accurately (Das. I).

TAVA, TAVAṀ, see *Tvaṁ.*

TĀVA (*adv.*), At once, now, just; really, indeed; yet, still [ताव]. *Tiṭṭhatha t.,* stop a minute (Dh. 86). *Ahaṁ t. sabbakilesabandhanehi mutto nivesane pana,* I indeed am released from all the bonds of human passion . . but at my house . . (Ten J. 120, comp. Dh. 95). *Dárúni t. áharápetha,* do you be so good as to have me supplied with wood Dh. 324). *Migárasetthi t. . . gantvá,* M. accordingly having set out (Dh. 235). *Katipáhaṁ dánaṁ t. demi,* let me give alms for a few days longer (Dh. 369). *Naháyissámi t.,* I'll just have a bathe (Dh. 224). *Imaṁ tvaṁ dasamaṁ t. daḷhaṁ katvá samádiya,* do you only strenuously take upon you this tenth páramitá (Ját. 24). With preceding *na: Na táva niṭṭháti,* it is not finished yet (Dh. 323. comp. Mah. 54, 98). *Yakkhiní t. jánáti mama játiṁ,* why this yakkhiní actually knows my rank (Mah. 48). *T.* often adds very little to the sense, merely emphasizing the sentence (Dh. 99; Alw. I. 77; F. Ját. 6, 49). With foll. *eva,* the final consonant being revived for euphony, *távad eva,* immediately, thereupon, straightway, now, at once (Alw. I. 77: Ját. 55, F. Ját. 46; Dh. 134; Ten J. 114, 120; Kamm. 8). *Távade,* a shortened form of *távad eva,* frequently occurs. It is a curious instance of "forming back," for as *távadeva* looks as though it might be resolvable into *távade + eva* (*tavade 'va*), the omission of *va* gives *távade. Rañño ácikkhi távade,* instantly reported it to the king (Mah. 134, comp. 230; Ját. 18; Cl. Gr. 75). See *Yáva.*

TĀVATĀ (*adv.*), So far, to that extent, on that account [तावता]. Dh. 47. Comp. *Yávatá.*

TĀVATAKO (*adj.*), So many; so much, so great, so long [तावत् + त्क]. *Távataká puttanattá,* so many sons and grandsons (Dh. 246). Dh. 328. See *Yávatako.*

TĀVATIHAṀ, see *Yávatihaṁ.*

TĀVATIṀSO (*adj.*), Belonging to thirty-three. The *Távatiṁsá devá* are the inhabitants of the lowest devaloka but one, situated on the summit of Mount Meru. They are so called because they form the suite of thirty-three superior angels of whom the archangel Sakka (Indra) is the first (B. Int. 604; Man. B. 3, 11, 25; Dh. 227, 360). The T. heaven is called *Távatiṁsabhavanaṁ* (Dh. 94, 107), or *Távatiṁsadevaloko* (Dh. 192). It is also sometimes called simply *Távatiṁsaṁ.* the word *bhavanaṁ* being understood (*Távatiṁsaṁ gacchantá,* Mah. 162, *Távatiṁsamhi nibbattá,* Mah. 178, comp. 181). *Távatiṁsadevanagaraṁ,* the city of the T. angels (Dh. 190). *Távatiṁsá sabhá,* the Távatiṁsa hall of assembly (Mah. 162). *Távatiṁsa* is a curious taddhita derivative of trayastriṁça, for the change of *y* to *v* comp. *ávudha* = आयुध, and many others. I have not yet met with a list of the names of the thirty-three angels.

TAYĀ, see *Tvaṁ.*

TĀYA, TĀYAṀ, see *So* (2).

TĀYATI, To protect, preserve, save [त्रा]. F. Ját. 11; Das. 35 (*táyate*). P.p.p. *táto* (Ab. 754).

TAYĪ (*f.*), The three Vedas [त्रयी]. Ab. 108.

TAYO (*masc. num.*), [त्रि]. Nom. and acc. *tayo* (*ete tayo kammapathe visodhaye*, Dh. 50). Instr. and abl. (m. and neut.), *tíhi* (Dh. 70). Dat. and gen. (m. and neut.), *tiṇṇaṁ* (Dh. 29), *tiṇṇannaṁ* (Att. 196). Loc. *tísu*. The neut. nom. and acc. is *tíṇi* (Ját. 2). The fem. is *tisso*, instr. and abl. *tíhi*, dat. and gen. *tissannaṁ* (Dh. 311), loc. *tísu*. *Lahumattá tayo* (*sará*), three light-measured vowels (Alw. I. xvii). *Tayo saháyá*, three friends (F. Ját. 52). Frequently at the end of a compound. the whole forming a neut. noun. *Piṭakattayaṁ*, three baskets. *Kaṇḍattayaṁ*, three sections (Alw. I. ix). *Ratanattayaṁ*, three gems. *Cetiyattayaṁ*, three shrines (Mah. 259). *Yojanattayaṁ*, three yojanas (Mah. 125). *Saṅgítitayaṁ*, three rehearsals (Mah. 251). The base in composition at the beginning of a vowel is *ti-*, as *tipiṭakaṁ*, three baskets, *tiyojanaṁ*, three yojanas (see numerous examples sep.).

TAYODASA (*num.*), Thirteen [त्रयोदशन्]. Mah. 234. See *Telasa*.

TE, "these," see *So* (2); **TE**, "thee," see *Tvaṁ*.

TEBHĀTIKO (*adj.*), Consisting of three brothers [त्रि + भ्रातृ + क]. Dh. 119, 130.

TEBHŪMAKO (*adj.*), Belonging to the three stages of being (*kámávacarabhúmi*, étc., see *Bhúmi*) [त्रिभूम + क]. *Tebhúmakavaṭṭaṁ*, existence in the three stages of being (Dh. 197, 200, 277, 382). *Tebhúmakadhammá*, the conditions belonging to the three forms of existence (Dh. 415).

TECĪVARIKO (*adj.*), Wearing three robes [त्रैचीवरिक]. *Tecívarikaṅgaṁ*, is one of the Dhutaṅga precepts, and enjoins the possession of no more than three robes at a time (E. Mon. 120; B. Int. 306).

TEDHĀ (*adv.*), In three ways [त्रेधा].

TEJANAṀ, An arrow, shaft [तेजन]. Ab. 389; Dh. 7, 15. *Tejano*, the reed Saccharum Sara (Ab. 601).

TEJASSĪ (*adj.*), Bright, glorious [तेजस्विन्]. Alw. I. x; Sen. K. 399.

TEJETI (*caus.*), To sharpen [तेजयति]. P.p.p. *tejito* (Ab. 744).

TEJO, and **TEJAṀ**, Flame, heat, fire; light, brilliancy, splendour; majesty, dignity, prestige, glory, fame; influence, efficacy, power [तेजस्]. Ab. 34, 351, 1094. *Tejodhátu*, the element of fire (see *Dhátu*, Man. B. 399). *Tejodhátuvasena*, by the power of fire kammaṭṭhána, see *Kasiṇo* (Mah. 38). *Tejodhátuṁ samápajjitvá*, having entered upon jhána attained by tejokasiṇa (Dh. 309). *Suriyatejo*, heat of the sun (Dh. 161). *Bhítá tejena tassa*, terrified at his majestic appearance (Mah. 63). *Dhammatejena*, *sílatejena*, by the power or efficacy of virtue, of morality (Mah. 230; F. Ját. 54; Ját. 25; Dh. 425). *Puññatejamahiddhiko*, all-powerful by the influence of his merit (Mah. 21). Instr. also *tejasá* (Dh. 69).

TEKĀLIKO (*adj.*), Relating to the three times, past, present and future [त्रैकालिक]. Sen. K. 480.

TEKICCHO (*adj.*), Curable (from *tikicchá*). *Atekiccho*, incurable (Aṭṭ. 230; Dh. 93).

TELAKAṀ, A little oil [तैलक].

TELAṀ, Oil made from Tila seeds [तैल]. *Telayantaṁ*, an oil mill (Ját. 25). *Telapaṇṇikaṁ*, a kind of sandal wood (Ab. 301). *Telacammaṁ*, an oiled skin, oil cloth (Mah. 152). See *Pakko*.

TELASA, and **TERASA** (*num.*), Thirteen [त्रयोदशन्]. Alw. I. xcvi. *Terasa samá*, thirteen years (Mah. 231). Dh. 76. *Terasamo* (adj.), thirteenth (Mah. 76). With affix क, *terasakaṁ*, a collection of thirteen, a name given to the thirteen Saṅghádisesas.

TELIKO, An oil manufacturer [तैलिक]. Sen. K. 391. Also as an adj. "mixed with oil, oily" (Sen. K. 390).

TEMANAṀ, Wetting. [तेमन]. Dh. 385.

TEMĀSAṀ, Three months, a quarter [त्रिमास + क]. Dh. 81, 128.

TEMETI (*caus.*), To wet, moisten [caus. तिम्]. *Dussáni telacáṭísu temetvá*, having soaked cloths in jars of oils (Dh. 175). Aor. *atemayi* (Mah. 129). At Dh. 233 we have, *vatthábharaṇáni temimsu*, "her clothes and ornaments got wet," where *temimsu* is the aor. from the simple verb, and not from the caus. Comp. *tinto*.

TENA, see *So* (2), p. 479 (*b*), 480 (*b*).

TEPIṬAKO (*adj.*), Belonging to the Tipiṭaka [त्रिपिटक + क]. *Tepiṭaká therá*, priests versed in the whole Tipiṭaka (Mah. 27, 164, comp. Dh. 383, Pát. xvi). *Tepiṭakaṁ Buddhavacanaṁ*, the word of Buddha as contained in the Tipiṭaka (Alw. I. v; Dh. 80, 134).

TERASA, see *Telasa*.

TETTIṀSA, and **TETTIṀSATI** (*fem. num.*), Thirty-three [त्रयस्त्रिंशत and शति]. *Tettiṁsa janá*, thirty people (Dh. 187, comp. Mah 182). *Tettiṁsatimo* (adj.), thirty-third (Mah. 208).

TEVIJJO (*adj.*), Possessed of the three Vijjás [त्रैविद्य]. Dh. 142; Mah. 79. Also *terijjako*.

TEVĪSA, and **TEVĪSATI** (*fem. num.*), Twenty-three [त्रयोविंशति]. Dh. 76, 117.

THABAKO, A cluster of blossoms, bunch of flowers [स्तवक]. Ab. 545.

THADDHO (*p.p.p.*), Firm, hard, solid, dense: obstinate, stolid, stubborn [स्तब्ध]. *Thaddhahadayo*, hard-hearted, stubborn, insensible (Dh. 329). Applied to jungle, dense, rough (Ab. 183, at Ját. 7 opposed to *mudu*). *Thaddho hoti atimáni*, is stubborn and proud. *Thaddhamacchari*, and *-riyo*, obstinately stingy, a miser (Ab. 739).

THAKANAṀ, Covering, a lid [स्थगन]. Mah 44.

THAKETI (*caus.*), To cover, conceal, stop up [स्थगयति]. *Dváraṁ th.*, to close a door (Mah. 152). *Chiddaṁ málágulena thakesi*, covered over the opening with a bouquet (Dh. 172). *Guhaṁ thaketi pásáṇena*, stops up the entrance of the cave with a stone (Mah. 44). Att. 141, 211.

THALAJO (*adj.*), Land-born [स्थलज]. Of plants (Ját. 18), of land-animals (Ten J. 113).

THĀLAKAṀ, = *thálaṁ*. Dh. 247, 389; Pát. 23.

THALAṀ, and **THALĪ** (*f*), Land, dry ground, terra firma [स्थल, स्थली]. Ab. 183; Mah. 68, 152, 168; Dh. 7; Att. 8. High ground, opposed to *ninna* (Dh. 18). *Thalena ágacchati*, to come by land (Mah. 79).

THĀLAṀ, A metal bowl or bason; a plate, dish [स्थाल]. Dh. 297.

THALAṬṬHO (*adj*), Standing on dry ground [स्थलस्थ]. Mah. 6, 88.

THALĪ, see *Thalaṁ*.

THĀLĪ (*f.*), A cooking-pot, boiler, kettle [स्थाली]. Ab. 456; Dh. 144.

THĀMAVĀ (*adj.*), Resolute [स्थामन्+वत्].

THAMBHAKARI (*m.*), Rice [स्तम्बकरि]. Ab. 452.

THAMBHO, A clump of grass, a bush, thicket; a post, pillar, column; the post to which an elephant is tied; stupor, insensibility [स्तम्ब, स्तम्भ]. Ab. 220, 364, 454, 550, 1048; Ten J 36; Dh. 175. *Silatthambo*, a stone column (Mah. 79). *Bíraṇatthambhako* (adj.), having clumps of biraṇa grass (F. Ját. 9, the affix क belongs to the whole compound). The Pali form is strong evidence that the two Sanskrit words are etymologically identical.

THĀMO, Strength. Ab. 398 (*-mo*); Sen. K. 517 (*-mo*). *Purisathámo*, manly vigour (B. Lot 455). *Thámo ca balañ ca* (Sám. S. A.). *Yassa so vihatatthámo kathaṁ dhammaṁ carissasi*, how wilt thou do good works when thy strength is departed, lit. to whom there is destroyed strength (Dh. 80). Dh. 246, 352. I have always found *thámo* in the nom., and I think it clearly points to a lost form स्थामस् (neut.), for at Sen. K. 214 we have an instr. *thámasá* (there is also a gen. *thámaso*). At Sen. K. 273 we have the dat. *thámuno* and instr. *thámuná*, which point to स्थामन्.

ṬHĀNAṀ, Standing, stopping, halting; place, spot, situation; station, state, condition; place, post, office, appointment; rank, dignity; point, matter, subject, topic, proposition, thesis, thing; basis, source, origin, cause, reason [स्थान]. Ab. 91, 846. *Ṭhánanisajjabahulattá*, from much standing and sitting (Br. J. S. A.). *Pucchi taṁ ṭhánakáraṇaṁ*, asked the cause of their stopping (Mah. 198, they had suddenly stopped singing). *Udakaṭṭhánaṁ*, a place where there was water (Das. 4). *Diváṭṭhánaṁ*, place to spend the day in (Dh. 81). *Vasanaṭṭhánaṁ*, dwelling place (Dh. 82; F. Ját. 17). *Sayanaṭṭhánaṁ*, sleeping place (Dh. 82). *Imissá kucchi hessati puttass' uppattiṭṭhánaṁ*, "her womb is destined to be the seat of the conception of a son" (Mah. lxxxix). *Rathassa okkamanaṭṭhánaṁ n'atthi*, there was no room for the chariot to pass (Ten J. 3). *Dehapatitaṭṭháne*, on the spot where his body fell (Mah. 155). *Taṁ ṭhánaṁ gantvá*, proceeding to the spot (F. Ját. 17). *Tesu tesu ṭhánesu*, in various places (Ját. 2). *Attano devaṭṭhánaṁ eva gato*, went back to his celestial home (F. Ját. 27, 58, comp. Dh. 121 *sakaṭṭhánam eva ágantvá*, returning home, also Ten J. 120). *Jayaṭṭhánaṁ*, field of victory (Mah. 156). *Nidhi ṭháná cavati*, the treasure vanishes from its resting place (Kh. 13). *Puráṇagámaṭṭhánaṁ*, the site of an old village (F. Ját. 3). *Thúpaṭṭhánaṁ*, the (future) site of the dagaba (Mah. 159, comp. 165). *Maháthúpaṭhitaṭṭhánaṁ*, the standing place of the Maháthúpa, viz. its future site (Mah. 88). *Thúpaṭṭhánam akhánayi*, dug a site for the dagaba (Mah. 169). Of a place or passage in a book (Mah. 1). *Rañño pátarásaṭṭhánaṁ*, the place or room where the king was break-fasting (Ten J. 32). *Kiṁ tumhákaṁ mama gamanaṭṭhánena*, what business of yours is it where I'm going, lit. what have you to do with the place of my going? (Dh. 339). Loc. *ṭháne*, in certain instances, in the right place (Sen. K. 213). *Uccesu ṭhánesu ṭhapetvá*, placing them in high offices or appointments. *Aggamahesiṭṭhánaṁ*, dignity of queen consort (Dh. 160). *Senápatiṭṭhánaṁ*, office of commander-in-chief (Mah. 69; Alw. I. 78). *Sayaṁ dovárikaṭṭháne thatvána*, "taking on himself the office of sentinel" (Mah. 117). *Dhítiṭṭháne ṭhapetvána*, "adopting her as his daughter," lit. putting her in the post of his daughter (Mah. 222). *Tumhe amhákaṁ pituṭṭháne ṭhitá*, you stand to us in the place of a father (Das. 3). Dh. 219; Mah. 3, 118, 123. *Sotápattimaggaṭṭhánaṁ*, the condition of being in the first Path (Dh. 209). *Vissásikaṭṭhánaṁ gacchati*, to come to a state of intimacy (Dh. 216): *Ganṭhiṭṭhánáni*, knotty points (in the Vedas, Mah. 29). *Kaṅkháṭhánáni*, doubtful points (Trenckner). *Pañca abhabbaṭṭhánáni*, five points upon which there is non-liability. *Appamattesu pi ṭhánesu kukkuccaṁ kariṁsu*, were scrupulous even in the most trivial matters, or on the most trivial points (Dh. 416). *Cha anussatiṭṭhánáni*, six subjects for meditation. *Saṁvuto tíhi ṭhánehi*, restrained in three matters or under three heads (*káyena, vácáya, manasá*, Dh. 70, comp Pát. 108). *Etehi tíhi ṭhánehi*, by these three things (Dh. 40, comp. 25 and 55, where it may possibly be rendered "states," but comment says *dukkhakáraṇáni*). *Pubbaṭṭhánaṁ*, the first thing, the most important point (Dh. 422). *Apaṇṇakaṁ ṭhánaṁ*, unquestionable things or theses, absolute truth. *Duddasaṁ idaṁ ṭhánaṁ*, this is a difficult matter or subject for them to understand (Gog. Ev. 6). *Ṭhánáṭhánaṁ*, right and wrong thesis, probability and improbability, truth and falsehood (B. Lot. 782-4). *Kammaṭṭhánaṁ*, basis of action. *Ṭhána*, like *pada*, of which it is said by the grammarians to be a synonym, sometimes adds little or nothing to the sense when the last part of a compound, as in *pamádaṭṭhánaṁ*, "temptation," = *pamádo*, unless we take this compound to mean "cause of delay" (Kh. 18; B. Lot. 444). *Tehi ṭhánehi gabbhaṁ gaṇhanti itthiyo*, by these means women get with child (Saṅkhyártha Prakáça). *Ganthá vicikicchaṭṭhánā*, knots (i.e. knotty passages) the source of doubt. *Ṭhánaṁ kho pan' etaṁ vijjati yaṁ tvaṁ kumáro 'va samáno kálaṁ kareyyási*, this is a reason why you, being a prince, should die this makes it probable that you will not live long (Dh. 143, the reason is that "princes who formerly were long-lived are now short-lived"). *N'etaṁ ṭhánaṁ vijjati*, this is improbable, is not a true cause or reason, will not do.

THĀNANTARAṀ, A particular post, a certain office, an office, appointment [स्थान + अन्तर]. *Ṭhánantarappattá*, having obtained various posts (Dh. 213). Das. 10; Mah. 65, 159, 170.

THANAPO, THANAPĀYĪ (*m*.), A suckling, infant [स्तनप, °पायिन]. Ab. 252; Dh. 165.

ṬHĀNASO (*adv.*), Causally, necessarily [स्थान + शस्]. Kh. 12.

ṬHĀNĀṬHĀNAṀ, Right and wrong place or site [स्थान + अस्थान]. Mah. 88, 170. For another meaning see *Ṭhánaṁ*.

THANḌILASĀYIKĀ (*f.*), Sleeping on the bare ground [स्थण्डिलशायिन् + इका]. Dh. 25.

ṬHĀNIKO (*adj.*), Holding the place of [स्थानिक]. *Garuṭṭhániko*, holding the place of a teacher.

THANITO (*p.p.p.*), Rumbling, thundering [स्तनित]. Att. 210; Ját. 64. Neut. *thanitaṁ*, thunder (Ab. 49).

ṬHĀNĪYO (*adj.*), Based upon [स्थानीय]. *Somanassaṭhániyaṁ rúpam*, a pleasurable sight (?). *Ṭhániyaṁ*, a town (Ab. 198).

THAÑÑAṀ, Mother's milk [स्तन्य]. Ab. 500.

THANO, The female breast [स्तन]. Ab. 270; Dh. 111. *Timbarutthaní* (f), having breasts like a t. fruit.

ṬHAPANAṀ, Placing, etc. (from *ṭhapeti*). *Samatte ṭh.*, placing on an equality (Mah. 11). *Saddhammaṭh.*, establishment of religion (Ditto). Mah. 107, 151.

ṬHAPANĪYO (*p.f.p.* from *ṭhapeti*), That should be set aside (see *Pañho*).

THAPATI (*m.*), A carpenter [स्थपति]. Ab. 506.

ṬHAPETI, ṬHAPĪYATI, see *Tiṭṭhati*.

THARU (*m.*), The hilt of a sword [त्सरु]. Ab. 391; Pát. 11.

ṬHASSATI, ṬHĀTUṀ, ṬHATVĀ, see *Tiṭṭhati*.

THĀVARIYAṀ, Security [स्थावर + य]. Coomaraswamy renders *janapadatthávariyappatto*, "whose dominions are well protected" (B. Lot. 581, 582).

THĀVARO (*adj.*), Stationary, fixed; stable, firm, strong [स्थावर]. Ab. 712; Dh. 188. See *Taso.*

THAVIKĀ (*f.*), A purse (Vij.). *Sahassatthaviká,* a purse containing a thousand pieces (Ját. 54). Of a net or purse in which a monk slings his bowl when going on a begging round (Ját. 55).

ṬHĀYĪ (*adj.*), Lasting, living [स्थायिन्]. *Aciraṭṭháyijívita* (adj.), whose life would not last long, viz. whose term of existence as a brahma angel was nearly at an end (Mah. 28).

THENETI, To steal [स्तेन्]. Dh. 114.

THENO, A thief [स्तेन]. Ab. 522.

THERIYO (*adj.*), Belonging to theras [स्थविर + य]. The first *saṅgíti* was called *theriyá,* because it was held by theras (Mah. 14, 20; also *theriká,* E. Mon. 177). At Mah. 256 *theriyá* (masc. pl.) is rendered by Turnour "the fraternities who had composed the theravádá."

THERO, An old man; a Buddhist monk of a certain standing, a senior priest, an elder [स्थविर]. Ab. 254; Dh. 46. There are said to be three sorts of thera, *játithero, dhammathero, sammutithero,* the first means merely an old man, and the others I think mean respectively, a priest who is venerable for his piety, and a priest who is generally recognized as a thera, that is, has merely attained a certain seniority, without reference to piety or learning. The term thera is a courtesy title given to a bhikkhu who has completed a certain number of years from his upasampadá or admission to priest's orders. The number or years is I think ten (E. Mon. 11; B. Int. 288). *Therataro* (adj.), senior, older, rather old. *Therapádo,* a venerable thera (Kh. 24). *Therásanaṁ,* seat of the senior priest, president's chair (Alw. I. 103; Mah. 12, see *Saṅgho*). *Therakará dhammá,* qualities that constitute a thera (Dh. 378). *Thero 'ru = thero uru,* an excellent priest (Mah. 171). Fem. *therí,* a senior Buddhist nun (Dh. 285). *Theragáthá,* "stanzas spoken by priests," and *Therígáthá,* "stanzas spoken by nuns," are the names of two books of the Khuddakanikáya. For *theraváda* see *Vado.*

THETO (*adj.*), Firm, trustworthy [probably स्थातु]. *Theto ti thiro* (Br. J. S. A.).

THEVO, A drop of water [स्तेप् + व]. Ab. 660.

THEYYAṀ, Theft [स्तेय]. Ab. 522; Dh. 373. There appears to be also a masc. *theyyo,* thief, as we have *theyyasaṁvásako,* companion of thieves (Pát. 28). See *Saṅkháto, Sattho.*

THĪ (*f.*), A woman [स्त्री]. Ab. 230. Pl. *thiyo* (Mah. 85). Instr. *thiyaṁ* (Ab. 198, "in the feminine"). Gen. pl. *thínaṁ. Thípumadvayaṁ,* a pair, female and male (Ab. 628, comp. Alw. I. vii).

THĪNAṀ, Idleness, sloth, dullness [स्त्यान]. Generally in the compound *thínamiddhaṁ,* sloth and torpor (Dh. 124, 401; F. Ját. 25; Man. B. 418; B. Lot. 444).

THIRO (*adj.*), Firm, hard, solid, strong, immovable, permanent, lasting [स्थिर]. Dh. 430. *Thirabhávo,* solidity, strength (Mah. 169; Dh. 379). *Thiraguṇo,* determination, steadfastness (? Mah. 12, comp. 39). *Atitthiro* (adj.), very firm. *Metti thirá,* firm friendship (Ras. 31). Fem. *thirá,* the Çálaparṇí tree (Ab. 584). *Thirodako* (adj.), constantly full of water (Mah. 242). *Thiraṁso,* persistent or essential part (Ab. 933).

ṬHITAKO (*adj.*), Standing up [स्थितक]. Pát. xxi. *Ṭhitako 'va* (Dh. 220; B. Lot. 569).

ṬHITATTAṀ, Remaining firm, continuance [स्थित + त्व]. Mah. 17.

ṬHITI (*f.*), Durability, stability, continuation, existence, life [स्थिति]. Ab. 1058; Dh. 27; Alw. I. x; Mah. 19. *Ciraṭṭhiti,* lasting long, permanence. *Ṭhitibhágiyo samádhi,* "stationary s., opposed to *hánabhágiyo,* declining" (Vij.).

ṬHITIKO (*adj.*), Lasting, continuing, living on, existing [last + क]. *Āháraṭṭhitiko,* living by food (Das. 44; Kh. 3). At Alw. I. 103 D'Alwis renders *ṭhitiká,* "standing orders."

ṬHITO, ṬHĪYATI, see *Tiṭṭhati.*

ṬHO (*adj.*), Standing, staying [स्थ]. Only at the end of a compound. See *Gahaṭṭho, Jalaṭṭho, Thalaṭṭho, Dhammaṭṭho, Laṅkádípaṭṭho, Bhayaṭṭho, Bhummaṭṭho, Samípaṭṭho, Kucchiṭṭho.* See also under *Tatra, Santiko. Rathaṭṭho,* standing in the chariot (Mah. 199). *Pásáṇaṭṭho,* resting on a rock (Mah. 167).

THOKAKO (*adj.*), Small, brief, slight [next + क]. Fem. *thokiká* (Dh. 55). *Gahetvá thokathokakaṁ,* taking a little here and there (Mah. 135, here the term belongs to the whole compound).

THOKO (*adj.*), Small, short, slight [स्तोक]. Ab. 704. Adv. *thokaṁ,* a little, a little while; a short distance. *Thokaṁ anugantvá,* having followed them a short way (Dh. 239, comp. 142; F. Ját. 4). *Me akkhíni thokaṁ rujiṁsu,* my eyes ached a little (Dh. 89). *Thokaṁ vissama* (imperat.), rest awhile (Ras. 31). *Thokathokaṁ*, little by little, gradually (Dh. 22, 43). *Thoká* (abl.) or *thokena muccati*, means according to Clough, "escapes for a small sum," but perhaps Kuhn is right in rendering it "vix liberatur," barely escapes (see Sen. K. 323).

THOMANAṀ, Praise (fr. next). Ab. 119; Att. 199.

THOMETI, To praise [स्तोमयति]. Alw. I. 77; Mah. 243; Dh. 195, 420.

THOMO, Praise [स्तोम].

THÚLO, and THULLO (*adj.*), Big, large, thick, coarse, clumsy, stupid [स्थूल]. Ab. 701, 1066; Mah. 113; Pát. 93. *Thullasúkaro*, a fat hog (Ten J. 13). *Thullaccayo*, a grave offence (*accayo*). *Thúlasáṭako*, a coarse cloak (Dh. 287). With affix त्व, *thúlattam*, bulkiness (Ab. 894). *Thúlasariro* (adj.), corpulent (Dh. 319, 401).

THÚṆÁ (*f.*), A pillar, column, post [स्थूणा]. Ab 220, 1048. *Ekathúṇikaṁ gehaṁ*, "an apartment built on a single pillar" (Mah. 56).

THÚPO, A conical heap, a pile, mound; a conical or bell-shaped shrine containing a relic, a dagaba, cetiya, tope [स्तूप]. Ab. 436; Mah. 4; B. Int. 349. At Das. 30 we are told that when Sujáta's father died he made a tumulus (*thúpa*) of earth in his garden and enshrined the remains in it. The gigantic bell-shaped monuments in Ceylon are instances of thúpas. *Thúpikato*, heaped up (Pát. xvi, 22; in S. it would be स्तूपीकृत).

THUSO, Husk of grain [तुष]. Ab. 453. *Thusakoṭṭhako*, a winnowing room, barn. *Thusodakaṁ* = *thusa-udakaṁ*, sour gruel (Ab. 460). *Nitthuso* (adj.), free from husk (Mah. 22).

THUTI (*f.*), Praise, thanks [स्तुति]. Ab. 118; Mah. 99; Ját. 27. With affix मत्, *thutimá*, full of praises, grateful (Sen. K. 400).

THUTO (*p.p.p.*), Praised [स्तुत]. Ab. 752.

TI, see *Iti*.

TI-, "three," see *Tayo*.

TIBBO (*adj.*), Sharp, keen; acute, intense, excessive, severe [तीव्र]. Ab. 41, 711. *Saṅghamhi tibbagáravo* (adj.), having intense veneration for the priesthood (Mah. 224). *Tibbarágo* (adj.), having fierce passions (Dh. 63). With affix क, *tibbako*, sharp, etc. (Dh. 196).

TIBHÁGO (*adj.*), Consisting of three portions [त्रि+भाग]. Mah. 136.

TIBHAVAṀ, The three forms of existence, see *Bhavo* [त्रि + भव]. Mah. 20.

TIBHÚMAKO (*adj.*), Three storied [त्रि + भूम + क].

TICÍVARAṀ, The three robes (see *Cívaraṁ*) [त्रि + चीवर]. Ab. 439; Mah. 196, 202.

TIDAṆḌAṀ, The three staves (tied together) of a Brahmin ascetic [त्रिदण्ड]. Ját. 8, 9.

TIDASO, A deva [त्रिदश]. Ab. 11. *Tidasá*, the Távatiṁsa angels (Dh. 96). *Tidasálayo*, the deva world, the Távatiṁsa heaven (Ab. 10).

TIDHÁ (*adv.*), In three ways or parts [त्रिधा]. Dh. 188.

TIDIVO, The deva world, heaven, especially the Távatiṁsa heaven [त्रिदिव]. Ab. 10; Mah. 247; Alw. I. ix. *Tidiváddhibhú*, Sakka or Indra (Ab. 19).

TIGÁVUTAṀ, Three leagues [त्रि + गव्यूति]. Dh. 94, 98; Ras. 22.

TÍHAṀ, Three days [त्र्यह]. F. Ját. 4; Mah. 240.

TÍHI, see *Tayo*.

ṬÍKÁ (*f.*), A Pali commentary on an Aṭṭhakathá, a scholium, gloss [टीका]. Alw. I. xxii.

TIKAṀ, A triad, three [त्रिक]. *Tikanipáto*, one of the divisions of the Játaka, so called because the stories in it contain three gáthás each. There is probably also an adj. *tiko*, as we have *tikajjhániko*, connected with the three jhánas.

TIKHIṆO, TIKKHO, and TIṆHO (*adj.*), Sharp; pungent, fiery, acrid; acute, clever [तीक्ष्ण]. Ab. 711; Dh. 401. *Tikhiṇadháraṁ tiṇaṁ*, grass with sharp or rough edges (Dh. 396). *Tikhiṇabhesajjaṁ* at Dh. 279 seems to mean some powerful astringent used as a styptic. *Tikkhindriyo* (adj.), having sharp organs of sense, quick, acute (B. Lot. 305, *tikkha* also at Att. 191, 196, 200).

TIKICCHÁ (*f.*), The practice of medicine, curing, healing [चिकित्सा]. Ab. 330.

TIKICCHAKO, A physician [चिकित्सक]. Ab. 329.

TIKICCHATI, To treat medically, to cure [चिकित्सति]. P.f.p. *tikicchitabbo* (Dh. 354). Caus. *tikicchápeti* (Dh. 93, 215).

TIKKHATTUṀ, Thrice [त्रि + कृत्वस्]. Mah. 196; Dh. 291; F. Ját. 53.

TILAKKHAṆAṀ, Three characteristics [त्रि + लक्षण]. See *Lakkhaṇaṁ*. Ten J. 119; Dh. 80, 229.

TILAKO, Name of a tree; a mole or freckle; a sectarial mark on the forehead (in this sense also *tilakaṁ*) [तिलक]. Ab. 300, 328, 561, 944; B. Lót. 599.

TILICCHO, A sort of snake [तिलित्स, तिलिच्छ]. Ab. 651.

TILO, The sesamum plant, Sesamum Indicum; the seed of Sesamum Indicum [तिल]. F. Ját. 54. *Tilakáḷako*, a mole on the skin (Ab. 328). *Tilabíjaṁ*, a sort of Vallisneria (Ab. 690). *Tilapaṇṇí* (m.?), red sandal (Ab. 301). *Tilakakko*, a paste made of ground tila seeds.

TILOKAṀ, The three worlds [त्रिलोक]. They are *kámaloko, rúpaloko, arúpaloko* (see *Loko*).

TIMAṆḌALAṀ, Three circles [त्रि + मण्डल]. *T. paṭicchádeti*, to conceal the three circles by wearing clothing of the proper length and height, the three are the navel and the two knees (Subh.).

TIMBARU (*m.*), and **TIMBARŪSAKO**, The Tinduka tree. Ab. 560; Att. 86, 213.

TIMI (*m.*), **TIMINDO**, **TIMIṄGALO**, Names of certain fish of enormous size that haunt the oceans between the kulácalas [तिमि, तिमि + इन्द्र, तिमिंगिल]. Ab. 673; Man. B. 13; E. Mon. 297.

TIMIRAṀ, Darkness [तिमिर]. Ab. 70. *Timirapiṅgalo*, name of a monstrous fish (comp. *timi*, Ab. 673). *Timirapuñjo*, a mass of gloom (Dh. 255).

TIMIRĀYITATTAṀ, Gloominess [p.p.p. तिमिरायते + त्व]. Sen. K. 396.

TIMISAṀ, Darkness [तमिस्र or तमस]. Ab. 70.

TIMISIKĀ (*f*), A very dark night [तमिस्रा with affix इक]. Ab. 69.

TIṀSA, and **TIṀSATI** (*fem. num.*), Thirty [त्रिंशत्]. Gen. *tiṁsáya* (Alw. N. 36, comp. Dh. 422). Sen. K. 404. *Tiṁsa bhikkhú*, thirty monks (Dh. 384). *Tiṁsa yugáni*, thirty pair (Dh. 291). *Tiṁsakoṭíhi kárito*, built for thirty koṭis (Mah 195). *Samatiṁsapáramiyo púretvá*, having accomplished all the thirty páramitás (B. Lot. 335, comp. *tiṁsasaháye*, Mah. 2). *Tiṁsasahassá* (adj.), *bhikkhú*, thirty thousand monks (Dh. 91). *Tiṁsayojaniko* (adj.), thirty yojanas in extent (Dh. 95, 107, 109). *Aṭṭhatiṁsa*, thirty-eight (Dh. 422). *Dvattiṁsa*, thirty-two. *Catuttiṁsa*, thirty-four. With gen. of the thing numbered, *tiṁsa kaṭṭhaváhánaṁ* (Alw. N. 36). *Tiṁsatimo* (adj.), thirtieth (Mah. 183).

TIṀSO (*adj.*), Thirtieth [त्रिंश]. *Ekúnatiṁso*, twenty-ninth (Mah. 247).

TIṆAṀ, Grass, herb, weed [तृण]. Dh. 64, 223; I. Ját. 9. *Muñjatiṇaṁ*, Muñja grass or rushes (Ját. 9). *Tiṇapádukà*, straw slippers (Das. 11). *Tiṇasúlaṁ*, Arabian jasmine (Ab. 574).

TIṆAVATTHĀRAKO, Name of one of the Adhikaraṇasamathas [तृण + अवस्तार + क]. Subh. quotes, *tiṇehi avattharaṇaṁ pidahanaṁ tiṇavatthàro, ayaṁ samatho taṁsadisatáya tiṇavatthárako samatho.* Vij. renders it "litter-covering," and says, "As ordure is covered over with grass or litter, so this procedure is intended to cover offences committed in a time of excitement, and which are difficult to adjudicate; it is the quashing of past proceedings during a period of litigation, by mutual consent, when the parties in the prosecution of a cause cannot arrive at a decision." Pát. 24.

TIṆAVO, A sort of drum (*deṇḍima.*) Ab. 143.

TINAYANAṀ, Three eyes [त्रिणयन]. Sen. K. 364.

TINDUKO, The tree Diospyros Embryopteris [तिन्दुक]. Ab. 560. With affix इक, *tindukiko*, belonging to the t. tree (Sen. K. 392).

TIṆHO, see *Tikhiṇo*.

TĪṆI, see *Tayo*.

TINISO, The tree Dalbergia Ougeinersis [तिनिश]. Ab. 555.

TIṆṆAṀ, see *Tayo*.

TIṆṆO, see *Tarati*.

TINTIṆĪ (*f.*), The Tamarind tree [तिन्तिडी, comp. *dehalí*]. Ab. 562.

TINTO (*p.p.p.*), Wet [another form of तिमित, the term. त being joined directly to the root तिम्]. Ab. 753.

TIṆUKKĀ (*f.*), A torch made of a wisp of hay or dry grass [तृणोल्का]. Ját. 212.

TIPADAKKHIṆAṀ, The *padakkhiṇa* thrice repeated [त्रि + प्रदक्षिण]. Mah. 172.

TIPHALAṀ, Three fruits [त्रिफल].

TIPIṬAKAṀ, Three Baskets or Treasuries, a name of the Buddhist scriptures [त्रिपिटक]. Ab. 524 gives *piṭako* and *piṭakaṁ*, "a basket," and Ab. 990 says that *piṭakaṁ* has the meanings *bhájana* and *pariyatti*. The Buddhist scriptures consist of three great divisions, each of which is called *Piṭakaṁ*, "a Basket." They are *Vinayapiṭakaṁ*, *Suttapiṭakaṁ*, *Abhidhammapiṭakaṁ*, the Basket of Discipline, the Basket of Discourses, and the Basket of Metaphysics. The whole canon is called *tíṇi piṭakáni*, or *tipiṭakaṁ*, or *piṭakattayaṁ*, "the three Baskets." The present Buddhist canon consists of the following books (see E. Mon. 166; Mah. lxxv),—

VINAYAPIṬAKAṀ.
- Párájiká.
- Pácitti.
- Mahávaggo.
- Cúlavaggo.
- Parivárapáṭho.

SUTTAPIṬAKAṀ.
- Díghanikáyo.
- Majjhimanikáyo.
- Saṁyutta-, or Saṁyuttakanikáyo.
- Anguttaranikayo.
- Khuddakanikáyo, *consisting of*
  - Khuddakapâtho.
  - Dhammapadaṁ.
  - Udânaṁ
  - Itivuttakaṁ.
  - Suttanipâto.
  - Vimânavatthu.
  - Petavatthu.
  - Theragâthâ.
  - Therigâthâ.
  - Jâtakaṁ.
  - Niddeso.
  - Patisambhidâmaggo.
  - Apadânaṁ.
  - Buddhavaṁso.
  - Cariyâpitakaṁ.

ABHIDHAMMAPIṬAKAṀ.
- Dhammasangaṇi.
- Vibhangaṁ.
- Kathávatthu.
- Puggalapaññatti, or -paṇṇatti.
- Dhátukathá.
- Yamakaṁ.
- Paṭṭhánaṁ.

The Abhidhamma books are sometimes given in a different order, see *Abhidhammo.*

These books are looked upon with the utmost veneration by Buddhists as the sacred books or scriptures of their religion, and as containing the Word of Buddha (*Buddhavacanaṁ*). Into the vexed question of the origin of the Buddhist scriptures it is not my intention to enter here, but I wish to draw attention to the fact that Buddhaghosa distinctly asserts that the present canon is the same as that fixed by the first Convocation. James D'Alwis' account (Buddhist Nirváṇa, pp. 17-19) of the "additions which the logia of Buddha have received from time to time," is misleading so far at least as he means that they were *admittedly* added from time to time. It is a source of great regret to me that in my article *Katháavatthupakaraṇaṁ* I inadvertently followed him in the stupendous blunder of his assertion that the Kathávatthu was "*added* by Moggaliputtatissa" (at the third Convocation). The Kathávatthu is one of the Abhidhamma books mentioned by Buddhaghosa as having been rehearsed at the first Convocation immediately after Gautama's death; and the passage in Mahávansa upon which D'Alwis rests his assertion is as follows, *Kathávatthuppakaraṇaṁ paravádappamaddanaṁ abhási Tissatthero ca tasmiṁ sangítimaṇḍale,* which simply means, "in that convocation-assembly the thera Tissa also *recited* (Buddha's) heresy-crushing Kathávatthuppakaraṇa." Mr. D'Alwis observes that "the formal conclusion of several of the Sútras, which is everywhere identically the same, is essentially the language of the disciples." This is an obvious truism, but I do not see how it bears out the statement that additions were made to the logia of Buddha from time to time. Granting that Buddha's sermons were rehearsed at the first Sangíti, there is no reason why these conclusions and introductions should not have been rehearsed at the same time, as stated by Buddhaghosa. The foll. is from Buddhaghosa's account of the first Sangíti: *Kiṁ pan' ettha paṭhamapárájike kiñci apanetabbaṁ vá pakkhipitabbaṁ vá ási n'asíti? Buddhassa bhagavato bhásite apanetabbaṁ náma n'atthi, na hi Tathágatá ekavyañjanam pi niratthakaṁ vadanti sávakánaṁ pana devatánaṁ vá bhásite apanetabbaṁ hoti taṁ dhammasangáhaká therá apanayiṁsu: pakkhipitabbaṁ pana sabbatthâpi atthi tasmá yaṁ yattha pakkhipituṁ yuttaṁ tam pi pakkhipiṁsu yeva: kiṁ pana tan? ti, "tena samayenâti" vá, "tena kho pana samayenâti" vá, "atha kho" iti va, "evaṁ vutte" ti vá "etad avocâti" vá evamádikaṁ sambandhavacanamattaṁ,* "Now some one may ask, Is there or is there not in this first párájika anything to be taken away or added? I reply, there is nothing in the word of the blessed Buddha that can be taken away, for the Buddhas speak not even a single syllable in vain, yet in the words of disciples and angels there are things which may be omitted, and these the elders who made the recension did omit. On the other hand additions are everywhere necessary, and accordingly whenever it was necessary to add anything they added it. If it be asked, What are the additions referred to? I reply only sentences necessary to connect the text, as *tena samayena, tena kho pana samayena*, and so forth." From an extract which I have given under art. *Nikáyo* it will be seen however that Buddhaghosa appears to leave it uncertain whether Cariyápiṭaka, Apadána and Buddhavaṁsa were rehearsed at the first Saṅgíti. In the enumeration of the books of the Khuddakagantha also the Khuddakapáṭha is omitted, but the omission perhaps belongs to my MS., as later on he says, "the above enumerated fifteen books beginning with Khuddakapáṭha" (see art. *Nikáyo*, p. 282, *a*, line 8 from bottom). The fifteen books which are now called Khuddakanikáya were called at the first Convocation Khuddakagantha, they were rehearsed last, and it is left uncertain whether they were added to the Suttapiṭaka or the Abhidhammapiṭaka.

TIPU (*n.*), Tin, lead [त्रपु]. Ab. 1046 (can it be a misprint for *tapu*?).

TIPUTĀ (*f.*), White Teori, Convolvulus Turpethum [त्रिपुटा]. Ab. 590.

TIRACCHĀNO, An animal, beast. Ab. 648; F. Ját. 49. *Tiracchánagato*, an animal (Ten J. 113; Ab. 130, 648; Dh. 155, 190). *Tiracchánayoni* (f.), the brute creation (Alw. I. cvii, in S. तिर्यग्योनि). *Tiracchánavijjá* (f.), a low, unworthy art or practice (Pát. 108). *Tiracchánakathá* (f.), low or unprofitable conversation (Pát. xvi). The form *tiraccho* is also given at Ab. 648 (comp. तिरश्च); if this is to be looked upon as the older form we must suppose *tiracchána* to be a derivative of it, as *gimhána* of *gimha*, *addhána* of *addhá;* but it is just possible that *tiracchána* may be another form of तिरश्चीन.

TĪRAṀ, A shore, bank [तीर]. Ab. 664. *Nadít.*, *gaṅgát.*, river-side (Dh. 233; Mah. 3). *Pokkharaṇít.*, shore of a lake, brink of a pond (Ras. 89). *Parat.*, opposite shore (Mah. 217). *Samuddat.*, sea-shore (Mah. 116).

TĪRAṆAṀ, Deciding (Vij.). From *tíreti*. Dh. 281, 350.

TIRATTAṀ, Three nights or three days [त्रिरात्र]. Pát. 15; Sen. K. 407.

TĪRETI, To finish, accomplish, decide [तीरयति]. *Taṁ aṭṭaṁ tíretvá sámikam eva sámiṁ akási*, having decided the case (or adjudicated the cause), made the rightful owner the proprietor (Dh. 220, comp. Ten J. 1, Das. 24).

TIRĪṬAKO, The tree Symplocos Racemosa [तिरीट + क]. Att. 213 At Ab. 442 we have *tiríṭakaṁ*, "bark of a tree worn by ascetics."

TIRIYAṀ (*adv.*), Across [तिर्यक्]. Ab. 1159. *T. dve vidatthiyo*, two v.s in breadth (Pát. 106, comp. Alw. I. 75). *Satthu purato t. aṭṭhási*, stood across the path in front of the Teacher (Dh. 108, to prevent him passing).

TIRO (*adv.*), Across, beyond, over, on the other side [तिरस्]. Ab. 1159. Compounded with nouns in the same way as *anto* and *bahi*. *Tirokuḍḍe va tiropákáre vá chuḍḍeyya*, should throw it over a wall or fence (Pát. 105). *Tiroraṭṭhe*, outside the country, in a foreign land (Pát. 107). *Tirokuḍḍesu tiṭṭhanti*, they stand outside the walls (Kh. 11). *Tirobhávaṁ gacchati*, to go out of sight.

TIRODHĀNAṀ, A cover, veil, lid [तिरोधान]. Ab. 51.

TIROKARAṆĪ (*f.*), A curtain, screen [तिरस्करिणी]. Ab. 298. For the form comp. *gharaṇí*, *pokkharaṇí*.

TIROKARIYYATI (*pass.*), To be veiled [pass. तिरस्कृ]. Att. 198.

TIROKKĀRO, Disrespect, blame, abuse [तिरस्कार]. Ab. 172.

TISARAṆAṀ, The Three Refuges [त्रिशरण]. See *Saraṇaṁ*. *Tisaraṇasaraṇo* (adj.), having the Three Refuges for his refuge. *Tisaraṇagato* (adj.), having put his trust in the Three Refuges.

TISATO (*adj.*), Numbering three hundred [त्रिशत]. *Bhikkhavo tisatá*, three hundred priests.

TISIṄGAṀ, Three horns or peaks [त्रिशृङ्ग].

TISSO, see *Tayo*.

TISSO, Name of a Buddha; name of a famous king of Ceylon (*devánaṁ piyatisso*) [तिष्य]. Man. B. 95; Mah. 68.

TĪSU, see *Tayo*.

TITHI (*m.*), A lunar day [तिथि]. Ab. 72.

TITIKKHĀ (*f.*), Patience, endurance, forbearance, long-suffering [तितिक्षा]. Ab. 161; Dh. 34. With affix वत्, *titikkhává*, patient, enduring (Ab. 732).

TITIKKHATI, To bear, endure, be long-suffering [तितिक्षते]. Dh. 71. *Titikkhissaṁ* at Dh. v. 320 is doubtless an aorist like *sandhávissaṁ*.

TITTAKO (*adj.*), Bitter [तिक्तक]. F. Ját. 2, 6; Dh. 260. *Tittakaṁ kathessati*, will speak bitter words to me (Dh. 314). *Tittako*, the plant Trichosanthes Dioica (Ab. 595).

TITTHAKARO, A sect-founder, religious teacher [तीर्थंकर].

TITTHAṀ, A landing-place or bathing-place in a river or tank, a Ghát; a landing-place on the sea-coast, a harbour; a Guru or preceptor; the usual way, right way; a piece of water; religious belief [तीर्थ]. Ab. 884; Mah. 24. *Nadít.*, a river ghát (Dh. 336). *Nahánat.*, a bathing-place (Dh. 77, 307). *Titthaṁ labhati*, to reach port (Mah. 69). *Titthakaro*, a sect-founder (Trenckner). *Titthakaṁ* at Mah. 98.

TIṬṬHATI, and **ṬHĀTI**, To stand; to stand aside, be excepted or omitted, remain behind; to stay, stop, remain; to dwell, continue, abide, last, endure, remain constant, live, exist, be [स्था]. A present *ṭháti* sometimes occurs in old texts, e.g. see art. *Gabbhávakkanti* and Alw. I. 27. Imperat. *tiṭṭhatu*, *ṭhátu*; pl. 2nd pers. *tiṭṭhatha*, *ṭhátha* (Dh. 123). Aor. *aṭṭhá* (Mah. 78, 106, 121), *aṭṭhási* (Mah. 156), pl. *aṭṭhaṁsu* (Dh. 233, 416; Mah. 164). Fut. *ṭhassati* (Alw. N. 51; Dh. 318). P.pr. *tiṭṭhaṁ* (Kh. 16), *tiṭṭhamáno* (Mah. 213), pl. *tiṭṭhantá* (Dh. 153). Ger. *ṭhatvá*, *ṭhatvána* (Dh. 318; Mah. 53, 178). Inf. *ṭhátuṁ* (Ten J. 40). *Ekamantaṁ aṭṭhási*, stood on one side. *Uyyogamukhe tiṭṭhasi*, thou standest within the portals of decay (Dh. 42). *Aṭṭhá bhúpassa muddhani*, settled on the king's head (Mah. 108). *Esá mahádumindo aṭṭhá díghakálaṁ*, this great king of trees has stood for ages (Mah. 121). *Jannukehi kari ṭṭhátu*, let the elephant kneel, lit. stand on its knees (Mah. 106, comp. 152). There is a curious idiomatic use of the imperative which the foll. examples illustrate. *Tiṭṭhatu paraloko so pana puggalo idhalokasmiṁ yeva .. attano múlaṁ khaṇati*, not only in the world to come but even in this world itself he digs up his root, lit. "let the world to come stand aside or be left out of the calculation" (Dh. 374, comp. *ṭhapeti*, to omit, to except); *Tiṭṭhatu attano rucivasena missitaṁ sace pi tassa karaṇaṭháne váto ekaṁ kosiya-aṁsuṁ ánetvá páveti evam pi missitvá katam eva hoti*, to say nothing of a coverlet intentionally mixed with silk, even if in the place where it is fabricated the wind should bring a single thread of silk and blow it into the texture of the coverlet it must be considered as woven with an admixture of silk (Pát. 79); *Tvaṁ táva tiṭṭha sakalo pi ce lokasanniváso maṁ dánena vímaṁseyya*, not only thou, but if all the inhabitants of the world were to try me in the matter of almsgiving (F. Ját. 57). *Jayaṭhánamhi ṭhassati*, "he will make his stand on the field where victory awaits us" (Mah. 156). *Tiṭṭha tvaṁ*, stop! (Dh. 109). *Kusináráyaṁ aṭṭhási*, stopped at K. (comp. F. Ját. 5). *Tiṭṭha táta yáva te yágubhattaṁ sampádemi*, wait, my son, till I have prepared you some broth and rice (Dh. 403). *Idaṁ bhesajjaṁ yáva mam' ágamaná bandhaniyámen' eva tiṭṭhatu*, let this drug remain (on the wound) as a bandage till my return (Dh. 279). *Na mayaṁ idha ṭṭhátuṁ sakkhissáma*, we shall not be able to stay here (Dh. 212). *Kulaṁ náma aputtakaṁ na tiṭṭhati*, a family in which there are no sons cannot last or go on (Dh. 232). *Sattáhaṁ niráháro aṭṭhásiṁ*, I remained for a week without food (Ten J. 40). *Yathá ṭhátuṁ na sakkoti*, so that it can no longer remain or exist (Das. 9). *Yáv' imesaṁ satthá aṭṭhási*, as long as their Teacher lived (Pát. xxxvii). *Yávatáyukaṁ tiṭṭhati*, lasts or lives out the full term of his life (F. Ját. 8). *Kassa vaṁso ṭhassati*, whose dynasty will last longest? (Mah. 228). *Āyuṁ kiṁ paṭicca tiṭṭhati*, whereby does life exist or continue? (see *Paṭicca*). *Asmiṁ ṭháne bhayaṁ tiṭṭhati*, there is danger in that place. *Tath' eva tiṭṭhati sísaṁ*, there is his head just as before (Das. 32). *Dhamme tiṭṭha*, stand fast in the true faith (Mah. 17, comp. Ten J. 40). *Tass' ováde ṭhatvá*, abiding in his admonition, following his advice (Dh. 84). Emphasis is sometimes obtained by the use of *ṭ.* in combination with a gerund. *Mahantaṁ atthaṁ gahetvá tiṭṭhati*, embraces a vast signification (Dh. 179); *Te paṇḍitá evaṁ sammádassanaṁ gahetvá ṭhitá*, these wise men thus holding right doctrine (Dh. 137); *Sakalasaríraṁ pharitvá ṭhátuṁ*, to thrill through the whole body (Dh. 85); *Aham pi ajja luddabhávaṁ dáruṇabhávaṁ vajahitvá ṭhito*, and I this day have renounced sport and cruelty, or am in the position of having renounced (Ten J. 119); *Latá ubbhijja tiṭṭhati*, the creeper grows up, lit. having sprung up stands (Dh. 60); *Samádáya paggayha tiṭṭheyya*, should persevere in bringing forward, lit. should stand persevering in bringing forward (Pát. 5).—Pass. *ṭhíyati* (Alw. I. 39). P.f.p. *ṭhátabbo* (Pát. xviii). P.p.p. *ṭhito*, standing; stopping; remaining, lasting; steady, firm, permanent, etc. *Devajátiyaṁ ṭhito,* being in a deva birth, existing as a deva (Ras. 62). *Vasse antimake ṭhito,* being then in the last year of his life (Mah. 53). *Uggantvá nabhasi ṭṭhitá,* rising into the air and remaining poised or stationary (Mah. 108, comp. 107, 118). *Aṭṭhito,* not standing. *Ekamantaṁ ṭhito,* standing on one side (Kh. 4). *Mahábodhi-ṭhita-ṭṭhánaṁ,* the place where the Great Bo-tree afterwards stood (Mah. 7, comp. 5). *Ṭhite Jine,* while Buddha yet lived (Mah. 109). *Bhagavato ṭhitakále,* in Buddha's lifetime (Br. J. S. A.). *Vinaye ṭhite sásanaṁ ṭhitaṁ hoti,* as long as the Discipline endures religion is secure (Ditto). *Tassa majjhe ṭhito ahu,* was situated in the midst of it (Mah. 162). *Karaṇḍake ṭhito sovaṇṇapaṭṭo,* a gold plate deposited in a casket (Mah. 161). In one instance I find *ṭhita* used passively: *Ṭhitaṁ Gámaṇirájena balakoṭṭham upágami,* he came to the tower occupied by king G. (Mah. 154). *Vinay-ádi-ṭṭhit-ágamaṁ jotayitvá,* having spread abroad the doctrine contained (lit. standing or consisting) in the Vinaya and other scriptures (Mah. 126). *Ṭhitatto* (adj.), firm-minded (sthita + átman). *Ṭhitadhammo* (adj.), steady in justice, just, equitable (Mah. lxxxvii). Firm (B. Lot. 866). *Nibbánassa santike ṭhito,* being near N. (Dh. 422). *Cháyá parimaṇḍalá ṭhitá,* the shadow remained circular (Ját. 58).—Caus. *ṭhapeti,* to cause to stand, to set up, fix, establish; to lay up, deposit, put, place; to stop, arrest; to put away, keep, reserve; to leave, set aside; to omit, except (*ṭhápeti* with *á* occurs in Parábhava S.). *Idaṁ paṭhamaṁ párájikan ti ṭhapesuṁ,* they settled that this was to be the first P. (Br. J. S. A.). *Chattadhare tattha ṭhapesi,* he posted standard-bearers there (Mah. 154). *Tassa adharoṭṭhe ca uttaroṭṭhe ca daṇḍakaṁ ṭhapetvá,* having fixed a stick between his lower and upper lips (F. Ját. 12). *Bhúpatiṁ saraṇesu ṭhapesi,* established the king in the Three Refuges (Mah. 26). *Nagarúpamaṁ cittam idaṁ ṭhapetvá,* setting our hearts firm as a fortress (Dh. 8). *Patthanaṁ ṭhapesi,* recorded his prayer, registered a vow (Dh. 127, comp. 268). *Hatthikkhandhe sahassaṁ ṭhapetvá,* placing a thousand pieces of gold on an elephant's back (Ras. 17). *Manikkhandhaṁ purato ṭhapetvá,* placing the magic jewel before him (F. Ját. 3). *Attano bhavane ṭhapesi,* put him in his palace (Dh. 304). *Vásipharasukaṁ paṭicchannaṭṭháne ṭhapetvá,* having deposited the hatchet in a secret place (F. Ját. 4, comp. Ten J. 114). *Aññattha thapayiṁsu,* placed elsewhere (Alw. I. 63). *Páde pádapíṭhe ṭhapetvá,* setting his feet on the footstool (B. Lot. 305). *Dípabhásáya ṭhapesuṁ,* translated (lit. put) them into the language of the country (Ras. 7). *Mama santike eko puriso muttáháraṁ ṭhapesi,* a certain person confided the pearl necklace to my care, lit. deposited it with me (Ras. 33). *Sajjháyaṁ ṭhapayuṁ,* stopped the chaunting (Mah. 198). *Ṭhapesi voháraṁ,* abolished the practice (Mah. 226). *Dhammakathaṁ ṭhapento,* interrupting his discourse (Dh. 340). *Ṭhapetvá,* reserving her choice (Das. 2). *Saṅghassa aṭṭhapetvána,* without reserving some, or putting some aside, for the priests (Mah. 158). *Ṭhapetv' Ānandatherassa anucchavikam ásanaṁ,* reserving for the thera A. his appropriate seat (Mah. 13). *Sáṭake ṭhapetvá,* having put away their cloaks (Ten J. 32). *Imam muttáháraṁ sádhukaṁ ṭhapehi,* keep this pearl necklace carefully for me (Ras. 32). *Majjhe ṭhapetvá okásaṁ,* leaving a space in the middle (Mah. 172). *Ajja kuhiṁ Bhagavantaṁ ṭhapetvá ágat' attha,* but now where have you left Buddha to come here? (Br. J. S. A.). *Te bhikkhú bahi ṭhapetvá,* leaving the priests outside (Dh. 107). *Mahante nagare gehagopakamattaṁ ṭhapetvá sesajanaṁ ádáya,* leaving in that great city only people to watch the houses, and carrying off all the rest of the inhabitants (Dh. 235). *Síhiṅ ca sigáliṅ ca ṭhapetvá,* leaving the lioness and the jackal's mate at home (Dh. 37). *Bahú asekhapaṭisambhidápatte bhikkhú ṭhapetvá Ānandaṁ thero uccini,* passing over many Arhat priests possessed of the Paṭisambhidás, the elder chose Ānanda (Br. J. S. A.). *Ṭhapetvána idh' eva taṁ,* leaving him in this place (Mah. 227). The gerund *ṭhapetvá* is much used in the sense of our "except," lit. "setting aside, excepting." *Te sabbe Asoko Tissakumáraṁ ṭhapetvá ghátesi,* all of them, except prince Tissa, Asoka put to death (B. Lot. 365). *Ṭhapetvá Saradatápasaṁ sabbe pi . . arahattaṁ pápuṇiṁsu,* with the exception of S. they all became arhats (Dh. 134, comp. on next page *ṭhapetvá maṁ,* except me) *Na me sokaṁ, ṭhapetvá Sattháraṁ, añño nibbápetuṁ sakkhissati,* no one else save the Teacher will be able to assuage my grief (Dh. 336). *Taṁ Bhagavantaṁ sammá-*

sambuddhaṁ ṭhapetvá ko añño vattuṁ samattho, who else besides this blessed supreme Buddha is able to say it? (B. Lot. 364).—Pass. *ṭhapíyati*. P.f.p. *ṭhapetabbo*. With affix ता: *tásaṁ punappuna ṭhapeṭabbatá*, the fact of their having to be repeatedly replaced (Ját. 10). P.p.p. *ṭhapito*. *Ṭhapitá Síhalabhásáya*, translated (lit. put) into the Sinhalese language (Br. J. S. A.). *Suṭṭhuṭhapito*, firmly fixed (Das. 3). *Ṭhapite árakkhe*, a guard being posted (Das. 23). *Nivesane pana bandhitvá me ṭhapitá bahusakuṇá atthi*, there are many birds kept by me in captivity in my house (Ten J. 120, comp. 34). *Tayá udakaṁ ṭhapitaṁ*, did you leave (or put) that water there? (Dh. 103). *Tíre thapitesu kásávesu*, his robes having been deposited on the bank (Dh. 114). *Nisídi attano ṭhapit' ásane*, sat down on the seat reserved for him (Mah. 13). There is also a form *ṭhapápeti*, which is generally used as if it were the caus. of *ṭhapeti* (comp. *ároceti*, "to tell," *árocápeti*, "to cause to be told"). *Saraṁ ṭhapápetvá*, having caused the arrow to be set up on end (Mah. 157). *Sakaṭáni ṭhapápiya*, having brought the waggons to a halt (Mah. 167). *Thavikaṁ ṭhapápesi*, caused a purse to be put upon it (Ját. 54). To cause to be placed or deposited (Mah. 41, 116, 117, 120, 125). To cause to be stationed, to cause to stand (Mah 51). P.p.p *ṭhapápito* (Mah. 161).

TITTHIYO, An adherent of a heretical sect or system of philosophy, a sectarian, heretic, unorthodox believer [तीर्थ्य]. B. Int. 158; Dh. 298; Mah. 26, 39; E. Mon. 179, 303; Man. B. 225. *Titthiyamataṁ*. doctrines of the heretics (Kh. 20). In the adj. *unnatitthiyo*, "heretical" (Pát. iii), the term. *ya* belongs to the whole compound, *aññatittha* meaning "another belief, adverse doctrine" (see *Tittho*). Six titthiyas or heretical teachers are frequently mentioned as existing in Gautama's time, each with a considerable following (Att. cxv; B. Lot. 453: Man. B 290). They were first, *Púraṇo Kassapo*, who was a naked ascetic, and who held the doctrine that there is no moral merit or demerit (Karma). Secondly, *Makkhaligosálo*, who was also a naked ascetic; he held that the suffering or happiness of beings is uncaused, and his doctrine is really identical with Púraṇa's, though expressed in different language. Thirdly, *Ajito Kesakambali*, a natthikavádin or nihilist (*n'atthi dinnaṁ n'atthi hutaṁ, n'atthi sukaṭadukkaṭánaṁ kammánaṁ phalaṁ vipáko, n'atthi ayaṁ loko n'atthi paraloko, n'atthi mátá n'atthi pitá*, etc. the comment observes that Púraṇa and Makkhali were also practically nihilists). Fourthly, *Pakudho Kaccáyano*, whose doctrine as given in Sám. S. is that there are seven great káyas or elements, viz. Earth, Water, Fire, Air, Good, Evil, and Life. which are "uncreate, barren, stable, immutable, exerting no reciprocal action upon each other." Fifthly, *Nigaṇṭho Nátaputto*, who preaches to Ajátatasattu the doctrine of *Cátuyámasaṁvaro*, the first of which was abstinence from cold water (*sabbavárivárito hoti*). Sixthly, *Sañjayo Belaṭṭhiputta*, whose doctrine was the *amaravikkhepo*.

TITTI (*f.*), Satiety, fulness [तृप्ति]. Ab. 468; Dh. 34.

TITTIKO (*adj.*), In the compound *samatittiko*, "brimful," which is either सम + तृप्ति + क or सम + तृप्त + इक; in either case the termination belongs to the whole compound.

TITTIRO, The Francoline partridge [तित्तिर]. Ab. 625; Mah. 41.

TITTO, Satisfied, full [तृप्त]. With gen. *Phalánaṁ titto*, sated with fruits (Payoga Siddhi)

TIVAGGO, Three objects of life, viz. *dhammo*, *kámo*, *attho*, Religion, Pleasure and Wealth [त्रिवर्ग]. Ab. 318. Also an adj. "having three vargas or sections."

TIVAṄGIKO (*adj.*), Having three aṅgas [त्रि + अङ्ग + इक with euphonic *v*]. Cl. Gr. 11.

TIVIDHO (*adj.*), Threefold [त्रिविध]. Dh. 282.

TIVIJJĀ (*f.*), Three branches of knowledge [त्रिविद्या]. See *Vijjá*.

TIVUTĀ (*f.*), White Teori, Convolvulus Turpethum [त्रिवृत्]. Ab. 590.

TIYĀMĀ (*f.*), Night [त्रियामा]. Ab. 69; Mah. 249.

TIYĀSĪTI (*fem. num.*), Eighty-three [त्र्यशीति with lengthened आ].

TOMARIKO, A spearman [next + इक]. Sen. K. 391.

TOMARO, and -RAṀ, A lance, spike [तोमर]. Ab. 366; Mah. 254.

TORAṆAṀ, An arch, gateway, pandal or triumphal arch used on state occasions [तोरण]. Ab. 205; Mah. 99, 213.

TOSETI, see *Tussati*.

TOSO, Satisfaction, joy [तोष]. Ab. 1015.

TOYAGO (*adj.*), Floating on the water [तोय+ग]. Mah. 63.

TOYAṀ, Water [तोय]. Ab. 661; Mah. 86, 244. *Toyásayo*, a reservoir, tank (Alw. I. x, *ásayo*).

TU, A particle, never used at the beginning of a sentence, which may be rendered by "now," "but," "indeed" [तु]. *Avijjáya tv eva asesavirágani-rodhá*, now by the complete destruction of ignorance . . (Alw. N. 48). *Yo tu puttaṁ pabbájesi*, but he who has caused a son to take orders (Mah. 36). *Saññogaparamá tv eva sambhogá*, yet enjoyment consists chiefly in association (Das. 6). *Bhutvá tu maṁ . . pacchá tu*, but when you have eaten me . afterwards (Ras. 22). *Tvanto* (adj.), ending with *tu* (Alw. I. viii). Sometimes a páda-púraṇa as at Mah. 36, line 4 (*thero tu*, etc.).

TUCCHO (*adj.*), Empty, vain [तुच्छ]. Ab. 698; Ten J. 118. *Tucchabhávo*, emptiness, inanity (F. Ját. 46). *Tucchahattho* (adj.), empty-handed. *Majjhe tucchaṁ katvá*, leaving a space in the middle, lit. making it empty (Dh. 158). Adv. *tucchaṁ* and *tucchena*, vainly, idly, falsely (Pát. 3; Das. 31; Dh. 394). With affix क, *tucchakaṁ* (adv.), vainly (Pát. 72).

TUDAMPATI (*m.*), Husband and wife (Ab. 242). Of the existence of this curious form there can be no doubt, as Kaccáyana has the Sútra, JĀYĀYA TUDAṀ JĀNI PATIMHI (Sen. K. 384). The Sansk. word dampati is rightly referred by the native grammarians to jâyâpati, but it is in Pali that we find the missing link that connects forms so different. This link is *jayampati*, the long *a* of the first syllable being shortened, and that of the second changed to *aṁ* (for the latter change we have an exact parallel in *Sujampati*, "husband of *Sujá*"). The next change is one of compression, *jayampati* being shortened to jampati, which occurs in Sanskrit. Lastly, the *j* passes into *d*, and we get dampati, which Vij. tells me he has met with also in Pali (for the change of *j* to *d* comp. *daddallati* = jájvalyati, *Pasenadi* = Prasenajit, *dighacchá* = jighatsá). The form *tudampati* offers considerable difficulty. It is difficult to see how it can have arisen out of *jayampati*, and it may possibly be a sort of capricious outgrowth of *dampati* (by reduplication). Or may I hazard with great diffidence the conjecture whether it might be dissimilated from dudampati = dvidampati, dvi being prefixed to show the duality, which is otherwise not apparent in Pali? (*dampati* in Pali is a masc. sing., for *du* = *dvi*, comp. *dukaṁ*, *durattaṁ*, etc.).

TUDITTHA, He gnawed, pierced (aor. fr. तुद्). Mah. 244.

TUHINAṀ, Dew, frost [तुहिन]. Ab. 56.

TUJJATI, To be struck, pierced, poked [pass तुद्]. *Sulehi tujjamáno.*

TULĀ (*f.*), A balance, pair of scales; resemblance, equality; a beam or rafter; a measure or weight = 100 phalas [तुला]. Ab. 223, 481, 823; Dh. 47. The Zodiac sign Libra (Ab. p. 11, note). *Tulábhúto* (adj.), balanced, unvarying (Ját. 23, 25). *Tuládháro*, one who carries scales, a jeweller (Mah. 111).

TŪ̆LETI, To weigh, measure; to consider, weigh with the mind [तूल्, तुल्]. Alw. I. 75 (my MS. has *túlayanto*); Pát. 92. P.p.p. *tulito* (Dh. 261).

TULIKĀ (*f.*), A painter's brush or pencil [तुलि + का]. Mah. 112.

TŪLIKĀ (*f.*), A mattress [तूलिका]. B. Lot. 369.

TULIYO, A flying fox. Ab. 642.

TŪLO, and **TŪLAṀ**, Cotton [तूल]. Ab. 494; B. Lot. 563; Das. 6, 37.

TULYO (*adj.*), Similar, equal [तुल्य]. Ab. 530; B. Lot. 362; Mah. 162, 175; Alw. I. 2.

TUMBĪ (*f.*), The gourd Lagenaria Vulgaris [तुम्बी]. Ab. 596.

TUMBO, A sort of water vessel with a spout; a measure of grain = áḷhaka [तुम्ब?]. Ab. 484, 1124.

TUMHĀDISO (*adj.*), Like you [*tumha* + दृश्, the corresponding Sansk. is युष्मादृश्]. Ten J. 46; Ras. 25.

TUMHE, etc., see *Tvaṁ*.

TUṆḌAṀ, A beak, snout, etc. [तुण्ड]. Ab. 260. Beak of a bird (Dh. 237; Ten J. 54, 111; F. Ját. 12). Of a serpent's mouth (Mah. 244).

TUṆḌILO (*adj.*), = तुण्डिल. *Tuṇḍilováدo*, harsh or frequent admonition (?), Dh. 127.

TUṄGO (*adj.*), High, prominent [तुङ्ग]. Ab. 708; B. Lot. 584.

TUṆHĪ (*adv.*), Silently, without speaking [तूष्णीम्]. Ab. 1149. *Tuṇhí nisídati*, to sit silent (comp. F. Ját. 48). With the original final *m* restored for euphony, *tuṇhím ásíno*, sitting silent (Dh. 41). *Tuṇhí játo*, become silent, reduced to silence (F. Ját. 47). With *bhavati*: *Satthá tv ahosi*, the

Teacher held his peace (Dh. 162, comp. 109, 241). With *atthi: Tuṇh' assa*, let him be silent (Kamm. 7). *Tuṇhíbhávo*, silence (Ab. 429; Dh. 379). See *Adhiváseti*. Sometimes written *tuṇhibháva*, perhaps rightly (comp. *cittíkáro* and *cittikáro*, etc.). *Tuṇhíbhúto* (adj.), silent (Dh. 367, 380; F. Ját. 47).

TŪṆĪ, TŪṆO, TŪṆĪRO, and **-RAṀ,** A quiver [तूणी, तूण, तूणीर]. Ab. 389.

TUNNAṀ, A suture (?), a patch (?) [तुन्न]. Ját. 8.

TUNNAVĀYO, A tailor [तुन्नवाय]. Ab. 507; Mah. 193.

TUṆṆO (*p.p.p.*), Quick [तूर्ण]. Sen. K. 495 (*tudatíti* is probably erroneous). Adv. *tuṇṇaṁ*, quickly (Ab. 40).

TURAGO, TURAṄGO, A horse, courser [तुरग, तुरङ्ग]. Ab. 368.

TURITO (*p.p.p. tarati*), Hastening, hurried, eager, swift [त्वरित]. Ab. 379; Mah. 25, 26, 107; B. Lot. 649. Adv. *turitaṁ*, hastily, quickly (Ab. 40; Dh. 292).

TURIYAṀ, A musical instrument [तूर्य]. With *ú* revived metri causâ (Mah. 155). *Pañcaṅgikaturiyaṁ* or *pañcaturiyaṁ*, musical instruments of five sorts (Dh. 191), they are *átataṁ*, *vitataṁ*, *átatavitataṁ*, *ghanaṁ*, *susiraṁ* (Ab. 139). *Turiyasaddo*, music, Mah. 99, 182, 212.

TURUKKHO, Indian incense [तुरुष्क]. Ab. 147, 302.

TUSITĀ (*m.pl.*), Name of the angels inhabiting the fourth devaloka [तुषित]. Man. B. 25; B. Int. 109, 606. *Devesu Tusites' upapajjatha*, was reborn among the Tusita angels (Mah. 201). *Tusitapuraṁ*, or *Tusitaṁ puraṁ*, or *Tusitánaṁ puraṁ*, the city of the T. angels (Dh. 150; Mah. 199). *Tusitabhavanaṁ*, the T. heaven (Ras. 64).

TUSO, Substance, wealth (Ab. 485).

TUSSATI, To be satisfied, pleased, joyful [तुष्]. Dh. 149. Aor. *tussi* (Dh. 101; Mah. 62). Ger. *tussitvá* (Dh. 336; Mah. 111, 175). With gen. *Bodhisattassa tussitvá*, pleased with the B. (F. Ját. 10). In *tussabhávo*, contentment (Dh. 357), we probably have the p.f.p. tushya (it governs an instr.). P.p.p. *tuṭṭho*, satisfied, pleased, joyful (Ab. 752; Ten J. 14, 120; Mah. 85, 166). With dat. *tuṭṭho 'smi vo bhikkhave*, I am pleased with you, monks. Caus. *toseti*, to satisfy, please, delight (Dh. 268; Mah. 136, 152, 197). *Bhikkhavo tosetvá paccayehi* (instr.) *catúhi*, having satisfied the priests with the four requisites (Mah. 240).

TUTTAṀ, A pike used to guide an elephant; goad [तोत्त्र]. Ab. 367, 448.

TUṬṬHI (*f.*), Satisfaction, joy, happiness [तुष्टि]. Ab. 87; Dh. 59, 99.

TUṬṬHO, see *Tussati*.

TUṬṬHUBHAṀ, The Trishṭubh metre.

TUVAṀ, see *Tvaṁ*.

TUVAṬAṀ (*adv.*), Quickly [from तुर्व्?]. Ab. 40.

TUVAṬṬATI, To lie down. Pát. 106, 107, 114. I am unable to explain this form, which appears to be genuine.

TVAṀ, and **TUVAṀ** (*personal pronoun*), Thou [त्वम्]. Nom. *tvaṁ* (the usual form; Mah. 52; Ját. 17; Ten J. 1; Dh. 147), *tuvaṁ* (Dh. 95; Mah. 3, 80, 195; Ras. 35; Ját. 28; this form generally occurs in verse). Acc, *taṁ* (Dh. 24, 99; Mah. 48 *taṁ máremi*, 52 *posayissámi taṁ*; F. Ját. 17). Instr. *tayá* (Dh. 103, 263, 349; Ten J. 47). Gen. and dat. *tava* (Ten J. 51; Dh. 96, 109, 183), *tavaṁ* (Ten J. 56), *tuyhaṁ* (Mah. 157; Ras. 22; Dh. 159, 193), *tumhaṁ* (Sen. K. 275). Loc. *tayi*. Pl. *tumhe*, ye (Ten J. 1; Dh. 104). Acc. *tumhe*, *tumhákaṁ* (Sen. K. 275). Instr. and abl. *tumhehi* (Dh. 241; F. Ját. 10). Dat. and gen. *tumhákaṁ* (Ten J. 1; Mah. 207; F. Ját. 17; Dh. 78, 103, 108). Loc. *tumhesu*. The plural is much used as a respectful mode of address, exactly as in English. Thus a king uses it to a brahmin (F. Ját. 10), a brahmin to his father (F. Ját. 9, 11, while the father uses the sing.), Visákhá to her father-in-law (Dh. 241), a king to Buddha (Ten J. 1), a noble to a Buddhist priest (Mah. 207). *Te* is much used as a substitute for certain cases of the singular, sometimes becoming *ty* before a vowel. For the gen. *Ko te doso*, what is thy fault? (Mah. 157). For the dat. *Namo ty atthu*, hail to thee (F. Ját. 13). For the acc. *Tyâhaṁ vandissámi*, shall I do thee homage? (Dh. 159). For the instr. *Kataṁ te pápaṁ*, sin has been committed by thee (comp. *tyâhaṁ gahito*, I have been caught by thee, Ten J. 115). *Vo* is substituted for some oblique cases of the plural. For the gen. *Kahaṁ vo rájá*, where is your king? (Dh. 159, comp. Mah. 178). For the acc. *Paháya vo*, leaving you (Par. S., comp. Dh. 60, line 7). For the dat. *Bhavissati vo hitáya*, it will be to you for a blessing (Mah. 6, probably also Dh. 80, line 4). For the nom.

Gámaṁ vo gaccheyyátha, go ye to the village (Sen. K. 270). For the instr. *Kataṁ vo kammaṁ*, a deed has been done by you (Ditto). The first line of Dh. v. 337 should read as foll. *Taṁ vo vadámi bhaddaṁ, vo yávant' ettha samágatá*, therefore I tell you an excellent thing, do ye as many as are assembled . . . (comp. in Dhammika S. *gahaṭṭhavattaṁ pana vo vadámi*). Instances of Sandhi are *tvan ti* = *tvaṁ iti* (Dh. 96, 159, 193), *tañ ñeva* = *taṁ yeva* = *taṁ eva* (Sen. K. 215), *tay' ajja* = *tayá ajja* (Ten J. 47), *tyáhaṁ* = *te ahaṁ* (Ten J. 115), *ty atthu* = *te atthu* (F. Ját. 13).

TVEVA, = *iti eva* (Ten J. 54, and see art. *Iti*, p. 162, *b*) Also = *tu eva* (see *Tu*).

TYAHAM, TYĀHAṀ, For the first see art. *Iti*, p. 162 (*b*), for the latter see *Tvaṁ*.

U.

U, UD, A preposition only used as the first part of a compound, generally conveying the idea "upwards," or "above," or "away" [उद्]. Ab. 1168.

UBBAHATI, To raise up; to remove, drive away [उद्वह्]. Att. 198. Ger. *ubbayh' ásiṁ*, having drawn his sword (Mah. 134, or perhaps "having lifted up"). P.p.p. *ubbáḷho* (Dh. 214). Caus. *ubbáheti*, to drive away. Pass. of the caus. *ubbáhiyati* (Mah. 45).

UBBĀHIKĀ (*f.*), (From last). It appears to mean "rules for expulsion of schismatic priests" (Mah. 18, but see the Glossary; comp. Pát. 61).

UBBAṬṬANAṀ, Shampooing the body [उद्वर्तन]. Ab. 299.

UBBATTETI (*caus.*), To tear up, tear out [उद्वर्तयति]. *Rukkhaṁ* (Dh. 111). *Hadayamaṁsaṁ* (Dh. 79, 245; comp. Ten J. 36).

UBBEDHO, Height [उद् + वेध]. Dh. 131, 132, 148, 349; Ras. 22, line 9. *Sattayojanasatubbedho* (adj.), whose height is 700 yojanas (Dh. 190).

UBBEGO, Agitation from joy or grief, excitement, anxiety [उद्वेग]. Das. 41; Ját. 69. *Ubbegapíti*, joy that enables one to mount into the air (E. Mon. 272; Man. B. 410).

UBBEJANIYO (*adj.*), Causing alarm, agitating [उद्वेजनीय]. Dh. 155.

UBBHAṀ, see *Uddhaṁ*.

UBBHĀRO, see *Uddháro*.

UBBHATO (*p.p.p.*), Thrown up, thrown out [p.p.p. उद्धृत] Dh. 7, 197; F. Ját. 54. See *Uddháro*.

UBBHĀVETI (*caus.*), To produce, use [उद्भावयति]. Att. 195.

UBBHAVO, Birth, origination [उद्भू]. Ab. 90. At the end of a compound "sprung from, made of;" *tacubbhavo* (adj.), made of bark (Ab. 297), *phalikubbhavo*, made of crystal (Mah. 241).

UBBHIDAṀ, Kitchen salt [उद्भिद]. Ab. 461.

UBBHIJJATI (*pass.*), To burst upwards, spring up out of the ground (as of water welling up); to sprout, germinate [pass. उद्भिद्]. Aor. *ubbhijji* (Ját. 18). Ger. *ubbhijjitvá* (Ját. 51). The ger. *ubbhijja* belongs properly to the active (Dh. 60). Perf. part. *ubbhinno* (Ab 543).

UBBHŪTO (*p.p.p.*), Born, produced [उद्भूत]. Ab. 984; Att. 192.

UBBĪ (*f.*), The earth [उर्वी]. Ab. 181.

UBBIJJATI (*pass.*), To be afraid [pass. उद्विज्]. With gen. *Dukkhassa ubbijjanti*, dread suffering (Alw. I. 108). Perf. part. *ubbiggo*, frightened, anxious (Mah. 40; Ját. 26).

UBBILLĀPITO (*p.p.p.*), Unduly elated, puffed up (Ten J. 13). Near the beginning of Brahmajála S. occurs the phrase *cetaso ubbillávitattaṁ*, "undue elation of mind," upon which Buddhaghosa gives the foll. gloss, *Ubbillávino bhávo ubbillávitattaṁ, kassa ubbillávitattaṁ cetaso? ti, uddhaccávaháya ubbillápanapítiyá etaṁ adhivacanaṁ*, the condition of one who is full of elation is *ubbillávitattaṁ*: if it be asked, why is it said "elation of mind"? I reply that this is a term for joy which puffs up and tends to pride (*uddhaccávaha*). Here Buddhaghosa gives an adj. *ubbillávi* (like *medhávi*), which may possibly exist, but cannot form part of *ubbillávitattaṁ* as it does not account for the syllable *ta*. I have little doubt that *ubbillávitattaṁ* is simply *ubbillápita* + त्व, "state of being puffed up," the *p* passing into *v* as in *posávana* for *posápana* (further on Buddhaghosa has . . *tena ubbillávitena* . .). If I am right we have only one form to account for, viz. a p.p.p. from a caus. *ubbillápeti*, pointing to a possible *ubbilleti*, which I am inclined to identify with उद्-वेलयति, "to throw upwards" (from विल्, comp. पिल्). On the other hand, assuming *ubbillávi* to be an existing form, it points to a noun *ubbilla*, "elation," from which *ubbilleti* might be a denominative. This *ubbilla* might be a possible udvilya from उद्विल् or udvella from उद्वेल्. It would be interesting to know what Pali word is rendered in Saddharmapuṇḍaríka by audvilvacitta (see Lotus, 308). If it be *ubbillacitta*, "elated in mind," it probably affords another example of the mistakes made by the North Buddhists in translating Pali texts at a time when Pali had long been a dead language. We may imagine that the translator, finding *ubbillacitto* in conjunction with *acchariyappatto*, concluded that it must have some such meaning as "astonished," "perplexed," and so coined a word audviiya, which phonetically would answer to *ubbilla*, and which being a derivative of udvila (udbila) would mean, "state of being out of its hole," and so out of its element, all abroad, perplexed ! ! In the two passages in Pali texts to which I have referred the context absolutely requires the meaning "elated, puffed up" (in Br. J. S. we have *tatra tumhehi na ánando na somanassaṁ na cetaso ubbillávitattaṁ karaṇíyaṁ*).

UBBINAYO, Wrong or false Vinaya [उद्+विनय]. Alw. I. 54.

UBHATO (*adv.*), On both sides, in two ways [उभ+तस्]. *U. sujáto*, well born on both sides (i e. father's and mother's, Ját. 2). *U. naṭṭho*, doubly lost, forlorn in two respects (Mah. 52). Often as the first part of a compound. *Ubhatodaso* (adj.), having a fringe at each end. *Ubhatopasse*, on both sides (Mah. 213). *Ubhatomukho asso* seems to mean a horse with a mouth at each end (*tassa dvísu passesu yavasaṁ denti so dvíhi mukhehi khádati*, Das. 25) or possibly with two heads. *Ubhatosaṅgho*, both priesthoods (viz. *bhikkhusaṅgho* and *bhikkhunísaṅgho*, Pát. 108; Mah. 196, 224). *Ubhatobyañjanako*, having the characteristics of both sexes, hermaphrodite (Pát. 28). *Ubhatobhágavimutto* is a technical Buddhist term I owe to Subh. the foll. passage from Vis. M., *arúpajjhánena c'eva ariyamaggena cáti ubhatobhágena vimutto ti ubhatobhágavimutto*, u. means one who is emancipated in two ways, namely by arúpajjhána and by ariyamagga. He also quotes from Aṅguttara Nikáya, *ubhatobhágavimutto ti dvíhi bhágehi vimutto arúpasamápattiyá rúpakáyato vimutto maggena námakáyato, so catunnaṁ arúpasamápattínaṁ ekekato vuṭṭháya saṅkháre sammasitvá arahattappattánaṁ catunnan ti nirodhá vuṭṭháya arahattaṁ pattassa anágámino vasena ca pancavidho hoti*: of which Vij. sends me this translation, "Ubh. is he who is emancipated in two ways, by means of Arúpasamápatti he is emancipated from the body of form, by means of the Magga from the body of Náma. He is of five kinds, namely four who having risen from the Arúpasamápatti one after another and having grasped the Saṅkháras attains Arhatship, and the Anágámin who having risen from the Nirodhasamápatti attains arhatship." From this it appears that the Ubh. may be either an arahattaphalaṭṭha in one of the four Arúpa heavens, or an anágámin who has attained arahattaphala through the Nirodha meditation.

UBHAYATO (*adv.*), On both sides [उभयतस्]. Ab. 1195.

UBHAYATTHA (*adv.*). In both places, in both cases [उभयत्र]. Dh. 3 : Mah. 215.

UBHAYO (*adj.*), Both [उभय]. Used both in sing. and plural. *Ubhayam p' etaṁ puññañ ca pápañ ca*, both of these, merit and demerit (Dh. 379). *Gihíhi ca anágárehi cáti ubhayehi*, with both classes, laymen and ascetics (Dh. 431). *Asmá loká paramhá ca ubhayá dhaṁsate naro*, that man perishes from both this world and the next (Sig. S.). Instr. *ubhayena*, in both ways (Alw. I. xxviii). Adv. *ubhayaṁ*: *Asaṁsaṭṭhaṁ gahaṭṭheki anágárehi cúbhayaṁ* (Dh. 72). *Tadubhayaṁ*, oth of these (Kh. 21). Declined like *sabbo*: gen pl. *ubhayesaṁ*, neut. pl. *ubhayáni*.

UBHO (*pron.*), Both [उभौ nom. dual from उभ]. Dh. 54. The declension for all genders is the same. N.A. *ubho*; I. Ab. *ubhohi, ubhehi*; D.G. *ubhinnaṁ*; Loc. *ubhosu, ubhesu*. Of these *ubho* alone follows the Sanskrit, and is almost the only remains of a dual form in Pali. *Ubhehi* and *ubhesu* are on the analogy of *sabbehi, sabbesu*. *Ubhinnaṁ* is on the analogy of *dvinnaṁ*. *Ubhohi* and *ubhosu* are in the highest degree anomalous, the inflexions being added to the nom. instead of to a base, the result of an awkward attempt to preserve a dual character in the oblique cases. *Ubho bhúmipá*, both kings (Mah. 154). *Ubhohi páṇijannúhi*, with both their hands and knees (Att. 8). *Ubho koṭiyo ḍasitvá*, taking the two ends in their mouths (F. Ját. 17). *Ubhinnaṁ kathaṁ asuṇanto*, not hearing the talk of either (Alw. I. cvii). *Gihí pabbajitá ubho*, both classes, laymen and monks (Dh. 13). *Ubho loke* (acc. pl.), both worlds (Dh. 49). *Ubhosu passesu*, on both sides (Dh. 158). With sing. noun : *Ubho saṅgaṁ* *upaccagá*, has escaped from both ties (Dh. 73, comp. 46).

UCCĀ, An indecl with the meaning "above," "high," forming the first part of many compounds. Etymologically it is doubtless identical with उच्चा, though in its use it rather corresponds to उच्चैस्. *Uccákulíno* (adj.), of high family (Gog. Ev. 31). *Uccásaddo*, a loud noise (Ten J. 36); also adj. "making a loud noise, vociferous" (Pát. ix). *Uccásayanaṁ*, and *uccáseyyá*, a high bed (B. Lot. 444; Mah. 82). Comp. *Uccaṁ*.

UCCĀLETI (*caus.*), To irritate (?) [caus. उच्चल्]. Pát. 91.

UCCĀLIṄGO, A caterpillar. Ab. 623.

UCCAṀ (*indecl.*), High [उच्चैस्]. Ab. 1152. *Uccaṁpákáragopuraṁ*, having lofty walls and gates (Mah. 152). *Uccaṁgharaṁ*, *uccaṁrukkho*, a high house, a tall tree (Cl. Gr. 75).

UCCĀRAṆAṀ, Utterance, pronunciation [उच्चारण]. Pát. 89.

UCCĀRETI (*caus.*), To raise aloft, lift up [उच्चारयति]. Mah. 63, 116.

UCCĀRO, Excrement [उच्चार]. Ab. 275. *Uccárakammaṁ*, defecation.

UCCATĀ (*f.*), Elevation [उच्चता].

UCCATARO (*adj.*), Higher [उच्चतर]. Pát. xxi (of a seat). Of a musical note (Ab. 137, 904).

UCCATI, see *Vatti*.

UCCATO (*adv.*), According to height, in height [उच्च + तस्]. Mah. 163.

UCCĀTUṀ (*inf.*), To raise, lift (Mah. 141).

UCCĀVACO (*adj.*), Various, irregular [उच्चावच]. Ab. 720; Dh. 15;Ját. 79.

UCCAYO, Accumulation [उच्चय]. Dh. 22.

UCCHĀDANAṀ, Destruction; rubbing the body with perfumes [उत्सादन].

UCCHAṄGO, The hip, flank, haunch; the lap [उत्सङ्ग]. Ab. 276. *Ucchaṅgagataṁ satthaṁ*, the weapon he wore at his side (Mah. 243). *Paṇṇaṁ ucchaṅge katvá*, placing the letter in the fold of her dress (Dh. 221). *Ucchaṅge nisíditvá*, sitting in his lap (Dh. 142).

UCCHEDO, Extirpation, annihilation [उच्छेद]. *Ucchedadiṭṭhi*, and *ucchedavádo*, the heresy that existence terminates with death, as opposed to the Buddhist doctrine of transmigration (Man. B. 473). *Ucchedavádo* (adj.), and *ucchedavádí*, one who holds the doctrine that death is (in all cases) the annihilation of existence (Ten J. 117). This doctrine was held in great abhorrence by the Buddhists, being directly antagonistic to the whole spirit and scheme of Buddhism.

UCCHINDATI, To cut off, extirpate, destroy [उच्छिद्]. Dh. 50. Aor. *udacchidá* (Ras. 76). Ger. *ucchijja*. Pass. *ucchijjati*. Aor. *ucchijji*. P.p.p. *ucchinno* (Sen. K. 496).

UCCHITO (*p.p.p.*), Lofty, exalted [उच्छ्रित]. Ab. 708.

UCCHIṬṬHO (*p.p.p.*), Left, rejected; impure [उच्छिष्ट]. *Tesaṁ ucchiṭṭhabhojanaṁ*, the remains of their food, their leavings (Mah. 136). *Ucchiṭṭhamukhehi kathetuṁ*, to speak with unwashed mouths (Alw. I. 97). *Ucchiṭṭhodakaṁ*, slops (Pát. 112).

UCCHU (*m.*), Sugar-cane [इक्षु]. Ab. 462, 599, 1088. *Ucchuyantaṁ*, a sugar-cane mill (Ját. 25).

UCCINATI, To choose, select; to pick up [उच्चि]. Ger. *uccinitvá* (Alw. I. 55; Dh. 162). Aor. *uccini* (Mah. 19). P.f.p. *uccinitabbo*.

UCCO (*adj.*), High, tall [उच्च]. Ab. 708. *Vísaṁ hatthasataṁ uccaṁ*, 120 cubits high (Mah. 161). *Dvádasahatthucco*, twelve cubits high (Mah. 4, 153, 210). *Uccanícakule*, in families high and low (Dh. 420). *Uccáni ṭhánáni*, high offices or situations. Comp. *Uccá*, *Uccaṁ*.

UCITO (*p.p.p.*), Suitable, convenient [उचित]. Ab. 538; Att. 199.

UDA (*indecl.*), Or, on the other hand [उत]. Ab. 1138, 1199. *Vácá' uda cetasá vá*, in word or in thought (Kh. 9). *Nisinno vá uda vá sayaṁ*, sitting or lying.

UDABBAHATI, To draw out, derive [उद् + आ + वृह्]. Das. 6, 35.

UDABINDU (*m.*), A drop of water [उदबिन्दु]. Dh. 60.

UDACCHIDĀ, see *Ucchindati*.

UDADHI (*m.*), The sea [उदधि]. Ab. 659; Mah. 116. *Pacchimodadhi*, the western sea, Indian Ocean (Mah. 217).

UDAGGO (*adj.*), High; delighted [उदग्र]. Ab. 708. *Udaggacitto* (adj.), jubilant (Vij. see B. Lot. 396). *Udaggudaggo* (adj.), highly elated (Att. 196).

UDAHĀRAKO, One who makes conduits for water [उदहार + क]. Ab. 510.

UDĀHARAṆAṀ, An example, instance [उदाहरण]. Ab. 115; Alw. I. xxii.

UDĀHARATI, To utter, recite; to command [उदाहृ]. Mah. 144; F. Ját. 46; Dh. 356. P.p.p. *udáhaṭo*.

UDĀHĀRO, Utterance [उदाहार].

UDĀHU (*indecl.*), Or [उताहो]. Ab. 1138; Ten J. 33; Dh. 96. 121.

UDAKAṀ, Water [उदक]. Ab. 661; Dh. 15. *Udakena ágacchati*, to come by water. *Udakaparikhá*, a moat (Dh. 397). *Udakakiḷá*, sporting in the water (Dh. 307). *Nahánodakaṁ*, water for bathing or washing (Dh. 165, 189). *Bahúdako* (adj.), containing much water. *Udakamaṇiko*, a water pot.

UDAKUMBHO, A water pot [उदकुम्भ]. Dh. 22.

UDĀNAṀ, Upward aspiration, enthusiastic or joyous utterance, expression of intense feeling (whether of joy or sorrow) in words [उदान]. B. Lot. 822. This term is applied to one or more verses in which a speaker expresses the sudden emotion of his heart on some critical, or mournful, or joyous occasion. These verses are introduced with the phrase *imaṁ udánaṁ udánesi*, "breathed forth this solemn utterance." The most striking of these udánas is the famous hymn of triumph uttered by Gautama Buddha when he attained omniscience on the throne of bodhi (*anekajátisaṁsáraṁ*, etc. Ját. 76, Dh. 28, 319). Another udána of triumph (*tulam atulañ ca sambhavaṁ*, etc.), was uttered by Gautama three months before his death when he formally resigned his hold upon life (*áyusaṅkháram ossaji*). At Dh. 332 we are told that Gautama finding Devadatta about to introduce divisions among the priesthood, in the bitterness of his soul uttered the stanza, *sukaraṁ sádhuná sádhu sádhu pápena dukkaraṁ*, etc., and this is called an udána. At Dh. 251 the udána is a hymn of rejoicing and thanksgiving by Visakhá at the fulfilment of her pious wishes. Udánas are not always in verse. At the commencement of Sám. S. king Ajátasattu is seated with his courtiers on the terrace of his palace, and struck with the splendour of the unclouded full moon, breaks forth into the enthusiastic utterance, "delightful indeed is the night, beautiful is the night, etc.," the whole passage being prose. And again in the same Sutta, when Ajátasattu reaches the forest glade where by the glare of the torch-light he sees Buddha and his disciples seated in the holy calm of religious meditation, he exclaims with fervent longing, *iminá me upasamena Udáyibhaddo kumáro samannágato hotu*, "would that my son Udáyibhadda might be endowed with calm like this."[1] At Dh. 128 the Buddhist "Gloria," *namo tassa Bhagavato arahato sammásambuddhassa*, is called an udána. One of the aṅgas or divisions of the Buddhist scriptures is Udána, which is coextensive with the book of that name forming the fourth section of the Khuddaka Nikáya (see *Tipiṭakaṁ*). Buddhaghosa says, *somasassañáṇamayikagáthápaṭisaṁyuttá dve-asíti suttantá udánan ti veditabbaṁ*, Udána is to be understood as eighty-two suttas connected with stanzas composed under the inspiration of joy (see Alw. I. 61).

UDĀNETI (*caus.*). To breathe forth, make a joyous utterance [caus. उदन्] For its use with *udánaṁ* see last. It occurs absolutely at Mah. 117 and 162.

UDAPĀNO, A well [उदपान]. Ab. 677.

UDARAṀ, The belly, stomach [उदर]. Ab. 271; Dh. 111, 148: Mah. 243. *Udarena seti*, to lie on one's face (Mah. 217).

UDARĀVADEHAKAṀ, In the phrase *ud. bhuñjati*, which appears to mean to eat to satiety, from अवदिह् compounded with उदर.

UDARIYAṀ, The stomach [उदर्य]. Kh. 18.

UDĀRO, see *Uḷáro*.

UDĀSĪNO (*adj.*), Indifferent, neutral [उदासीन].

UDĀYIBHADDO, Name of the son of King Ajátasattu (B. Lot. 482).

UDAYO, Rise, beginning, appearance; the eastern mountain behind which the sun rises [उदय]. Ab. 606. *Candodayo*, rising of the moon (Mah. 70; Dh. 265). *Moggaliputtatherodayo* the origin or rise of the thera M. (Mah. 33). *Udayavyayo*, and *udayavayo*, and *udayabbayo*, rise and set, birth and death. *Khandhánaṁ udayavyayaṁ*, rise and set of the khandhas, transmigration (Dh. 71). *Udayatthaṁ*, rise and set [उदय+ अस्त].

UDDĀLO, The tree Cassia Fistula (*indívara*) [उद्दाल]. Ab 552, 1004.

UDDALOMĪ (*m.*), A woollen coverlet with a fringe at each end (Ab. 313). *Uddalomí ti ubhatodasaṁ uṇṇamayattharaṇaṁ* (Br. J. S. A.).

UDDĀNAṀ, Binding [उद्दान]. Ab. 354. It also seems to mean "table of contents, list, résumé."

UDDĀPO, Foundation of a wall [उद्वाप?] Ab. 203.

UDDESAKO (*adj.*), Appointing, arranging [उद्देसक]. See *Bhattuddesako*.

UDDESIKADHĀTU (*f.*), Illustrative or commemorative relic, name of one of the three classes of relics or memorials of Buddha. Hardy says, "those things that have been erected on his account, or for his sake, which the commentators say means the images of his person" (E. Mon. 216). I am not sure whether the first part of this compound is the equivalent of औद्देसिक or the fem. of उद्देसक.

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[1] The comment observes that he dreaded lest his son should follow his own example and become a parricide.

UDDESIKO (*adj.*), In the term *soḷasavassuddesiko.* The affix इक belongs to the whole compound, which means "having reached sixteen years of age, come of age," lit. "connected with the region or period of sixteen years" (comp. *soḷasavassapadesiko*). Dh. 233, 315. It implies the flower of youth (Dh. 246). I have also met with *vísativassuddesiko* (see next).

UDDESITO, A lumber-room, store. Ab. 213.

UDDESO, Prescription, ordinance; enunciation, recitation; region, period, occasion [उद्देस]. *Uddesapariyápannáni sikkhápadáni*, the rules contained in the ordinances of Buddha (Pát. 5). *Ekuddeso* (adj.), living under the same ordinances or discipline (Ditto). *Uddesaṁ ágacchati*, to be enunciated, recited, read (Pát. 4). *Pátimokkhuddeso*, recitation of the P. (Pát. iii). *Kuṭí attuddesá*, a hut intended for his own use (Pát. 4). *Eken' uddesena*, after a single repetition. *Vísavassuddesamhi* (loc.), at the age of twenty (Mah. 143). *Uddesabhattaṁ*, "food given on particular occasions" (Kamm. 33). There are four Dhammuddesas, *upaniyyati loko addhuvo, attáno loko anabhissaro, assako loko sabbaṁ paháya gamaníyaṁ, úno loko atitto taṇhádáso.* The compound *samaṇuddeso* as a name for a sámaṇera seems to mean "one who is under a samaṇa's discipline."

UDDHACCAṀ, Being puffed up, vanity, pride [औद्धत्य]. Ab. 169; B. Lot. 444; Man. B. 417; Sen. K. 522.

UDDHACCHIDDAKO (*adj.*), At Dh. 169 we have *uddhacchiddakavátapánáni*, "windows having their apertures upwards or above," which from the context appears to mean skylights; Rogers however renders it "windows in the upper apartment" (Buddh. Parables, p. 50) [ऊर्ध्व + छिद्र + क].

UDDHADEHIKAṀ, Funeral obsequies [और्ध्वदेहिक]. Ab. 423 (also *-iko*, adj., "funereal").

UDDHAGĀMĪ (*adj.*), Going upwards [ऊर्ध्वगामिन्]. Pát. 13 (of a ship ascending a stream).

UDDHAGATI (*f.*), Going up, ascent [ऊर्ध्वगति]. Ab. 960.

UDDHAGGIKO (*adj.*), Having spiritual progress for its end or object [ऊर्ध्व + अग्र + इक]. *Upariphalanibbattanato uddhaṁ aggaṁ assá atthíti uddhamaggiká* (said of charitable gifts, Sám. S. A.).

UDDHAGGO (*adj.*), Pointing upwards, standing on end [ऊर्ध्व + अग्र]. B. Lot. 571; Dh. 232; Alw. I. 80.

UDDHAKO, A hind of drum [ऊर्ध्वक]. Ab. 143.

UDDHALOKO, The world above, heaven [ऊर्ध्वलोक]. Att. 206.

UDDHAṀ, and **UBBHAṀ** (*adv.*), Upwards; up; above; after [ऊर्ध्वम्]. Ab. 1156; Kh. 16; Mah. 169. *Uddhaṁ ulloketi*, looks upwards. *U. aṭṭhaṁsu*, stationed themselves above (Mah. 164). *U. ṭhitalomaṁ*, hair standing up. *U. gacchati*, to go upwards. With abl. *u. majjhantikato*, after noon; *ito u.*, henceforth (Mah. 72); *tato u.*, thereafter (Ját. 28). Examples of the form *ubbhaṁ* are, *ubbhamukho* (adj.), upturned; *ubbhaṭṭhako* (adj.), erect; *ubbhajánumaṇḍalaṁ*, above the knee (Pát. 93, 95).

UDDHAMBHĀGIYO (*adj.*), Belonging to the upper part [ऊर्ध्वम् + भाग + य]. See *Saṁyojanaṁ.* Dh. 317, 421.

UDDHAMMO, Wrong or false dharma, perverted doctrine [उद् + धर्म]. Alw. I. 54.

UDDHAṀSATI, To be thrown or scattered upwards [उद् + ध्वंस्]. Ját. 18.

UDDHAṀSOTO, One who ascends the stream (of existence) [ऊर्ध्वम्+स्रोतस्]. *Uddhaṁsoto akaniṭṭhagámí* is the name of one class of Anágámin (Dh. 39). Born in the Aviha heaven he passes in regular succession upwards through the remaining Suddhávása heavens till he reaches the Akaniṭṭha, where he lives out his term and then ceases to exist (*Avihesu nibbattitvá tato paṭṭháya paṭisandhivasena Akaniṭṭhaṁ gacchanto uddhaṁso ti ti vuccati*, Dh. 362). Vij. quotes, *yatth' uppanne tato uddhaṁ yáva Akaniṭṭhabhavá áruyha tattha parinibbáyati.*

UDDHAMUKHO (*adj.*), Upturned [ऊर्ध्वमुख].

UDDHAMŪLO (*adj.*), Having the roots upwards [ऊर्ध्व+मूल]. Dh. 111.

UDDHANAṀ, An oven [comp. उद्धान]. Ab. 455; Dh. 176, 268.

UDDHANGAMO (*adj.*), Going upwards, ascending [ऊर्ध्वम् + गम]. Ab. 38. 1168; Man. B. 400.

UDDHAPĀDO (*adj.*), Heels upwards [ऊर्ध्वपाद]. Dh. 341.

UDDHARAṆAṀ, Drawing out [उद्धरण]. Dh. 205. *Kaṇṭhakena kaṇṭhakuddharaṇaṁ*, extracting a thorn with another thorn (Dh. 315).

UDDHARATI, To draw out; to lift up, raise [उद्धृ]. Dh. 58. Of catching fish, drawing them out of the water (F. Ját. 53). *Dakkhiṇaṁ padaṁ u.*, to lift up the right foot, i.e. to depart (Vij. Ját. 17). *Baliṁ u.*, to raise a revenue, levy taxes (Mah. 165). *Dárúni u.*, to pick up sticks (Dh. 85). *Āsanaṁ u.*, to take away a chair (Pát. xx, comp. 12). Of digging up a treasure (Kh. 13). *Pádehi paharitvá paṁsuṁ uddharanti*, kick up the earth with their feet (Dh. 154). *Karaṇḍá* (abl.) *u.*, to take out of a box (Sám. S.). Aor. *uddhari* (Ját. 17; Ras. 30). Ger. *uddharitvá*. P.pr *uddharanto* (Dh. 269). Pass. *uddharíyati*, to be formally accepted (of a kaṭhina, see next). P.p.p. *uddhaṭo*, pulled out, extricated (Dh. 195; F. Ját. 55). Neut. *uddhaṭaṁ*, pride, arrogance (Ab. 169). Caus. *uddharápeti* (F. Ját. 8).

UDDHĀRO, Pulling out; debt [उद्धार]. Ab. 471, 1123. *Atthuddháro*, drawing out the meaning, explanation (Alw. I. 67). There is a ceremony called *kaṭhinuddháro*, which appears to be identical with *kaṭhinubbháro*, rendered by Gogerly "consecration of the kaṭhina." The latter is evidently the formal acceptance by a chapter of priests of a robe presented by the laity. The ceremony is a *ñattidutiyakamma*, at which at least five priests must be present (Pát. 114). *Ubbháro* is a derivative of उद्भृ. At Pát. 76, 114 we have *kaṭhinam uddharíyati*, at Pát. 7 *ubbhatasmiṁ kaṭhine*, when the kaṭhina has been formally accepted.

UDDHATO (*p.p.p.*), Puffed up, haughty [उद्धत]. Dh. 65. *Uddharitvá tam uddhataṁ*, having crushed the insolent foe (Mah. lxxxvi).

UDDHAṬO, see *Uddharati*.

UDDHO, and **UBBHO** (*adj.*), Raised, erect, high [ऊर्ध्व]. I have not met with the uncompounded adjective, but it occurs as the first part of a compound, e.g. *uddhaloko, uddhamukho, ubbhatthako*, etc. (see sep. and under *Uddhaṁ*).

UDDHUMĀYATI (*pass.*), To be blown up, and hence to be swollen [pass. उद्ध्मा, in S. it would be उद्ध्मायते]. *Galo uddhumáyi*, his throat swelled up (F. Ját. 12). P.p.p. *uddhumáto*, swollen, bloated (of a corpse); with affix क, *uddhumátako* (Dh. 315, and see *Kammaṭṭhánam*, p. 180, *a*, line 4).

UDDHUTO (*p.p.p.*), Shaken [p.p.p. उद्धू]. Ab. 600.

UDDHŪYATI (*pass.*), To be driven away. Att. 198. Rendered by D'Alwis, "blown away," as if from uddhmá, but it is probably from uddhú.

UDDISATI, To point out, to declare; to determine, appoint; to recite [उद्दिश्]. At Dh. 63 *kam uddiseyyaṁ* is explained to mean *ayaṁ upajjháyo vá ácariyo vá ti kaṁ náma uddiseyyaṁ*, "to whom can I point saying, This is my teacher or master." The meaning of the whole line therefore is, I learnt the truth myself, no one taught it me (comp. p. 415, first line, *mayhaṁ upajjháyo vá ácariyo vá n'atthi*). Of reciting the Pátimokkha (Pát. iii, Dh. 125). Aor. *uddisi* (Dh. 125). Inf. *uddisituṁ* (Alw. I. 103). Ger. *uddissa, uddisitvá*, pointing out, indicating, etc. (Pát. 77). *Uddissa* is used adverbially in the sense of "on behalf of, for, on account of, with reference to." With acc. *Upásakena saṅghaṁ uddissa viháro kárápito hoti*, a convent has been built by a pious layman for the clergy (Pát. xxx, comp. 8 and 9, line 1). *Tava jammádim uddissa garahá me na vijjati*, there is no disgrace to me on account of thy caste and position (Att. 214). *Uddissakato* (adj.), made for a person (Man. B. 382). *Kaṁ 'si tvaṁ ávuso uddissa pabbajito ko vá te satthá*, for whose sake, friend (or in whose name), have you given up the world, or who is thy teacher? (Dh. 122, 327, 414, comp. Ját. 55, *taṁ u. mayhaṁ pabbajjá*). At Pát. 9 *tuṇhíbhúto uddissa tiṭṭhamáno* seems to mean "standing in silence wistfully, or indicating a wish," i.e. not asking for the robe, but standing in an attitude of expectation to remind the donor of his promise. Pass. *uddissati* (Pát. 17). P.f.p. *uddisitabbo* (Pát. xxi). P.p.p. *uddiṭṭho*, rehearsed, recited (Pát. 2, 6).

UDDO, Name of an animal [उद्र?]. It can hardly be an otter, for though it lives near a river and eats fisheit does not appear to be in any way an aquatic animal (its lair is in the jungle, F. Ját. 53).

UDETI, To rise (of the sun) [उदि]. Ev. 23; Ten J. 47. P.p.p. *udito* (see sep.).

UDETI, To come up or forth [उदे].

UDĪCĪ (*f.*), The North [उदीची]. Ab. 29.

UDIKKHATI, To look at, survey; to see, perceive [उदीक्ष्]. Ras. 19; Mah. 219; Att. 193, 204.

UDĪRAṆAṀ, Uttering, saying [उदीरण]. Ab. 106

UDĪRETI (*caus.*), To utter, speak, say [उदीरयति]. Dh. 72; Mah. 31. Ger. *udíriya* (Mah. 212). *Udírito*, uttered (Ab. 755).

UDITO (*p.p.p. udeti*), Risen, arisen; high [उदित]. Ab. 1075. *Uditaṁ kulaṁ*, a high family (Ras. 28).

UDITO (*p.p.p. vadati*), Spoken, uttered [उदित]. Ab. 755, 1075; Kh. 22.

UDREKO, Vomiting [उद्रेक]. Ab. 468.

UDRĪYANAṀ, Bursting or splitting open? [fr. उद्दृ]. Ját. 72.

UDUKKHALAṀ, A mortar [उदूखल]. Mah 175.

UDUMBARO, The tree Ficus Glomerata [उदुम्बर]. Ab. 551; B. Lot. 353; F. Ját. 3; Mah. 92, 143.

UGGACCHATI, To rise, ascend; to depart, come back [उद्गम्]. With acc. *Akásam uggami*, sprang into the air (Mah. 154). *Aruṇe uggacchante*, at dawn (Das. 21; Att. 206). *Suriyaṁ uggacchantaṁ disvá*, seeing the sun rising (Ten J. 46). With abl. *Jalakíḷáya uggantvá*, returning from the aquatic festival (Mah. 218). Ger. *uggamma*, *uggantvá* (Dh. 308; Mah. 7, 16; Pát. 90). P.p p. *uggato*, risen, elevated. *Suriye uggate*, when the sun was risen (Mah. 249, comp. Ras. 26). *Aruṇe uggate*, when day had dawned (Dh. 166). *Dharaṇítaluggato*, risen from the earth. *Evaṁ uggato kopo*, such high indignation (Dh. 364). *Dvádasayojanuggato* (adj.), twelve yojanas high (Mah. 162). *Uggatakulaṁ*, a high caste family (Mah. 116).

UGGAHAṆAṀ, Taking or lifting up; learning, acquisition (of knowledge) [उद्ग्रहण]. Att. 23. *Uggahaṇarajjuko*, a string to take up or hold a thing by (F. Ját. 53). *Sippuggahaṇam akárayi*, instructed him in the sciences, lit. caused him to make acquisition of (Mah. 60).

UGGAHETABBO, UGGAHITO, see *Uggaṇháti*.

UGGAHO, Learning, acquisition [उद्ग्रह]. Alw. I. cvii; Dh. 384. Vij. writes to me that there are three kinds of nimitta in the ecstatic meditation, *parikammanimittaṁ*, *uggahanimittaṁ* and *paṭibháganimittaṁ* (see E. Mon. 256). He says, "nimitta means the reflexion of the object gazed at in the kasiṇaparikamma: *parikamman.* is merely the perception of the object in the mind when looking at it, *uggahan.* is the taking up of the image into the mind so that it is retained there even when the eye is averted, *paṭibhágan.* is a more refined and polished reflexion of the object produced in the mind by a deeper and longer contemplation."

UGGAMANAṀ, Rising, ascent; arising, origin, production [उद्गमन]. Ab. 960. *Suriyass' u.*, sunrise (Ját. 19).

UGGAMI, UGGAMMA, see *Uggacchati*.

UGGAMO, Rising up [उद्गम]. Ab. 886. *Suriyuggamo*, sunrise (Mah. 138).

UGGAṆHĀTI, To raise, lift, pick up; to learn, acquire by study [उद्ग्रह्]. *Ratanaṁ u.*, to pick up a jewel (Pát. 18, comp. 10). *Imesaṁ atthaṁ ugganha*, learn the meaning of them (Dh. 329). *Sippaṁ u.*, to learn a science, acquire an accomplishment (Ját. 2; F. Ját. 9; Mah. 60). *Uggaṇhi piṭakattayaṁ*, gained a knowledge of the three Piṭakas (Mah. 30, 251). *Bhásaṁ u.*, to learn a language (Alw. I. cvii). *Bhásaṁ náma sattá ugganhanti*, people have to acquire a language by study, viz. it does not come by nature (Ditto). Fut. *uggaṇhissati*. Inf. *uggahetuṁ* (Pát. 15). Ger. *uggahetvá* (Alw. I. cvii), *uggaṇhitvá* (F. Ját. 9). P.f.p. *uggahetabbo* (Alw. N. 23; Alw. I. cviii). P.p.p. *uggahito*, learnt, acquired, studied (Dh. 381). *Uggahituvatto*, one who has learnt his duties (Dh. 107). Caus. *uggaṇhápeti*, to teach (F. Ját. 9). With acc. of the thing taught (Mah. 28; F. Ját. 9). With acc. of the person taught (Dh. 159).

UGGĀRO, Spitting out, vomiting [उद्गार]. Ab. 468.

UGGATI (*f.*), Ascent, appearance [उद्गति]. Att. 198.

UGGATO, see *Uggacchati*.

UGGATTHANAṀ, A sort of ornament. Ab. 289.

UGGHARATI, To ooze [उद् + घृ]. Dh. 316.

UGGHĀṬANAṀ, The rope and bucket of a well [उद्घाटन]. Ab. 524.

UGGHĀṬETI (*caus.*), To open, unfasten; to reveal, make known [उद्घाटयति]. Pát. 86. Of opening a window (Ten J. 43; Mah. 217, read *ṭ*). P p.p. *ugghátito*. *Páti ugghátitamattá*, the dish as soon as it was uncovered (Dh. 140).

UGGHAṬITAÑÑŪ (*adj.*), Understanding what is revealed (?) [p.p.p. उद्घट् + ज्ञ]. Subh. quotes, *ugghaṭite atthe vibhajite yathábhútaṁ jánátíti u.* The idea of understanding quickly, being intelligent, seems to be conveyed (Man. B. 104; B. Lot. 432)

UGGHOSETI (*caus.*), To shout out, proclaim [उद्घोषयति]. Mah. 152; Dh. 193, 309.

UGGHOSO, Proclamation [उद्घोष].

UGGILATI, To vomit [उद्गॄ].

UGGIRAṆAṀ, Spewing, vomiting (from last).

UGGO (*adj.*), Violent, severe, cruel, sharp [उग्र]. Ab. 711, 982. *Uggatejo* (adj.), endowed with terrible heat (Gog. Ev. 29) *Uggatápano* (adj.), practising cruel austerities, austere (Ját. 15). *Uggo*, name of a mixed caste, son of a Kshatriya father by a Çúdra mother (Ab. 503).

ŪHĀ (*f.*), Life. Ab. 155.

ŪHADETI (*caus.*), To befoul with excrement [उद् + हद् caus.]. Dh. 283.

ŪHANAṀ, Arrangement, synthesis [ऊहन]. Man. B. 415.

ŪHATO (*p.p.p.*), Destroyed [उद् + हत]. Dh. 60 (comp. *samúhato*).

UHUṄKĀRO, An owl [*uhu* + कार, hoot-maker]. Ab. 638.

UJJALANAṀ, Lighting or burning (of a lamp) [उज्ज्वलन]. Pát. 1.

UJJALATI, To flash up, shine [उज्ज्वल्]. P.p.p. *ujjalito*. *Sugandhadípujjalito* (adj.), blazing with perfumed lamps (Mah. 157). Caus. *ujjáleti*, to light, to set on fire (Att. 208).

UJJALO (*adj.*), Blazing, flashing; bright, beautiful [उज्ज्वल]. Mah. 182. *Asítibyañjanujjalo* (adj.), adorned with the eighty characteristic signs (Mah. 27; B. Lot. 609).

UJJENĪ (*f.*), The city of Oujein [उज्जयनी]. Ab. 200; Mah. 23.

UJJHAGGIKĀ (*f.*), Loud laughter (Pát. 21, 93).

UJJHĀNAṀ, Taking offence, captiousness (from *ujjháyati*). *Ujjhánasaññí* (adj.), irritable, testy (Dh. 45; Pát. 22).

UJJHĀPANAKO (*adj.*), One who stirs up another to discontent, makes him murmur or repine (see *Ujjháyati*). Pát. 12, 86.

UJJHATI, To abandon; to throw [उज्झ्]. *Baliṁ u.*, to remit taxes (Mah. 211). Alw. I. 18. P.p.p. *ujjhito* (Dh. 11).

UJJHĀYATI, To be irritated, annoyed, to be offended, to murmur [उद् + ध्यै, not, I think, अवध्यै]. *Manussá ujjháyanti*, people were annoyed (Ten J. 2; Pát. ix, comp. xliv *gahapatiká ujjháyanti*; Alw. I. 72). *Bhikkhú ujjháyiṁsu*, the priests took offence (Dh. 125). Ger. *ujjháyitvá* (Dh. 300). Caus. *ujjhápeti*, to irritate a person, cause him to repine or murmur (Pát. 86, 106, 113).

UJJOTANAṀ, Illumination, glorification [fr. उद्द्युत्]. Mah. 3, 28, 160.

UJJOTO, Light, lustre [उद्द्योत]. Ab. 37.

UJU, and UJJU (*adj.*), Straight, direct; straightforward, honest, upright [ऋजु]. Kh. 15. *Ujuṁ karoti*, to straighten (Dh. 7), also to set right, to correct. Well arranged, clear (Alw. I. xiv, comp. xv). Acc. used adverbially, *ujuṁ gacchati*, to walk straight (Ten J. 110). *Ujubhávo*, straightness, uprightness, perpendicularity (Att. 216). *Ujugato* (adj.), walking straight; of upright life (Ten J. 110; Dh. 20). *Ujupaṭipanno* (adj.), living uprightly (Alw. I. 77). *Ujugatto* (adj.), having the body straight, opposed to *khujjo* (Ját. 51). *Ujuvipaccaníkaṁ*, direct hostility. Occasionally we have the form *ujju*, as in *ujjugato* (Dh. 20), *ujjugatto* (B. Lot. 579), *ujjukatá* (see next), *diṭṭhi-jjukammaṁ* (see *Puñño*).

UJUKO (*adj.*), Straight, direct, right [ऋजुक]. *Ujukena titthena*, by a ford directly opposite (Ját. 16). *Ujukamaggo*, the direct road (Dh. 87). *Ujuká hutvá*, having got right again, been restored to a right state of mind (Dh. 105). Acc. used adverbially; *ujukam eva no níharatha*, turn us straight out of the house (Ten J. 39); *Ujukam eva ñátikulaṁ pavisiṁsu*, went straight home (Dh. 335); *Taṁ seṭṭhí ujukaṁ oloketuṁ na sakkoti*, the seṭṭhin could not look him straight in the face (Alw. I. 101). With affix ता, *ujjukatá* (see *Saṅkháro*).

ŪKĀ (*f.*), and ŪKO, A louse; a weight of seven likkhás [यूक]. Ab. 195. *Ūkamaṅkuṇá*, lice and bugs (Ját. 10).

UKHĀ (*f.*), A boiler, cooking vessel [उखा]. Ab. 456.

UKKĀ (*f.*), A torch, firebrand; a meteor [उल्का]. *Ukkádháro*, a torch-bearer. *Ukkápáto*, a meteor, falling star. Said also to have the meanings "crucible, smith's forge, portable furnace, velocity of the wind" (Ab. 795).

UKKAḌḌHATI, To cast out, remove (?) [उत्कृष्]. Pát. 91. P.p.p. *ukkaḍḍhito* (Dh. 433).

UKKALĀPO, and UKLĀPO, Sweepings, rubbish. Pát. xx; Ab. 224; Dh. 264.

UKKAMANAṀ, Stepping aside, passing [उत्क्रमण]. Ten J. 3.

UKKAMĀPETI (*caus.*), To cause to step aside or get out of the way [caus. उत्क्रम्]. Ten J. 3.

UKKAṀSETI (*caus.*), To exalt [उत्कर्षयति].

UKKAṀSO, Excess; excellence; exaltation [उत्कर्ष]. Ab. 761, 771, 871

UKKAṆṬHATI, To regret, pine, be unhappy, distressed, discontented [उत्कण्ठ]. Ját. 21. *Ukkaṇṭhitvá paláyanto,* running away because he was unhappy, or regretted having taken orders (Dh. 200). P.p.p. *ukkaṇṭhito,* regretful, unhappy (Ten J. 46, 111; Dh. 104, 403).

UKKĀRO, Dung, excrement [fr. उत्कृ]. Ab. 275. *Ukkárabhúmi,* a dunghill (Ten J. 56). Comp. *Uccáro.*

UKKĀSATI, To hem, clear the throat [उद् + कास्]. Ját. 161. P.p.p. *ukkásito. Ukkásitasaddo,* the noise made in clearing the throat (Sám. S.).

UKKAṬṬHĀ (*f.*), Name of a town. Ab. 201.

UKKAṬṬHO (*p.p.p.*), High, eminent; exceeding, excessive; excellent, superior [उत्कृष्ट]. Ab. 699. By *ukkaṭṭho patto,* is meant a bowl of great capacity (Pát. 81). *Ukkaṭṭhavasena,* nobly, excellently (Dh. 144). *Vidatth-ukkaṭṭha-máno* (adj.), a cubit in height-measurement, viz. above the ground (Mah. 166).

UKKHALI (*f.*), A pot to boil rice in. Ab. 456; Dh. 141; Ját. 68; Mah. 131

UKKHEPAKO (*adj.*), One who excommunicates [उत्क्षेपक]. Dh. 104.

UKKHEPANAṀ, Excommunication [उत्क्षेपण] Dh. 104.

UKKHEPANIYO, The *ukkhepaniyaṁ kammaṁ* is one of the Saṅghakammas, and means I think the excommunication of a Buddhist priest for a grave offence [fr. caus. उत्क्षिप्]. Dh. 103. One of the offences is *ápattiyá adassanaṁ,* "concealment of a sin" (Pát. 96; Dh. 104). Persistent association with such a person is a párájika offence in a nun (Pát. 95). A monk thus excommunicated can be restored by *osáraṇá* (Pát. 92, 96).

UKKHEPO, Lifting, raising [उत्क्षेप]. Ab. 1123.

UKKHIPATI, To throw upwards, raise, lift; to get rid of, eject [उत्क्षिप्]. Dh. 246, 269, 340. *Ubha hatthe ukkhipitvá,* holding up both hands (Dh. 155, 364, compare Ten J. 120). *Sáṇikaṇṇaṁ ukkhipitvá,* raising the lower edge of the curtain (Dh. 159). *Jálaṁ u.,* seems to mean to cast a net, not to draw it (F. Ját. 5). *Mañcen' ádáya ukkhipitvá agamaṁsu,* put them on stretchers and carried them off (Dh. 361). *Sísaṁ ukkhipitvá,* raising his head defiantly (Ten J. 14, see *Sísaṁ*). *Ukkhipitvá ásiṁ,* brandishing his sword over her head (Mah. 48). To pull a person out of a pit (Ras. 35). *Ucchubháraṁ u.,* to take up a bundle of sugar-canes on one's shoulders (Pát. xvi). To pick up (Dh. 248). To excommunicate (Mah. 16; Dh. 109, 396). Ger. *ukkhippa* (Ras. 29), *ukkhipitvá* (Ten J. 29). P.p.p. *ukkhitto,* raised, lifted; thrown off, got rid of (Dh. 71). *Ukkhittapharasuṁ sandháretuṁ asakkonto,* unable to arrest the uplifted axe (in time to prevent the mischief, Dh. 364). *Ukkhitto,* and with affix क, *ukkhittako,* a monk who has been excommunicated (Pát. 28, 92, 95; Dh. 104).

UKKHITTAKĀ (*f.*), Tucking up the robe (in wet weather) [उत्क्षिप्त + का]. Pát. 21.

UKKOCO, A bribe [उत्कोच]. Ab. 356.

UKKOṬANAṀ, Perverting justice (?). *Ukkoṭanan ti assámike sámike kátum lañcagahaṇaṁ,* taking bribes to give possession to those who are not the rightful owners (Br. J. S. A.).

UKKOṬETI (*caus.*), To disturb what is settled, to open up again a question that has been set at rest [उत्कोटयति]. Pát. 16, 91.

UKKUJJANAṀ, Setting up again (from next). Pát. 61.

UKKUJJETI, To set up again what has been overturned. See *Nikkujjito.*

UKKUSO, An osprey [उत्कुश + अ, in S. we have उत्क्रोश]. Ab. 640.

UKKUṬIKO (*adj.*), Sitting on the hams, squatting, crouching, kneeling [उत्कुट + इक, the corresponding word in S. is उत्कटुक]. *Ukkuṭiko hutvá,* falling back on his haunches (of an elephant, Dh. 246). At Dh. 163 we have *rattassa hi ukkuṭikaṁ padaṁ bhave,* the footstep of the lustful man would be crooked (?). Subh. quotes *ciraṁ ukkuṭiko vá pi,* or sitting on his hams for a long while. There appears to be a fem. noun *ukkuṭiká,* "squatting," for at Dh. 306 we have *ukkuṭiká-bhávena áraddhaviriyo,* "exerting himself by squatting on the hams," as an explanation of *ukkuṭikappadhánaṁ;* here *áraddhaviriya* corresponds to *padhána* in the text (v. 141), and Subh. says that *padhána* here means utsáha. In the phrase *ukkuṭikaṁ nisídati,* "to sit on the hams, squat," we probably have an acc. of this noun (Dh. 128, 173). *Ukkuṭikaṁ nisídayi,* forced back (the elephant) on his haunches (Mah. 151). Subh. quotes *rukkhasusire makkaṭá viya ukkuṭikaṁ nisídanti,* they squat like monkeys in a hollow tree. It is sometimes a posture of humility towards a superior (Dh. 173; Pát. 26). B. Int. 324.

UKKUṬṬHI (*f.*), Crying out, shouting [उत्क्रुश्+ति]. *Ukkuṭṭhisaddá*, acclamations (Ját. 17). *Ukkuṭṭhiṁ karoti*, to shout (Mah. 64, 113, 156, similarly *sampavatteti*, Mah. 142).

UKLĀPO, see *Ukkalápo*.

UḶĀRO (*f.*), Great; lofty, noble, excellent, eminent [उदार]. Dh. 253. *Uḷáro sakkáro*, distinguished honours, a magnificent reception (Dh. 133; Kh. 12). *Uḷáro obháso*, a mighty radiance (B. Lot. 836). Of fine clothes (Mah. 44). *Uḷáraṁ sukhaṁ*, great bliss (Dh. 388). Comparat. *uḷárataro* (Att. 219). *Udára* occurs at Dh. 388, but it may be a copyist's error. Ab. 844 ascribes also to *uḷára* the meaning *madhura*, "sweet," for which compare the meanings of *paṇíta*.

ULLANGHATI, To leap up [उल्लङ्घ]. To spring on to a horse's back (Ját. 62). *Ākásam u.*, to spring into the air (Ras. 40).

ULLAPATI, To lay claim to, assert oneself the owner of [उद् + लप्]. Pát. 68.

ULLASITO (*p.p.p.*), Shining [उल्लसित].

ULLITTO (*p.p.p.*), Smeared [उद् + लिप्त]. Pát. 70.

ULLOCO, and **-CAṀ**, A canopy, awning [उल्लोच]. Ab. 299.

ULLOKETI, To look up, look at [उद् + लोक्]. *Uddhaṁ u.*, to look upwards (Brahmáyu S.). For *ullokako*, see *Mukhullokako*.

ULLOLO, A wave, surge [उल्लोल]. Ab. 662.

UḶU (*f.*). A lunar mansion [उडु]. Ab. 57. *Uḷu-rájá* (m.), the moon (Ab. 52).

ULŪKO, An owl [उलूक]. Ab. 638, 1045.

UḶUMPO, and **-PAṀ**, A raft [उडुप]. Ab. 665.

UḶUṄKO, A ladle [उदङ्क]. Mah. 164. Subh. says an uluṅka is "made out of the shell of a coconut, and is used to take water out of a jar." He quotes from Milinda Pañha, *kaṭacchumattaṁ bhikkhaṁ vá uluṅkumattaṁ yáguṁ vá núlattha*; could not get a spoonful of rice or a ladleful of soup

ULUPĪ (*m.*), A porpoise [उलुपिन्]. Ab. 1003.

ŪMI (*m.* and *f.*), A wave [ऊर्मि]. Ab. 662.

UMMĀ (*f.*), Flax [उमा]. Ab. 452; Mah. 168; B. Lot. 826.

UMMADDĀPETI (*caus.*), To cause to be rubbed [caus. उद् + मृद्]. Pát. 110.

UMMĀDETI (*caus.*), To madden [उन्मादयति]. Mah. 56.

UMMĀDO, Madness, distraction, mental aberration [उन्माद]. Ab. 172; Dh. 301; Mah. 143; Pát. 63.

UMMAGGO, An underground watercourse, a main [उन्मार्ग]. Mah. 222; Man. B. 17.

UMMAJJANAṀ, Shampooing the body [उन्मार्जन]. Ab. 299.

UMMĀRO, A threshold (*dehaní*) [comp. उदुम्बर, उम्बर]. Ab. 219, 1006; Mah. 135, 152; Dh. 324.

UMMATTO (*p.p.p.*), and with affix क, **UMMATTAKO** (*adj.*), Mad, out of one's mind, in a state of mental aberration [उन्मत्त, °त्तक]. Ab. 322; Mah. 143. *Ummatto*, the thorn apple, Datura Metel (Ab. 577). Saṅkhyártha Prakáça enumerates eight sorts of ummattas or madmen, *kámummattako, kodhum., diṭṭhum., mohum., yakkhum., pittum., sura-um., vyasanum.*, frenzied with lust, hate, error, infatuation, driven mad by yakkhas (demoniacal possession), mad from disordered bile, frenzied with liquor (that is, simply intoxicated), and maddened by misfortune. *Ummattako* (Das. 31; Pát. 63). Fem. *ummattiká*. *Assá pittaṁ kupitaṁ udáhu ummattiká játá*, is her bile disordered (i.e. is she suffering from temporary aberration of mind), or is she gone stark mad? (Dh. 251).

UMMĪLETI (*caus.*), To open (the eyes) [caus. उन्मील्]. Dh. 258. *Akkhíni u.* (Dh. 404).

UMMUJJĀ (*f.*), Emerging (from next).

UMMUJJATI, To emerge, rise out of [उन्मज्ज्].

UMMUKAṀ, A firebrand [उल्मुक]. Ab. 36.

UMMUKHO (*adj.*), Expecting, awaiting [उन्मुख]. Ab. 1017.

UMMŪLETI, To root up [उन्मूलयति]. Ját. 73.

ŪNAKO (*adj.*), Deficient [ऊनक]. Pát. 77; Dh. 380. *Ūnakadvádasavasso* (adj.), in whom twelve years (from ordination) are not completed (Pát. 118). Comparat. *únakataro* (Pát. xl).

UNDURO, A rat [उन्दुर]. Ab. 618; Pát. 78.

UṆHĪSO, and **-SAṀ**, A crest, diadem, crown; a turban; part of a staircase [उष्णीष]. Ab. 284, 358, 862; Mah. 70. The epithet *uṇhísasiso* applied to Buddha is rendered by Hardy, "upon his forehead. extending from ear to ear, was as it were a frontlet" (Man. B. 368, comp. B. Lot. 558).

UṆHO (*adj.*), Hot [उष्ण]. Masc. *uṇho*, the hot season (Ab. 80). *Uṇhodakaṁ*, hot water (Dh. 106, 434). *Uṇhaṁ karoti*, to heat a thing (F. Ját. 57). *Uṇharaṁsi* (m.), the sun (Ab. 62).

Anapagatuṇhavegaṁ jívarudhiraṁ, the living blood from which the warm energy has not yet departed (Att. 206). Neut. *uṇhaṁ*, heat. *Bhusuṇhena vipaccamáno*, boiling with great heat (Att. 209). *Uṇhákáraṁ dasseti*, to grow hot, lit. to manifest signs of heat (see *Sakko*, 1).

UṆṆĀ, and UṆṆAṀ, Wool; hair between the eyebrows [ऊर्णा]. Ab. 876; B. Lot. 563.

UÑÑĀ (*f.*), Contempt [अवज्ञा]. Pát. 100, 102. See also *Avaññá*.

UNNADATI, To shout; to roar [उन्नद्]. F. Ját. 15. *Unnadantí* (f.), "roaring," is an epithet of a lioness (Ten J. 38), but there is another reading *unnatadantí*, "having great fangs." Caus. *unnádeti*, in the phrase *dasasahassílokadhátuṁ unnádento*, which I think means, "causing all the ten thousand worlds to shout with joy" (Ten J. 48; Ját. 63).

UNNALO (*adj.*), This word occurs at Att. 211, where D'Alwis renders it "evil-disposed," and at Dh. 52, where the comment has *tesaṁ mánanaḷaṁ ukkhipitvá caraṇena unnaḷánaṁ*, "to these who are called unnaḷa because they walk uplifting the reed of pride." Yátr. says he thinks it means "proud, insolent." As we have *nalo* and *naḷo*, the forms *unnalo* and *unnaḷo* may both be correct.

UNNAMATI, To ascend, rise up [उन्नम्]. B. Lot. 576. Caus. *unnámeti*, to bend or lift upwards.

UNNAMO, Elevation, height [उन्नम् + अ]. Kh. 11.

UṆṆANĀBHI (*m.*), A spider [ऊर्णनाभि, ऊर्णनाभ]. Ab. 621.

UṆṆATAṀ, A sort of ornament. Ab. 289.

UNNATI (*f.*), Haughtiness [उन्नति]. Ab. 168.

UNNATO (*p.p.p. unnamati*), Raised, high [उन्नत]. Ab. 708; B. Lot. 576. *Unnataṭṭhánaṁ*, high ground (in a lake or marsh, viz. a bit of land rising above the surface of the water, Ten J. 35). *Ási pítunnatunnato* (adj.), his joy rose higher and higher, lit. he became more and more elevated with joy (Mah. 27).

UNNO (*p.p.p.*), Wet [उन्न]. Ab. 753.

ŪNO (*adj.*), Deficient, less [ऊन]. Pát. 8. *Ūnañ ce hoti*, if there is not enough (Dh. 380). *Kiñci únaṁ náma náhosi*, was not at all deficient (Dh. 113). *Ūnakálo*, season of a river's being deficient in water (Dh. 375). *Ūnapañcabandhano patto*, a bowl having less than five ligatures (Pát. 10). *Ūnavísativasso puggalo*, a person under twenty years of age (Pát. 16). *Ūnavittako* (adj.), poor, lit. to whom property is deficient (Alw. I. 75). *Bhikkhú pañcasatá eken' úná*, 499 monks, lit. 500 deficient by one (Mah. 11). *Ekáya únavísati koṭiyo*, 19 koṭis, lit. 20 koṭis deficient by one koṭi (Mah. 161). See *Ekuno* and *Ekúnako*. Sometimes in these numeral compounds *eka* is omitted, but not often: *Ūnasattasataṁ*, six hundred and ninety-nine (Mah. 51).

UPA (*prep.*), Below, less [उप]. Ab. 1185. With loc. *Upa kháriyaṁ doṇo*, a droṇa is less than a khárí (Sen. K. 350). In composition: *Upasákhá*, a minor branch. *Upakacchantare* (loc.) *katvá*, taking him under his arm, lit. putting him in the interval under his armpit (Ját. 63). Much used in composition with verbs and their derivatives.

UPABHOGGO (*p.f.p.*), To be enjoyed [उपभोग्य]. Alw. I. 75.

UPABHOGO, Enjoyment [उपभोग]. Att. 192.

UPACARITO (*p.p.p.*), Served [उपचरित]. Ab. 751.

UPĀCARIYO, A teacher's successor. In the adverbial compound, *ácariyupácariyaṁ*, from teacher to teacher (ácárya + upa + ácárya).

UPACĀRO, Approach, entrance, neighbourhood; a present, offering; attention, civility; practice, conduct [उपचार]. Ab. 1001. *Sa-upacáro* (adj.), having an approach (Pát. 72). *Gámúpacáro*, the approach to a village (Dh. 106; Ras. 70; according to Pát. 66 it is the distance to which an average person can throw a clod while standing by the gate of the village). *Rájagahanagarúpacáre*, close to the city of R. (Dh. 119, comp. *vihárúpacáre*, Dh. 248). *Dassanupacáraṁ vijahati* seems to mean, "to get out of sight," perhaps lit. "to forsake the range of vision" (Pát. 98). *Upacáre pasíditvá*, pleased with the kind attention (Mah. 214). The phrase *tárakasaññáya mantassa upacáratth※áya ekaṁ osadhaṁ gahetabbaṁ atthi* (Dh. 160) is rendered by Vij., "A certain medicinal herb has to be taken at the time indicated by the stars for the practice of the charm or spell." At Dh. 195 *tassa cittopacáraṁ ñatvá* probably means, "knowing what occupied his mind, what he was thinking about." See *Samiddhi*.

UPACAYO, Accumulation, increase [उपचय]. Man. B. 400, 407.

UPACCAGĀ, Aor. from उपाती. *Khaṇo ve má upaccagá*, let not the right moment go by (Dh. 56). *Ubho saṅgam upaccagá*, has escaped from both bonds (Dh. 73).

UPACCAKĀ (*f.*), Land at the foot of a mountain [उपत्यका]. Ab. 610.

UPACCAYO, Passing away; transgression [उपत्यय]. Ab. 776.

UPACCHEDO, Cutting off, stopping (from next). In the phrase *áhárúpacchedaṁ karoti*, to eat nothing, make a total fast (Dh. 353).

UPACCHINDATI, To cut off, interrupt, bring to an end [उप + छिद्, or उपाच्छिद्]. *Jívitindriyaṁ u.*, to put an end to the principle of life, kill (Dh. 373). P.p.p. *upacchinno*. *Anupacchinno* (adj.), uninterrupted. *Palibodhe upacchinne*, an obstacle being removed (Pát. 37).

UPACIKĀ (*f.*), From the context at Pát. 71, 78, Dh. 323, I think there can be no doubt that this word means the termite or white ant (at Dh. 322 "as an arrow shot from a bow flies swiftly along and falls to the ground, if there be no one to take hold of it and pick it up, falls a prey to the white ants"). Strange to say, white ants do not seem to be mentioned in the classic Sanskrit literature, and the word is not even given in Abhidhánappadípiká.

UPACINATI, To heap up, accumulate [उपचि]. Aor. *upácini* (Mah. 238). P.p.p. *upacito* (Mah. 168).

UPADĀ (*f.*), A present [उपदा]. Ab. 355.

UPĀDĀNAṀ, Firewood, fuel; clinging to existence, attachment [उपादान]. Ab. 36; B. Int. 475, 494-6; Dh. 428, 432. *Upádánáni ḍahanto*, burning fuel (Dh. 195). Upádána or Attachment is one of the links of the Paṭiccasamuppáda. It is produced by Desire (*taṇhá*), and is the immediate cause of Continued Existence (*bhavo*). It consists of four elements, *kámo*, *diṭṭhi*, *sílabbataṁ*, *attavádo* (*kámúpádánaṁ*, *diṭṭhúpádánaṁ*, etc.). Gogerly says, "No part or parcel of the present existing being passes over into the new state, but it is a new existence having Upádána, desire of or cleaving to existence, for the root or actual producing cause of the renewed existence" (see Hardy's admirable remarks on Upádána at Man. B. 394). In my article *Khandho* I have said that when a man dies his khandhas perish, but by the force of Kamma a new set of khandhas instantly starts into existence. This is true, but the Kamma strictly speaking works through Upádána, which is the immediate cause of renewed existence, while Kamma is the abiding cause. The khandhas are generally called *upádánakkhandhá*, "skandhas springing from U." The destruction of U. constitutes Arhatship, and the Arhat is called *anupádáno*, "free from Attachment." At Dh. 27: we have *anupádáno dípo*, a lamp without oil.

UPĀDĀNĪYO, (*adj.*), Connected with Attachment, sensual (fr. last). Alw. N. 36.

UPADAṬṬHĀ (*m.*), A supervisor [उपद्रष्टृ]. Ab. 341.

UPĀDĀYA, see *Upádiyati.*

UPADDAVO, Accident, misfortune, distress, oppression [उपद्रव]. Ab. 401. *Anupaddavo* (adj.), uninjured (Dh. 60). Mah. 28, 81, 88. *Asani-up.*, accident from lightning (Att. xvii).

UPAḌḌHO (*adj.*), Half; partial [उप + अर्ध]. *Upaḍḍhapathaṁ gantvá*, having gone part of the way with him (Dh. 84, comp. Pát. xxvii; Dh. 190, 341; Das. 4; Mah. 125). *Alatthopaḍḍhabhikkhúhi*, obtained (consent) from half the priests (Mah. 174). With abl. *Tato upaḍḍhakálena*, time or measure which is half of that (Pát. 29). *Tadupaḍḍhaṁ dhanaṁ*, wealth which is half of that amount (Ab. 339). *Upaḍḍhaṁ* and *upaḍḍho*, a half, a part (according to Ab. 53, 54, the masc. form means one of two unequal parts, while the neut. means a half). *Tehi upaḍḍhe bhuttamhi*, when a portion had been eaten by them (Mah. 135).

UPADDUTO (*p.p.p.*), Distressed, annoyed, oppressed [उपद्रुत]. . *Hatthíhi u.*, molested by elephants (F. Ját. 2).

UPADESO, Instruction, direction [उपदेश]. Ab. 412; Mah. 173.

UPADHĀNAṀ, Putting under, supplying, imposing; a pillow, cushion [उपधान]. Ab. 311; Dh. 51, 393.

UPADHĀRETI (*caus.*), To consider, reflect, investigate, search with the mind, look out for, ascertain [उपधारयति]. Dh. 94, 153, 181, 183, 308; Ját. 19. *Sace na me saddahatha tásaṁ vasanaṭṭhánaṁ gantvá upadhárehi*, if you don't believe me go to where they live and judge for yourself (Dh. 169). *Tena hi upadhárehi*, very well then, you shall see! (Dh. 416). *Pádalakkhaṇaṁ upadháretvá*, having examined the footprint (Dh. 163, comp. 107, line 2). *Ekaṁ dárikaṁ upadhárehi*, look yourself out a damsel to wife (Dh. 232). *Kiṁ nu kho ti upadhárento*, wondering to himself, what can this be? (Dh. 224). *Uttariṁ u.*, to make further investigations (Ját. 20). *Upamaṁ upadhárento*, looking out for an appropriate simile (F. Ját. 48). *Upadháretha nan ti vatvá,* exclaiming, See to her (Dh. 307). P.p.p. *upadhárito,* perceived, observed, understood (Pát. 113).

UPADHĀVATI, To run after, to run up to [उप-धाव्]. Dh. 329; Pát. xxxi.

UPADHI (*m.*), A wheel; the body; a substratum of being [उपधि]. From Ab. 968 we learn that there are four substrata of being, and at Dh. 433 we find them enumerated as the Khandhas, Káma, Kilesa and Kamma. *Nirupadhi* as an epithet of an Arhat means "free from substratum," but not of all the four substrata, since he possesses one of them, Khandha. This is clearly recognized by Buddhaghosa, whose gloss on *nirupadhi* at Dh. v. 418 is *nirupadhin ti nirupakkilesaṁ,* "free from substratum (here) means free from Kleça." He might have added "or Káma or Kamma," for the Arhat is free from the three last Upadhis. But the whole four Upadhis include every conceivable substratum or condition of being, and when the annihilation of being is intended, we generally have the expression *sabbúpadhi,* "all the (four) upadhis" (art. *Nibbánaṁ,* p. 272, *a,* line 9; Dh. 433, line 11). The term *nirupadhi* may also be applied to one who has attained anupádisesa-nibbána, who has ceased to exist, and then it of course means deprived of all the four upadhis (Dh. 270). In one instance I find *sabbúpadhiparikkhayo* applied to the Arhat, where it must I think be by anticipation (see art. *Nibbánaṁ,* p. 268, *a,* line 11); the passage will be found at p. 103 of Coomaraswamy's Sutta Nipáta.

UPADISATI, To command, advise [उपदिश्]. Att. 215. Aor. *upádisi* (Mah. 129). P.p.p. *upadiṭṭho,* specified (Sen. K. 224).

UPĀDISESO (*adj.*), Having the Skandhas remaining. *Upádi* is a masc. noun formed from the verb उपादा as *upadhi* is formed from उपधा, and is a name for the five khandhas (*catúhi upádánehi upádiyatíti upádi, pañcakkhandhassa etaṁ adhivacanaṁ*). As I have shown in art. *Nibbánaṁ,* Nirváṇa is of two sorts, *upádisesanibbánaṁ* or Arhatship and *anupádisesanibbánaṁ* or extinction. These terms mean respectively, "having the Skandhas remaining," and "not having the Skandhas remaining." For *upádisesa* we sometimes have *sa-upádisesa* or *saupádisesa.* The North Buddhists, puzzled by the anomalous form *upádi,* concluded it must be a mistake for *upadhi,* and have turned *upádisesa* into sopadhiçesha. Hence we have the curious anomaly of the North Buddhists terming the Arhat sopadhiçesha, "having upadhi," while *nirupadhi,* "free from upadhi," is with the South Buddhists a distinctive epithet the Arhat! (B. Int. 590). See art. *Nibbánaṁ,* p. 267 (*b*), line 5.

UPADISSATI (*pass.*), To be seen, discovered [उपदृश्यते]. Alw. N. 121.

UPADIṬṬHO, see *Upadisati.*

UPĀDIYATI, To take hold of; to cling to the world, to have upádána or attachment [उपादा]. *Na ca páṇiná hanukaṁ upádiyitvá nisídati,* nor does he sit holding his chin with his hand (Brahmáyu S.). *Sukke dhamme na upádiyati,* does not hold fast to good works (Ālw. I. 107). *Upádánánaṁ abhávena anupádiyitvá,* from absence of the upádánas not clinging to the world (Dh. 432). *Catúhi upádánehi* (instr.) *kiñci anupádiyitvá,* not clinging at all to the world by the four upádánas (Dh. 278). P.pr. *upádiyáno* (Dh. 4), *upadiyanto* (Dh. 151), *upádiyamáno* (Alw. I. 107). *Anupádiyáno,* not clinging to the world, free from attachment. Ger. *upádáya, upádiyitvá,* holding; including, beginning with, starting from; on account of, since. *Anupádáya,* not clinging, free from attachment to the world (Dh. 16, 73, 118). *Lesamattaṁ upádáya,* laying hold of some trifling pretext (Pát. 5). *Anukampaṁ u.,* taking pity, out of compassion, mercifully, kindly (Kamm. 5; B. Lot. 389). *Ucchurasaṁ u.,* including or beginning with the juice of the sugar-cane (Pát. 81. I think we have this sense at B. Lot. 390). *Bhummadeve u. tat' uttariṁ devá,* beginning with the terrestrial angels all angels beyond them (Das. 45). *Cátummahárájike deve u. yáva Tusitánaṁ devánaṁ kámá,* the lusts of the devas, beginning with the C. devas up to those of the T. devas. At Dh. 235 *upádáya* seems to mean "in comparison with," I do not see how otherwise to translate *dhanaṁ°táva amhákaṁ dhanaṁ u. kákiṇikaṭṭhániyaṁ* than "his wealth compared to our wealth is a mere trifle." *Tadupádáya,* since then, from that time (Mah. 65). *Tadupádáya so ási Goṭamibarunámako,* "from that circumstance," or from that time he was called G. (Mah. 141). *Mahantaṁ idaṁ osadhan ti uppannavacanaṁ u. Mahosadho t' ev' assa námaṁ játaṁ,* on account of the exclamations which arose of "what a great remedy!"

he came to be called M. (Ját. 53). With gen. *Catunnaṁ mahábhútánaṁ u. rúpaṁ*, a form springing or produced from the four great elements (Gog. Ev. 69, comp. Dh. 410).

UPADUSSATI, To be angry, revengeful [उप + दुष्].

UPAGĀ, see *Upeti*.

UPAGACCHATI, To come to, approach, visit, reach; to undergo, suffer; to undertake, begin; to enter upon [उपगम्]. Ten J. 56; Dh. 87, 210, 410. Aor. *upágami* (Dh. 87, comp. next line; Mah. 2, 84, 152, 262; Ját. 26; see next art.), *upagacchi* (Mah. 28). Ger. *upagamma* (Mah. 227), *upagantvá* (Ten J. 115; Pát. 83). Inf. *upagantuṁ* (Dh. 213; F. Ját. 15). P.pr. *upagacchanto* (Mah. 24). *Vásaṁ u.*, to take up one's residence (Ját. 67). *Anupagamma*, avoiding (Gog. Ev. 38; Kh. 16). *Atekicchabhávaṁ upágami*, became hopelessly ill, lit. got into an incurable state (Dh. 93). P.p.p. *upagato*. *Senákáyopagatabhaṇḍakaṁ*, the body-worn equipment of the army (Mah. 151). *Niddúpagato* (adj.), gone to sleep (Dh. 118). *Síhaseyyaṁ upagato*, has assumed the posture of a couchant lion (B. Lot. 342). *Pabbajjúpagato*, having entered on the ascetic life. *Vassúpagato*, having entered upon the Vassa, begun to keep Lent (Mah. 12). *Rúpúpagato*, possessing form (Dh. 210).

UPĀGACCHATI, To come to, arrive at, reach [उपागम्]. Aor. *upágacchi* (Mah. 5), also *upágami*, see last art., it is often difficult to tell whether *upágami* belongs to this verb or the last. Ger. *upágamma* (Mah. 261; Att. 8). P.p.p. *upágato*, having reached (Mah. 10).

UPAGAMANAṀ, Approaching [उपगमन]. Dh. 213.

UPAGAMO, Approaching, entering upon, etc. [उपगम]. Ab. 1151.

UPAGĀYATI, To sing [उपगै]. Alw. I. 17.

UPAGHĀTANAṀ, Hurting [fr. caus. उपहन्]. Dh. 345.

UPAGHĀTO, Hurting, injury [उपघात]. *Anupaghâto*, not hurting others, kindness (Dh. 34). Dh. 397.

UPAGHAṬṬITO (*p.p.p.*), Knocked against [p.p.p. उप + घट्ट्]. Ját. 26.

UPAGO (*adj.*), Going to, entering; entering on, undergoing [उपग]. *Jarúpago* (adj.), undergoing decay (Dh. 61). *Brahmalokúpago ahu*, became a denizen of the Brahma heaven (Alw. N. 121). *Pupphúpago rukkho*, a flowering tree (Dh. 189; Ját. 8, 27, 76).

UPAGŪHANAṀ, Embracing, an embrace [उपगूहन]. Ab. 774.

UPAGŪḶHO (*p.p.p.*), Embraced [उपगूढ]. Att. 198.

UPAHACCA, see *Upahanti*.

UPĀHANĀ (*f.*), A shoe, sandal [उपानह्]. Ab. 525; Alw. I. 93; Pát. xx; Mah. 177.

UPAHANANAṀ, Hurting, injury (from next). Dh. 345.

UPAHANTI, To injure, vex, impair [उपहन्]. P.pr. *upahananto* (Dh. 345). Ger. *upahacca* (Sen. K. 504). *Upahaccaparinibbáyí* is an Anágámin who dies and ceases to exist after half the time is expired that he should have lived in the Atappa heaven (*áyuvemajjhaṁ atikkamitvá parinibbáyati*, Vij.); the gerund in this compound means I suppose "having reduced the ordinary term of Atappa life." Pass. *upahaññati* (Das. 36). P.p.p. *upahato*, injured, spoilt (Dh. 24; Att. 218).

UPAHĀRO, A complimentary present to a superior; an oblation to a deva [उपहार]. Ab. 425, 1128; Ras. 37.

UPĀHĀRO, Bringing forward, adding [उपाहार]. Alw. N. 37.

UPAHATO, see *Upahanti*.

UPAJANETI (*caus.*), To produce [उपजनयति]. Att. 193.

UPAJĀPO, Suggesting treason, sowing disunion [उपजाप]. Ab. 349.

UPAJĪVANAṀ, Maintenance [उपजीवन]. Mal. 245

UPAJĪVATI, To subsist by (with acc.) [उपजीव्]. Alw. N. 105.

UPAJĪVĪ (*adj.*), Subsisting by [उपजीविन्]. *Paṇyopajívi* (m.), a trader (Ab. 1015). Fem. *Rúpúpajívini*, a courtezan (Ab. 233).

UPAJJHĀYO, and UPAJJHO, A spiritual teacher or preceptor [उपाध्याय]. Ab. 410; E. Mon. 25; Alw. I. 93; Dh. 333. *Paṭhamaṁ upajjhaṁ gáhápetabbo*, first he must be caused to take a preceptor (Vij. Kamm. 3). *Upajjháyo saddhivihâriko*, teacher and pupil (Pát. xx).

UPAKAḌḌHATI, To drag down (e.g. to hell) [उपकृष्]. Dh. 55.

UPAKAṆṆAṀ, Into the ear [उपकर्णम्]. *Upak. jappeti*, to whisper into the ear (Vij.).

UPAKAPPANAṀ, Preparation, fabrication [उपकल्पन]. Ját. 68.

UPAKAPPATI, To serve, profit [उपक्लृप्]. Kh. 12. Caus. *upakappeti*, to prepare, design, fashion.

UPAKĀRAKO (*adj.*), Benefiting, helping [उपकारक]. Ras. 31, 38; Dh. 167; Ten J. 35. *Sanghassa upakárako*, a benefactor of the clergy (Mah. 197).

UPAKARAṆAṀ, Help, benefit, service; instrument, implement, furniture, apparatus [उपकरण]. Dh. 237, 243; Ját. 7. *Sabbúpakaraṇúpeto* (adj.), furnished with every appliance (said of a refectory, Mah. 123).

UPAKĀRĪ (*adj.*), Benefiting [उपकारिन्]. Mah. 37, 206.

UPAKĀRIKĀ (*f*), A benefactress; the foundation of a wall [उपकारिका]. Ab. 203; Mah. 220.

UPAKĀRO, Help, advantage, benefit, use, service; a helper, benefactor [उपकार]. Dh. 108; Ras. 35; Ját. 8. *Anupakáro* (adj.), useless (Das. 7). With affix त्व, *Mátuyá upakárattá* (abl.), from his having befriended his mother (Mah. 65).

UPAKAṬṬHO (*p.p.p.*), Near, approaching [उप+कृष्ट]. Ab. 705; Dh. 84, 161.

UPAKKAMĀLALI. To devise plans, manœuvre [उपक्राम with a verbal affix áya, for the *l* comp. *jotalati*]. Sen. K. 437.

UPAKKAMATI, To approach, come; to begin [उपक्रम्]. P.p.p. *upakkanto*.

UPAKKAMO, Beginning [उपक्रम]. Ab. 773.

UPAKKHARO, A part of a carriage [उपस्कार]. Ab. 375.

UPAKKHATO, and -ṬO (*p.p.p.*), Got ready, prepared [उपस्कृत]. Man. B. 382; Sen. K. 502; Pát. 8, 79.

UPAKKILESO, Depravity, sin; molestation, distress [उप + क्लेश, for the double *k* comp. *paṭikkúla*, *kallahára*, *sakkuṇeyya*, *aggini*, etc.]. *Nirupakkileso* (adj.), free from Kleça (Dh. 433). *Vigatúpakkileso* (adj.), free from impurity (B. Lot. 865, my MS. has *kk*). Dh. 90.

UPAKKILIṬṬHO (*p.p.p.*), Stained, depraved [उप+क्लिष्ट]. Dh. 91.

UPAKKOSO, Blame [उपक्रोश]. Ab. 120.

UPAKKUṬṬHO (*p.p.p.*), Blamed, reproached [p.p.p. उप + क्रुश्]. Ját. 2.

UPALABBHATI (*pass.*), To be found, received, obtained [pass. उपलभ्]. P.f.p. *upalabbhaniyo*. P.p.p. *upaladdho*. *Upaladdhatthá* (f.), a tale, story (Ab. 113). *Upaladdhapaṭibodho* (adj.), having recovered consciousness (Att. 218).

UPALADDHI (*f.*), Acquisition; knowledge [उपलब्धि]. Ab. 1053.

UPALAKKHAṆAṀ, Synecdoche [उपलक्षण].

UPALAKKHETI, To look at, regard, note [उपलक्ष्]. Pát. 29. Pass. *upalakkhati* (Att. 190).

UPALIMPATI, To smear, defile [उपलिप्]. B. Lot. 76. Pass *upalippati* (B. Lot. 569). P.p.p. *upalitto* (Dh. 63).

UPALO, A stone, rock [उपल]. Ab. 605.

UPAMĀ (*f.*), Similarity; equality; comparison; a similitude, simile, illustration, figure, allegory, parable [उपमा]. Ab. 530. *Sabbaññúbuddhena saddhiṁ mama upamaṁ má karittha*, do not compare me to the omniscient Buddha, lit. make not equality or comparison of me with (Dh. 132). *Attánaṁ upamaṁ katvá na haneyya na ghátaye*, doing as he would be done by, let a man neither kill nor cause others to kill, lit. "making himself the comparison," the comment says *yathá ahaṁ evaṁ aññe pi sattá*, "let other beings be like myself" (Dh. 24). *Mamopamaṁ karitvána*, taking example by me, doing as I have done (Ras. 29). *Idáni tam atthaṁ upamáya sádhento*, and now perfecting this matter, clinching this argument, by a simile (Sám. S. A.). *Sunakhopamaṁ dassayitvá*, likening him to a dog, lit. exhibiting the comparison of a dog (Mah. 227). *Upamaṁ upadhárento*, looking out for an illustration (of what he had been urging on the king, F. Ját. 48). At the end of a compound *upama* may perhaps be looked upon as an adj. *Candopamá Buddhá*, the Buddhas are like the moon (Dh. 244); *Pheṇúpamo káyo*, this froth-like body (Dh. 9, comp. 8, 31, 54; Mah. 170). In no religion has the argument from the analogy of nature been made so much of as in Buddhism, and it is constantly used not only as an illustration but as strong evidence or proof. The force and beauty of many of these analogies are well known to the student of Buddhism. I may draw attention in particular to the series of striking illustrations from the world of nature with which Nágasena throws light on the thorny questions of Identity and Moral Merit (Man. B. 424-440). Gautama's own teaching abounds in this sort of argument. The Játaka tales themselves are parables, each illustrating some social or moral truth. Many of the Sútras are named from some metaphor prominently brought forward in them, as *Aggikkhandhúpamasuttaṁ*, "the Parable of the Flame of Fire," *Alagaddúpamasuttaṁ*, "the Parable of the Snake."

UPAMĀNAṀ, Resemblance [उपमान]. Ab. 530.

UPAMĀTĀ (*f.*), A wet-nurse [उपमातृ]. Ab. 244.

UPANĀHO, Enmity [उपनाह]. Ab. 165. With affix इन्, *upanáhí* (adj.), bearing hatred.

UPANĀMETI (*caus.*), To offer, present; to place close to, hold out to [उपनामयति]. F. Ját. 3; Mah. 86, 87, 154; Dh. 157; Pát. xx. *Bhagavato káyaṁ upanámesi*, ran against B.

UPANAYANAṀ, This must be a logical term, as I find *udáharaṇa-upanayana-nigamanáni* [उपनयन].

UPANAYHATI, To tie or wrap up [उपनह्]. *Ye taṁ upanayhanti*, they who nurse or harbour this thought (Dh. 1).

UPANĀYIKO (*adj.*), Referring or belonging to [उपनायिक]. *Attúpanáyiko*, belonging to oneself (Pát. 3, 67).

UPANETI, To present, bestow (with dat.); to bring to, to conduce [उपनी]. Aor. *upánayi* (Mah. 38, 177), *upanesi* (Mah. 27). *Piṭṭhiṁ upanento*, offering his back (for a person to mount him, said of an elephant, Dh. 154). Pass. *upaniyyati, upaníyati*, to be carried along or away, to pass away. P.p.p. *upaníto*, offered, presented, served (Mah. 214; Dh. 224), brought near or under (Ját. 68). *Upanítavayo* at Dh. v. 237 seems to mean "of advanced years." *Pásavasúpaníto*, brought into the power of the snare, i.e. ensnared (*vasa*, Ját. 116). Pát 67; Att. 194, 208; Dh. 248, 249.

UPĀṄGAṀ, A minor limb or section [उपाङ्ग]. Ab. 691.

UPANIBANDHANAṀ, Fastening, attachment (fr. next). Alw. N. 51.

UPANIBANDHATI, To attach [उप + नि + बन्ध्]. Alw. I. 103. P.p.p. *thambhe upanibaddho kukkuro viya*, like a dog tied to a post.

UPANIDHI (*m.*), A deposit, pledge [उपनिधि]. Ab. 472.

UPANIGHAṀSATĪ, To rub up against [उप + नि + घृष्]. Dh. 105.

UPANIJJHĀNAṀ, Meditation [fr. ध्यै with उप and नि]. Vijesinha writes, "*lakkhaṇupanijjhánaṁ* and *árammaṇúpanijjhánaṁ* belong to the two orders of arhats: the first is the process of thought pursued by the *sukkhavipassako*, and the latter by the *samathayániko*, the former embracing phenomena, the latter objects" (see *Samatho*).

UPANIKKHIPATI, To deposit, lay up [उपनिक्षिप्]. P.p.p. *upanikkhitto* (Pát. 10, 80).

UPANISĀ, This word is given at Ab. 1125 with the meanings *káraṇaṁ*, "cause," and *raho*, "secret," the latter clearly pointing to the Sansk. उपनिषद्. It is said to be masc., but this is perhaps an error. The word occurs at Dh. v. 75, *aññá hi lábhúpanisá aññá nibbánagáminí*, which I believe to mean "causing or producing gain is one thing, the conduct which leads to Nirváṇa is another;" *upanisá* is used in its sense of "cause" (*káraṇa*), the comment rendering it by *uppádaka*, "producing or causing." The comment says, *lábhuppádakena hi bhikkhuná thokaṁ akusalaṁ kátuṁ vaṭṭati káyavaṅkádíni kátabbáni honti, yasmiṁ hi kále káyavaṅkádíni karoti tadá lábho uppajjati, páyásapátiyaṁ hi vaṅkaṁ akatvá ujukam eva hatthaṁ osáretvá ukkhipantassa hattho makkhitamatto 'va hoti, vaṅkaṁ katvá otáretvá ukkhipantassa pana páyasapiṇḍaṁ uddharanto 'va nikkhamati, evaṁ káyavaṅkádíni karaṇakále yeva lábho uppajjati, ayaṁ adhammiká lábhúpanisá náma*, "for it may become necessary to a monk who produces gain to commit slight sin, irregularities of deed word and thought (*káyavaṅkádíni*) have to be committed, for it is when he commits these irregularities that gain accrues to him; for instance if when he dips his hand into the bowl of rice-porridge he holds it straight and not crooked, when it withdraws it is merely wetted (with the porridge), whereas if he dips it holding it crooked, when he withdraws it taking up a handful of porridge he goes away: this is called a sinful cause of gain." Further on the word *káraṇa* itself is used.

UPANISĪDATI, To sit beside or in the presence of [उप + नि + सद्]. Mah. 82.

UPANISSĀYA (*ger.*), Near, close to [ger. fr. उप + नि + श्रि, comp. *nissáya*]. With acc. *Kosambiṁ u.*, near Kosambí (Dh. 153) Dh. 105, 125, 230, 352; Pát. 6.

UPANISSAYO, Basis, groundwork, (and hence) tendency, potentiality, destiny, faculty [fr. श्रि with उपनि, it would answer to उपाश्रय, comp. *nissayo*]. *Dasavatthukáya sammádiṭṭhiyá tassá upanissayabhúte dhamme ca*, in orthodoxy with its ten elements, and in the doctrine upon which it is based, lit. which is its groundwork (Dh. 399, comp. 137). Subh. writes to me that *arahattassa upanissayo* means "the good fortune which is the cause of a man's attaining Arhatship," he adds that *upanissaya* means bhágya (destiny, luck), and is a synonym of *hetu*. In this technical use *hetu* occurs at Ját 44 as one of the eight conditions for the attainment of Buddhahood, and Vij. renders it "power of attaining Arhatship." That he is right appears from a passage from Sárasaṅgaha quoted at Ras. 62, *hetúti arahattassa upanissayasampatti, yo hi tasmim attabháve váyamanto arahattaṁ pápuṇituṁ samattho tassa samijjhati netarassa*, by hetu is meant possession of the faculty of (attaining) Arhatship; for the man who is capable of attaining Arhatship by his exertions in this existence, such a man is successful and no other. *Up.* may be used of any of the supernatural attainments. At Ten J. 117, we have, *Paccekabodhináṇassa upanissayasampanno*, possessed of the faculty of attaining Paccekabuddhahood. At Dh. 359, *Tassa sotápattimaggassa upanissayaṁ disvá*, seeing that he was destined to enter the first Path (comp. Dh. 352). At Das. 1, *Satthá paccúsasamaye lokaṁ olokento tassa sotápattiphalúpanissayaṁ disvá*, the Teacher early in the morning casting his eye upon the world, and beholding in that man the power of attaining the first Fruition (D'Alwis has got the correct meaning, for he renders the passage excellently, "Buddha rising at early dawn, looked into the world and perceived that this person was predestined to attain the paths," Att. 175, see Das. 20).[1] Turnour renders *tesaṁ disvá 'panissayaṁ* by "observing their predestined conversion" (Mah. 30). *Arahattassa upanissaye sati kasmá andho játo*, if he was destined to be an Arhat why did he become blind? (Dh. 89, comp. Das 21, line 5). By a bold figure this predestination to salvation is likened to a flame burning steadily within a man: *Pacchimabhavikasattaṁ na sakká násetuṁ. antoghaṭe dípo viya hi 'ssa hadaye arahattassa upanissayo jalati*, a man who is in his last existence (i.e. who is about to become an Arhat) cannot perish (before attaining Arhatship), for like a lamp within a pitcher the assurance of final sanctification ever burns within his heart (Das. 21). *Arahattaṁ adhigantuṁ samatthúpanissayá honti*, they are possessed of an adequate or effective power of attaining Arhatship (Ras. 67). In two instances I find *up.* used in connexion with non-supernatural gifts: *Buddhá ca náma dhammaṁ desentá saraṇasílapabbajjádínaṁ upanissayaṁ oloketvá ajjhásayavasena dhammaṁ desenti*, now Buddhas when they preach take into consideration their hearers' predestination to receive the three Refuges, and the moral Precepts, or to take orders, and so on, and thus they preach in accordance with this tendency (Dh. 79, in the first case he would be a pious layman, in the second a monk, by *ádi* is doubtless meant entrance into the Paths, and other supernatural attainments, comp. next); *Upanissayasampannánaṁ manussánaṁ saraṇáni c' eva síláni ca maggaphaláni ca deti*, to those men who had faith to receive them he gave the Refuges and moral Precepts and the Paths and their Fruitions (Das. 21). When the attainment is not specified Arhatship or final sanctification is meant: *Sampanna-upanissayo* (adj.), or *upanissayasampanno*, predestined to salvation (Mah. 24, 34). *Upanissayasampatti*, predestination to salvation (Dh. 127). *Yasakulaputtassa upanissayaṁ disvá*, (Buddha) perceiving that the young nobleman Yasa was destined to be saved (Dh. 119, comp. Mah. 36). At Dh. 85, line 7 from bottom, I think *upanissaya* should be *upanissáya*, the phrase then becomes perfectly intelligible: *Kaṭṭhanagaraṁ náma therena upanissáyavuttha-pubba-gámaṁ sampápuṇi*, reached Kaṭṭhanagara a village near which the thera had formerly resided, lit. a village formerly-inhabited-near by the thera.

UPANĪTO, UPANIYYATI, see *Upaneti*.

UPĀNĪTO (*p.p.p.*), Led away [उपानीत].

UPAÑÑĀSO, An exordium [उपन्यास]. Ab. 118.

UPAÑÑĀTO (*p.p.p.*), Found out? [p.p.p. उपज्ञा]. Dh. 122.

UPANTI (*adv.*), Before, in the presence of [उप + अन्ति]. *Rañño maṁ upanti nehi*, bring me to the king (Ten J. 115).

UPANTIKO (*adj.*), Adjoining, close to [उपान्तिक]. Ab. 706. Neut. *upantikaṁ*, vicinity (Ten J. 115).

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[1] This doctrine of predestination is not identical with the Christian doctrine, but only analogous to it. There is of course no question of the intervention of a Supreme Being, and the determining cause is Karma, or a man's actions in previous existences (see *Kammaṁ*) Perhaps "enabling or saving faith" would more accurately convey the meaning of upanissaya.

UPĀNTO (*adj.*), Adjoining [उपान्त]. Ab. 190.

UPAPADO, This word occurs three times in Turnour's Mah., and appears to be a noun with the meaning "conformity, accordance." It may be the S. उपपद्. *Sopapado* at Mah. 56 is rendered by Turnour "appropriate." See Mah. 131, 233

UPAPAJJATI, To come to, attain, be produced, be reborn [उपपद्]. With acc. *Gabbham eke upapajjanti*, some enter the womb, i.e. are reborn as men (Dh. 23). *Nirayaṁ so upapajjati*, he is reborn in hell (Dh. 26, 54; Mah. 209). With loc. *Tusites' upapajjatha*, was reborn in the T. heaven (Mah. 201). P.p.p. *upapanno*, possessed of (at the end of a compound).

UPAPĀRAMĪ (*f.*), Minor perfection [उप + *pá-ramí*]. See *Páramí*. Man. B. 101; Dh. 117; B. Lot. 551.

UPAPARIKKHĀ (*f.*), Investigation [उपपरीक्षा].

UPAPARIKKHATI, To investigate, ascertain [उप + परि + ईक्ष्]. Ras. 33; Att. 196, 200.

UPAPATI (*m.*), A paramour [उपपति]. Ab. 240.

UPAPATTI (*f.*), Birth, rebirth [उपपत्ति]. Ját. 19; Ab. 1185; Dh. 74. Comp. *Kámupapatti.*

UPAPĪḶAKO (*adj.*), Oppressive [उपपीड् + अक]. One of the eleven sorts of Kamma is *upapíḷaka-kammaṁ*, that which shows its effects unexpectedly at some remote period after the action was committed (Att. clxx, 90, 212; Man. B. 447).

UPARĀJĀ (*m.*), A viceroy [उपराज]. F. Jat. 9; Mah. 130; Alw. I. 99.

UPARAJJAṀ, Post of viceroy, viceroyalty [उप + राज्य]. Alw. I. 78.

UPARAMANAṀ, Cessation [उपरमण].

UPARAMATI, To cease [उपरम्]. Dh. 110.

UPĀRAMBHO, Being angry with a person? [fr. उप + आ + रभ्]. Ab. 121.

UPARATI (*f.*), Cessation [उपरति]. Ab. 1166.

UPARATO (*p.p.p. uparamati*), Having ceased or desisted; deceased, dead [उपरत]. Mah. 201, 209. *Rattúparato* (adj.), abstaining from food at night.

UPARAVO, I have only met with this word at Ten J. 2, where it seems to mean the noise and bustle of a crowded court of justice [उपरव].

UPARI (*adv.*), Above, upon, over, upwards, beyond, further [उपरि]. *Upari vácetuṁ asakkonto*, unable to read any further (Alw. I. 80). *Má upari dhammadesanaṁ vaḍḍhayittha*, do not carry your teaching any further (Dh. 123). With gen. *Tassopari*, above it (Mah. 169). *Jánumaṇḍalánaṁ u.*, above the knees (Pát. 117). With abl. *Tato 'pari*, above it (Mah. 169, 182). *Avícito u.*, upwards from the A. hell (Sen. K. 321). *U. pabbatá*, over the mountain (Sen. K. 318). As last part of a compound: *Tesaṁ siropari*, above their heads (Mah. 3). *Pallaṅkopari*, over the canopy (Mah. 164, comp. 5). *Uparikoṭi*, upper end (Dh. 261). *Uparimaggá*, the three higher paths, viz. Sakadágámin, etc. (Dh. 125). Also compounded with nouns in the same way as *anto, tiro*, etc. *Uparimatthake* (loc.) *patiṭṭhitárahaṁ*, worthy of being fixed upon the head (Dh. 256). *Uparipásáde ṭhito*, standing on the terrace (Dh. 212, comp. 203, 325). The loc. and acc. of the compound *uparibhágo*, over-region, place above, are used adverbially in the sense of "above, over." *Tassa uparibháge sákháya nilíyitvá*, perched in a branch above him (F. Ját. 12); *Rájanivesanassa uparibhágaṁ sampattakále*, when (passing through the air) he got above the royal residence (F. Ját. 17, 42).

UPARIMO (*adj.*), Uppermost, over head [उपरि + म]. Sen. K. 393. *Uparimakoṭi*, upper end (Dh. 287, comp. 261). *Uparimá disá*, the zenith.

UPARITANO (*adj.*), Upper [उपरितन].

UPARITTAṀ, Superposition [उपरि + त्व]. Ab. 1177.

UPARODHO, Obstacle detriment [उपरोध].

UPARUJJHATI (*pass.*), To be stopped, to cease, be annihilated [pass. उपरुध्]. Alw. N. 39; B. Lot. 514.

UPARŪPARI (*adv.*), Higher and higher, one above another [उपरि + उपरि]. Mah. 157.

UPASAGGO, Trouble, misfortune, danger; a preposition (as *pari, adhi*, etc.) [उपसर्ग]. Ab. 401, 1033. *Upassaggo* metri causâ (Dh. 25).

UPASĀKHĀ (*f.*), A minor branch [उपशाखा]. Mah. 113.

UPĀSAKO, A pious Buddhist not in orders, a devout or faithful layman, lay devotee [उपासक]. Ab. 415; B. Int. 279. Fem. *upásiká* (Ab. 415; Dh. 78). *Tattha ko upásako? ti ratanattayaṁ upásanato so hi Buddhaṁ upásatíti upásako dhammaṁ saṅghaṁ upásatíti upásako*, if it be asked, what is an upásaka? I reply, a man is so called from his revering the three Gems; for he is called *up* because he reveres Buddha, he is called *up*. because he reveres the Doctrine and the

Priesthood (Pát. 35); the passage adds that his moral duties are the observance of the Five Sílas, and that his occupation is to earn a livelihood righteously and justly, avoiding the five sinful trades, which are caravan trading, slave-dealing, and the trades of butcher, publican, and poison-seller. With affix त्व, *upásakattaṁ*, state of being a believing layman (Dh. 435; Mah. 70).

UPASAMANAṀ, Appeasing [उपशमन]. Dh. 102.

UPASAMBYĀNAM, The outer garment, cloak [उपसंव्यान]. Ab. 292.

UPASAṀHARATI, To bring together [उपसंहृ]. Pát. 95; Ját. 67.

UPASAṀHITO (*p.p.p.*), Accompanied or furnished with [उपसंहित].

UPASAMMATI, To grow calm; to cease; to be settled [उपशम्]. *Uṇhaṁ upasammati*, heat is allayed (Ját. 17). Dh. 1, 19. Ger. *upasamma*, having settled (Mah. 39). P.p.p. *upasanto*, calm, tranquil (Dh. 19, 36, 68).

UPASAMO, Cessation; quietude, calm [उपशम]. Dh. 33, 66.

UPASAMPADĀ (*f.*), Taking, obtaining, acquiring; priest's orders [उपसंपद् + आ]. Dh. 33 (comp. *akusalánaṁ dhammánaṁ pahánú kusalánam dhammánaṁ upasampadáya*). *Upasampadá* is the fullest possible admission to the privileges of the Buddhist priesthood, and bears to *pabbajjá* the same sort of relation that priest's orders in the Anglican Church bear to deacon's orders (see *Pabbajjá*). A man cannot receive the upasampadá ordination without having first taken deacon's orders, but the interval may be very short or very long according to circumstances. Thus, twenty being the lowest age at which a man is qualified for upasampadá, a boy who has become a sámaṇera at eight will have to wait twelve years before he can receive upasampada. On the other hand if a man join the priesthood at or after twenty, if he be otherwise properly qualified he may proceed at once to priest's orders. Full details of the up. ordination will be found in Dickson's article, "The Upasampadá-Kammavácá" in the Journ. Roy. As. Soc. for 1874. See also Spiegel's Kammavákyam, and E. Mon. 44-47. *Upasampadaṁ labhati*, to take priest's orders, to receive ordination (Dh. 124). A chapter of priests conferring ordination must consist of at least ten members (Pát. xl). *Laddhúpasampado* (adj.), having received ordination (Dh. 198, comp. 80). At Mah. 37 *upasampadamaṇḍala* is rendered by Turnour "hall of ordination." *Upasampadaṁ karoti*, to ordain (with dat Mah. 103).

UPASAMPAJJATI, To attain, enter on, take upon oneself; to reach, approach [उपसंपद्]. *Pabbajjaṁ u.*, to enter upon the ascetic life, take orders (Mah. 30). *Paṭhamajjhánaṁ u*, to enter on the first Jhána. Ger. *upasampajja* (Dh. 270). Mah. 64; Pát. 83. P.p.p. *upasampanno*, having priest's orders, ordained (Kamm. 8; Dh. 405). Caus. *upasampádeti*, to admit to priest's orders, to ordain (Mah. 32; Pát. 16; Alw. I. 92).

UPASAṀVASATI, To take up one's abode in [उप + सं + वस्].

UPĀSANAṀ, Attendance, service, homage [उपासन]. Ab. 428, 881; Pát. 35.

UPĀSANAṀ, Archery [उपासन] Ab. 390, 881; Dh. 223.

UPASANKAMANAṀ, Approaching (from next) Dh. 359.

UPASANKAMATI, To go to, approach [उपसंक्रम्]. *Yena Bhagavá ten' upasaṅkami, upasaṅkamitva*, approached where Buddha was, and having approached . . (Kh. 4; Dh. 106). Ger. also *upasaṅkamma* (Mah. 166). Inf. *upasaṅkamituṁ* (F. Ját. 15).

UPASANTO, see *Upasammati*.

UPASAPPATI, To approach [उपसृप्].

UPĀSATI, To attend, honour, serve, revere [उपास्]. Pát. 35. Aor. *upási* (Mah. 102). P.p.p. *upásito* (Ab. 751).

UPASEVĀ (*f.*), Service, honouring [उपसेवा]. Att. 193.

UPASEVATI, To serve, honour; to practise, frequent [उपसेव्]. *Parassa dáraṁ u.*, to commit adultery (Dh. 396). P.f.p. with affix त्व, *upasevaníyattaṁ* (Att. 199).

UPASEVĪ (*adj.*), Serving, frequenting [उपसेविन्]. *Paradárúpasevî* (m.), an adulterer (Dh. 55).

UPĀSIKĀ, see *Upásako*.

UPASOBHETI (*caus.*), To adorn [उपशोभयति].

UPASSAGGO, see *Upasaggo*.

UPASSAṬṬHO (*p.p.p.*), Oppressed, beset, ruined [उपसृष्ट]. Ját. 61.

UPASSAYO, Asylum, dwelling [उपाश्रय]. *Bhikkhuní-upassayo, bhikkhunúpassayo*, the house or cell in which a nun lived (Dh. 313, 328; Pát. 13).

Upassayo, a nun's cell (Mah. 125; Pát. 107). See *Passayo*.

UPASSUTI (*f.*), Listening to [उपश्रुति]. Pát 18.

UPASUŚSATI, To dry up [उपशुष्]. Ját 71.

UPATĀPETI (*caus.*), To vex, torment [उपतापयति]. Das. 5.

UPATISSO. A name of Sáriputta [उपतिष्य]. Ab. 434.

UPĀTIVATTO, Escaped from [from वृद् with उप and अति].

UPAṬṬHAHANAM̆, UPAṬṬHAHATI, see *Upaṭṭhánam̆, Upaṭṭháti.*

UPAṬṬHĀKO, A servitor, personal attendant [उपस्थायक, comp. *Kaccáno* = कात्यायन]. Ját. 39. Every Buddha had an *upaṭṭháko* or servitor, who was a favourite disciple, Ānanda was the servitor of Gautama Buddha (Man. B. 227; Ját. 16). Of a king's servant (Dh. 160; Mah. 141, 204). *Cullupaṭṭháko*, "a little page" (Alw. I. 80; Dh. 171). Of an eminent thera's servitor (Alw. I. 92, here the *up.* was a pious layman).

UPATTHAMBHAKO (*adj.*), *Upatthambhakakammam̆* is one of the eleven sorts of Karma (see Man. B. 447). Alabaster says it is so called because "it carries on what janakakamma has produced" [उपस्तम्भक].

UPATTHAMBHANAM̆, Supporting [उपस्तम्भन].

UPATTHAMBHATI, To support, prop [उपस्तम्भ्]. A p. pr. átm of the caus. *upatthambhayamáno* occurs at Dh. 303 (comp. Das. 39), but in what sense I cannot say. P.p.p. *upatthambhito*, propped up.

UPATTHAMBHO, Stay, support, prop, help, encouragement [उपस्तम्भ]. Ras. 34; Mah. 40, 63. *Imá etassa upatthambhabhútá*, these women are his supporters (Dh. 170). *Upatthambham̆ labhati*, to receive support or encouragement (Dh. 194).

UPAṬṬHĀNAM̆, and **UPAṬṬHAHANAM̆**, Waiting on, attendance, service; (in *satipaṭṭhána*) keeping near, readiness [उपस्थान]. *Rájup.*, king's service (Mah. 228). *Gilánup.*, nursing the sick (Att. 197). *Mátápitu up.*, succouring one's parents (Kh. 5; Dh. 408). *Tumhákam̆ upaṭṭhánam̆ ágato 'mhi*, I am come to wait upon you (Ten Ját. 1). *Tesam̆ upaṭṭhánam̆ gacchanto*, going to minister to their wants (F. Ját. 2, comp. Dh. 78). *Divasassa ca tikkhattum̆ Buddhupaṭṭhánam ágamá*, "and he repaired daily thrice to assist in the religious services rendered to Buddha" (Mah. 212). *Upaṭṭhánasálá* seems to have been a state room in a monastery reserved for Buddha when visiting the monastery (see B. Int. 84). *Upaṭṭhahanam̆* at Dh. 408.

UPAṬṬHĀPAKO (*adj.*), A teacher? [उपस्थापक]. Pát. xiv.

UPAṬṬHĀPANAM̆, Providing, etc. [उपस्थापन].

UPAṬṬHĀTI, and **UPAṬṬHAHATI**, To serve, wait on, attend, minister to, support; to be ready, to be present [उपस्था]. With acc. *Upaṭṭhási mátulam̆*, entered his uncle's service (Mah. 137, comp. 256). *Upaṭṭhahi sadá saṅgham̆ paccayehi catubbhi*, he constantly served or provided the clergy with the four requisites (Mah. 131). To nurse a sick person (Mah. 132). *Na upaṭṭháti*, is not in readiness, is absent (Dh. 370). Ger. *upaṭṭháya*, attending; in attendance, in readiness (Dh. 176). P.pr. *upaṭṭhahanto*, being present to the mind, obvious, clear (Dh. 422). *Attho upaṭṭháti*, the meaning is clear, lit. present (Alw. I. cviii). *Sáṭakasmim̆ nava dosá upaṭṭhahanti*, nine faults are present in the s. *Upatiṭṭhati* occurs at Att. 199, but it is probably only a recurrence to the Sanskrit. Imperat. 2nd pl. *upaṭṭhahatha* (Dh. 88). Aor. *upaṭṭhahi, upaṭṭhási*, pl. *upaṭṭhahim̆su* (Dh. 88), *upaṭṭhahum̆* (Mah. 132, 256). Inf. *upaṭṭhátum̆* (Alw. I. 78). Pass. *upaṭṭhíyati*, to be served, waited on. P.pr. *upaṭṭhiyamáno* (Dh. 105, 107, 214, 265). P.p.p. *upaṭṭhito*, ready, present, arrived; attending on, awaiting; served, honoured. *Khajjabhojje upaṭṭhite*, food being served or in readiness (Kh. 11). *Upaṭṭhitagirá*, ready speech (Ab. 971). *Roditum̆ upaṭṭhito*, has begun to cry (Ját. 54). *Bhattakále upaṭṭhite*, the hour of refection having come (Mah. 16). With acc. *Yamapurisá pi ca tam̆ upaṭṭhitá*, and the servants of Yama await thee (Dh. 42). *Upaṭṭhite devaloke*, when heaven awaited thee (Mah. 195). *Niccam̆ táya upaṭṭhito*, constantly cherished by her (Mah. 210). *Maháyaññe upaṭṭhite*, when a great festival was impending (Mah. 2). *Upaṭṭhitá sati*, present memory, ready attention (see *Satipaṭṭhánam̆*). *Upaṭṭhitasati* (adj.), one whose attention is fixed. With affix ता, *upaṭṭhitasatitá*, readiness of memory, attention (Dh. 311, 413). Par. S. A. says, *upaṭṭhitasatí ti cirakatádínam̆ anussaritáro*, by up. are meant people who can remember things that were done and said long ago. Caus. *upaṭṭhápeti*, to bring forward, cause to be present; to provide, supply, get ready. *Upajjháyo saddhivihárikamhi puttacittaṁ upaṭṭhapessati*, the preceptor will call up in his pupil the idea of his being a son (Pát. xx). *Cattálísasahassá naṭakitthiyo upaṭṭhápesi*, provided him with 40,000 dancing girls (Ját. 58). *Satiṁ u.*, to fix one's thoughts, be engaged in active meditation (Dh 115, 393). *Cittaṁ u.*, to apply the mind, attend (Alw. N. 23). *Páníyam paribhojaníyaṁ upaṭṭhapeti*, gets ready or serves the water for drinking (Dh. 106).Ját. 58; Alw. N. 23; Pát. xvi.

UPAṬṬHĀYIKĀ (*f.*), A female disciple [उपस्थायिका]. Dh. 169.

UPAVĀDAKO (*adj.*), Blaming [fr. caus. उपवद्]. *Ariyánam upavádaká*, speaking evil of the saints (B. Lot. 866).

UPAVĀDANĀ (*f.*), Blame [fr. caus. उपवद्]. Pát. 63.

UPAVADATI, To blame [उपवद्]. Kh. 15.

UPAVĀDO, Blame [उपवाद]. Ab. 120; Dh. 34. *Ariyúpavádo*, speaking evil of the saints (Pát. 93).

UPAVAHATI, To bring about [उपवह्]. Att. 193.

UPAVANAṀ, A park [उपवन]. Ab. 537.

UPAVAṆṆETI, To describe fully [उपवर्ण्]. Att. 193.

UPAVASATI, see *Uposatho*.

UPAVĀSO, Temporary abstinence for a time from all worldly enjoyments, fasting, self-mortification, penance [उपवास]. Ab. 432; Mah. 129, 220. *Upavásagabbhamhi* at Mah 230 is rendered "in the depth of his wretchedness." I think it rather means "in the chamber of fasting"

UPAVASSAṀ (*adv.*), At the approach of the rainy season [उप + वर्ष]. Pát. 11.

UPĀVATTO (*p.p.p.*), Refraining [उपावृत्त]. Ab. 432.

UPAVESANAṀ, Sitting down [उपवेशन]. Ab. 765.

UPAVĪṆETI, To play the lute to a person [उपवीणयति].

UPAVĪṆO, The neck of a lute [उप + वीणा]. Ab. 138.

UPAVISATI, To sit down [उपविश्]. Aor. *upávisi* (Mah. 7, 82, 260). P.p.p. *upavittho*, seated.

UPAVUTTHO, see *Uposatho*.

UPAYAMO, Marriage [उपयम]. Ab. 318.

UPAYĀNAṀ, Approaching [उपयान].

UPĀYANAṀ, A present [उपायन]. Ab. 356; Mah. 159, 166.

UPĀYĀSO, Desperation, despair [उप + आयास] B. Lot. 332; Gog. Ev. 68; Alw. N. 36. I have met with a passage in a comment in which up is strikingly called "the dregs of grief," *antobhájane yeva teládínaṁ páko viya soko, tikkhagginá paccamánassa bhájanato bahinikkhamanaṁ viya paridevo, bahinikkhantávasesassa antobhájane yeva yáva parikkhayá páko viya upáyáso*, grief is like the boiling of oil or other liquids in a vessel, lamentation (viz. the outward expression of grief) is like the overflow (boiling over) from the vessel when the cooking is done by a fierce fire, despair is like the simmering in the vessel of what remains after boiling over, until it is all boiled away. Subh. quotes, *upáyáso náma ñátivyasanádíhi phuṭṭhassa adhimattacetodukkhappabhárito doso yeva*, up. is the resentment produced by excessive mental suffering in one who is affected by the loss of relatives, etc.

UPAYĀTI, To approach, go to [उपया] Mah. 54, 200. P.p.p. *upayáto*, arrived, attained (Alw. I. vii).

UPĀYO, Means of success, expedient, stratagem [उपाय]. Ten J. 120; Kh. 17; F. Ját. 16. The four upáyas, or means of success against an enemy, are *bhedo, daṇḍo, sámaṁ, dánaṁ*, sowing dissension, attack, negotiation, buying off (Ab. 348). *Saṅgámam patvá pi evaṁ pavisitabbaṁ evaṁ nivattitabban ti upáyaṁ dassenti*, when they have entered the battle, they teach them tactics, saying thus you must advance, thus retreat (Sám. S. A.) *Pápassa tass' upáyo*, it is a plot of that sinner (Mah. 260). *Upáyena*, by artifice (Mah. 246, Das. 4). *Eten' upáyena*, by this means (Ten J. 112, comp. 36). *Upáyaṁ disvá*, having thought of an expedient (Alw. I. 101).

UPAYOGO, Employment, use [उपयोग]. Dh. 291.

UPECCA, see *Upeti*.

UPEKKHĀ, and **UPEKHĀ** (*f.*), Indifference to pain and pleasure, equanimity, resignation, stoicism [उपेक्षा]. Ab. 159 (*kkh*); Man. B. 102, 565; E. Mon. 243; B. Lot. 799 (*kh*); Ját. 25 (both ways); Att. 203 (*kkh*).

UPEKKHAKO (*adj.*), Resigned, patient [उपेक्षक]. With loc. *Rájabhiseke upekkhako ási*, was indifferent to being inaugurated (Mah. 51, comp. Dh. 296).

UPEKKHATI, To be indifferent, stoical [उपेक्ष्]. Ját. 28.

UPETI, To go to, approach, enter, undergo, incur

[उपे]. *Jaraṁ u.*, to undergo decay (Dh. 28, comp. 61). *Upemi Buddhaṁ saraṇaṁ*, I fly to B. as my refuge (Dh. 97). *Nirayaṁ u.*, to go to hell (Dh. 54). *Idáni maṁ nopeti*, now he doesn't come near me (Mah. 194). *Maraṇaṁ u.*, to die (Ját 20). *Gabbhaṁ u.*, to enter the womb, be reborn (Dh. 58). Fut. 1st pers. *upessaṁ* (Dhaniya S.). Fut. 2nd pers. *upehisi* (Dh. 43, 62). Aor *upagá* (Mah. 52, *sahasopagá* = *sahasá upagá*). Ger. *upecca* (Mah. 16, 17, 47, 85, 207). *Anupecca rosaṁ*, not giving way to anger (Att. 203). P.p.p *upeto*, possessed of. With instr. *upeto damasaccena*, endowed with temperance and truth (Dh. 2). With acc. *álasiyaṁ u.* (Dh. 49). F. Ját. 1.

UPOGGHĀTO An example [उपोद्घात]. Ab. 115.

UPOSATHIKO (*adj.*), Fasting, keeping the Uposatha vows; belonging to the Uposatha [next + इक]. Mah. 170. *Uposathiko hoti*, to fast, keep the Sabbath (Dh. 165; F. Ját. 53). *Uposathikaṁ bhattaṁ* (Kamm. 9) is rendered by Dickson "rice offered on the full-moon days."

UPOSATHO, The Buddhist Sabbath or fast-day; fasting, abstinence from sensual enjoyments; the monastic ceremony of reading the Pátimokkha; the eight Sílas; ordinance, institution [उपवसथ]. Ab. 780. The Uposatha day is a day of religious observance and celebration for laymen and priests, and answers as nearly as possible to our Sunday. It occurs four times in the month, viz. on the day of full moon (*pañcadasí*), on the day when there is no moon (*cátuddasí*), and on the two days which are eighth from the full and new moon (*aṭṭhamí*); it is therefore a weekly festival. On uposatha days laymen dress in their best clothes, and such of them as are religiously disposed abstain from trade and worldly amusements, and take upon themselves the uposatha vows, that is to say, go to a priest and make him their witness of their intention to keep the eight Sílas during the day (E. Mon. 236, see *Sílaṁ*). Two of the four days, viz. the *cátuddasí* and *pañcadasí*, are devoted by the priests to the special ceremony of reading the Pátimokkha (*pátimokkhuddeso*). This uposatha service forms a sort of general confession. Four priests constitute a quorum, but every member of the monastery is expected to be present. The priests being all assembled, the Pátimokkha is read out section by section, and at the end of each section the reader thrice puts the question whether all present are innocent of the offences just enumerated. Any priest whose conscience reproaches him with having committed one of the offences then makes public confession of it and submits to the necessary penance (E. Mon. 144). These two uposathas are the regular ones, and are called *cátuddasiko* and *paṇṇarasiko* (Pát. 27). There is also an occasional one called *samaggiuposatho*, "reconciliation-Up.," which is held when a quarrel among the fraternity has been made up, the general confession forming as it were a seal to the reconciliation (Pát. 2, 27; Mah. 42). Writing to me in December 1871, Subhúti told me that the two Up. days for that month were Monday the 11th and Tuesday the 26th. If the quorum could not be obtained, and there were only two or three priests, they held a *párisuddhi-uposatho*, which Vij. explains as "the mutual confession of two or three priests of their innocence of the offences enumerated in the Pátimokkha" (see Pát. 26). The hall or chapel in the monastery in which the Pátimokkha is read is called *uposathaggaṁ* (Mah. 15, 232; Pát. 1), or *uposathagharaṁ* (Mah. 232, 249), or *uposathágáraṁ* (Mah. 210), or *uposatháलayo* (Mah. 225). The Up. service is called *uposathakammaṁ* (Mah. 98). *Uposathaṁ gacchati*, to go to the Up. service. *Uposathaṁ karoti*, to hold the Uposatha service (Pát. 26, 27; Mah. 42). The term *uposathakammaṁ* is also applied to the Sabbath duties observed by laymen, as fasting, taking upon one the eight vows, etc. (F. Ját. 52 *uposathakammaṁ katvá*, 58; Ras. 40). Keeping the Sabbath (by laymen) is called *uposathaṁ upavasati* (Dh. 404, the p.p.p. is *upavuttho*), *uposathavásaṁ vasati* (Dh. 98). The ceremony of a layman taking upon himself the eight sílas is called *uposathaṅgáni adhiṭṭháti* (Alw. I. 76), or *uposathaṅgáni ádiyati* (Mah. 35), or *uposathaṁ samádiyati* (Dh. 308), or *aṭṭhaṅgasílaṁ samádiyati* (see *Sílaṁ*, *Samádiyati*). At Mah. 230 we have *hutvá aṭṭhaṅguposathí*, having become an observer of the Up. with the eight Sílas. At Mah. 220 I am inclined to read. *Uposathúpaváso ca kattabbo 'posathe*, and on the Sabbath the Up. fast must be observed.[1] The Up.

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[1] The word "fast" is a convenient one, but it implies abstinence from many things beside food (see the eight Sílas under art. *Sílaṁ*)

day or Sabbath is called *uposathadivaso*, or *uposathadinaṁ*, or simply *uposatho*. *Uposathadivase pápuṇi*, arrived on a Sunday (Alw. I. 79). *Sve uposatho*, to-morrow is Sunday (F. Ját. 53, comp. Pát. 26). *Ajja paṇṇaraso uposatho . . divyaratti upaṭṭhitá*, to-day is the full-moon Sabbath, the holy night has come (Sátágiri S.). *Assayuja-sukkapakkhe paṇṇarasa-uposathe*, on Sunday the full-moon day in the moonlit fortnight of September (Mah. 114, comp. 173). *Cittamásassa káḷapakkhe uposathe*, on the (cátuddasí) Sabbath which falls in the dark half of the month Citta (Mah. 4). *Suddhass' uposatho sadá*, to the holy man it is always Sabbath, viz. he never indulges in sensual or worldly pleasures (Sám. S. A.). *Evaṁ aṭṭhaṅgasamannágato kho Visákhe uposatho upavuttho*, thus, O Visákhá, the fast has been kept with its eight divisions (Ditto). *Upavatthuposatho* (adj.), one by whom the fast has been kept (Dhammika S.). As an instance of the meaning *paññatti* or "ordinance," Sám. S. A. quotes, *uposatho náma Nágarája*, "an ordinance, O Nága-king . ." The North Buddhists, misled by the change of *ava* to *o*, and ignorant of the word उपवसथ, which does not belong to classical Sanskrit, have rendered *uposatha* by uposhadha, which is of course a mere mechanical adaptation, and has no etymology (B. Lot. 450; B. Int. 227). At B. Lot. 636 we have uposatha, which is merely an adoption of the Pali word.

UPOSATHO (*adj.*), Belonging to the Uposatha [उपवसथ = थ्य]. *Uposathesu divasesu*, on Uposatha days (Mah. 196, I think *aṭṭhasu* agrees with *vihálresu*). *Uposatho hatthi*, name of a sort of elephant (Ab. 361; B. Lot. 636). *Uposatho* (adj.), fasting, keeping Up. (Mah. 104).

UPPABBAJATI, To leave the priesthood, throw off the robes [उद् + प्रव्रज्]. P.p.p. *uppabbajito*, having left the priesthood. A Buddhist priest is allowed to retire from the priesthood on obtaining the permission of a *saṅghakamma* or chapter of priests (E. Mon. 46). He may afterwards return to the profession if not disqualified. At Das. 21 we are told of a monk who left the priesthood no less than six times, and yet attained Arhatship (*chakkhattuṁ uppabbajito*). Caus. *uppabbájeti* and *upabbajápeti*, to expel from the priesthood, unfrock for an offence (Mah. 237). P.p.p. *uppabbajápito* (Mah. 42).

UPPĀDANAṀ, Production, causing [उत्पादन]. Ját. 8; Dh. 345, 408.

UPPĀDETI, see *Uppajjati.*

UPPĀDO, Springing up, appearance, birth; an omen [उत्पाद]. Ab. 401, 1027; Dh. 33, 35, 90; Ras. 24; B. Lot. 305.

UPPAJJANAKO (*adj.*), Arising, being born [next + क]. Dh. 135, 280.

UPPAJJANAṀ, Arising (from next). Ját. 8; Dh. 409.

UPPAJJATI, To arise, originate, be produced, be born, appear [उत्पद्]. *Uppajjitvá nirujjhanti*, they spring into existence and perish. *Kathá udapádi*, a discussion arose (Das. 21; Dh. 141). *Kattha upajjanti*, where are they reborn? (Gog. Ev. 18, comp. Alw. I. xlii). *Cavamáná uppajjamáná*, dying and being reborn (Gog. Ev. 10; B. Lot. 866). *Dukkhaṁ me uppajjati*, I am troubled, lit. trouble arises to me (F. Ját. 3, comp. Ten J. 112). *Tassa paṇḍurogo udapádi*, he was attacked with jaundice (Dh. 93). *Me . . cakkhuṁ udapádi paññá u.*, I obtained the eye, the wisdom (Gog. Ev. 1). *Ath' assa balavapíti udapádi*, then great joy fell upon him (Alw. I. 80, comp. 97). *Kassapo náma satthá loke udapádi*, a Buddha named K. was born into the world, or appeared in the world (Ras. 15, comp. Dh. 126). *Saggaṁ uppajjanti*, are reborn in heaven. *Ambalaṭṭhikolalenamhi rajataṁ uppajjatha*, silver made its appearance in the cave of A. (Mah. 167, comp. Alw. I. 74 jewels are produced). *Tassa cittaṁ udapádi*, the thought occurred to him (comp. Alw. I. 92). Aor. *udapádi, uppajji* (Alw. I. 97; Ras. 64). Fut. *uppajjissati* (Ten J. 112). P.p.p. *uppajjeyya* (Dh. 186). Part. pr. *uppajjamáno* (Dh. 90). Ger. *uppajja, uppajjitvá* (Dh. 117; Sen. K. 505). P.p.p. *uppanno*, arisen, born, produced; acquired; happened. *Lokaṁ u.*, born into the world (B. Lot. 866). *Vádá uppanná*, heresies arose (Alw. I. 66, comp. Ten J. 20). *Puttassa te rogo u.*, sickness has befallen your son (Dh. 93, comp. Ten J. 113, Dh. 308). *Saṅghass' uppannalábhá*, the gains accruing to the clergy (Mah. 87). *Satthari uppannavissáso*, having conceived a great affection for the Teacher (Dh. 402, lit. to whom affection had arisen, comp. Dh. 314). Caus. *uppádeti*, to give rise to, produce, obtain. *Pabbajjáya ruciṁ uppádetvá*, having conceived a longing to take orders (Dh. 117; Ját. 59). *Lohitaṁ uppádesi*, drew blood, caused an effusion of blood (Dh. 279). *Cittaṁ u.*, to suggest a thought or idea, to think (Ten J. 55). *Sattánaṁ sukhaṁ uppádayamáno*, bringing comfort to mortals (Ját. 51). *Taṁ tassa santake uppádetuṁ na sakkoma*, we cannot get it from him (Dh. 121, comp. Mah. 165, "how can I get bricks?"). P.p.p. *uppádito* (Das. 24; Dh. 201, 335, 345).

UPPAKKAMO, For *upakkamo* metri causâ. An expedient (Das. 34).

UPPALAṀ, The blue lotus; a water-lily; one of the high numerals, $10,000.000^{14}$, or 1 followed by ninety-eight cyphers [उत्पल]. Ab. 475, 688; Dh. 10; Mah. 212. Rendered "sapphire" at Mah. 166. *Uppalavaṇṇá* (f.), name of an eminent nun, who was one of Gautama's aggasávikás (Dh. 213).

UPPALINĪ (*f.*), An assemblage of blue lotuses [उत्पलिनी].

UPPAṆḌETI, To ridicule [उद् + पण्ड्]. Mah. 156; Dh. 193.

UPPANNO, see *Uppajjati.*

UPPARIKKHATI, To investigate [उद् + परि + ईक्ष्]. Dh. 209; Ras. 32.

UPPĀṬANAKO (*adj.*), Rooting out [उत्पाटन+क]. *Sineru-uppáṭanakaváto*, a gale that would uproot Meru (Ten J. 111).

UPPATANAṀ, Springing up, arising; jumping up [उत्पतन]. Ab. 1126.

UPPATATI, To fly or rise up into the air; to spring upwards, to jump [उत्पत्]. Dh. 223, 238, 404; Ten J. 36; Mah. 33. To jump off a rock (Ras. 24). With loc. *Ākáse u.*, to fly up or rise into the air (Ten J. 120; Dh. 299; Ját. 3). *Asadisarúpaṁ ákáse uppatamánaṁ viya pásádaṁ karesi*, built a matchless palace that seemed to rise like an exhalation into the sky, or seemed almost to float in the air (Dh. 323). To overflow, rise over the edge (Mah. 24). P.p.p *uppatito.*

UPPĀṬETI (*caus.*), To root out, tear out, tear off [उत्पाटयति]. Dh. 79, 245, 323 (*akkhini*), 176 (*maṁsaṁ*).

UPPATHO, Wrong road, error, sin [उत्पथ]. Ab. 193. *Uppathacárí* (m.), a sinner (Dh. 396). *Uppathena*, by the wrong road, the wrong way.

UPPATTI (*f.*), Arising, birth, production [उत्पत्ति]. Ab. 90. *Uppattibhúmi*, birth-place (Ab. 855). *Majjhimadese u.*, being born in the M. (Dh. 397). *Arahattuppatti*, attainment of Arhatship (Dh. 333). *Uppattiṁ gaṇháti*, to be born (Ras. 64). *Uppattidevá*, devas by birth, viz. the angels, as opposed to kings and Arhats (Das. 45).

UPPĪḶETI, To press together [उत्पीड्]. Ját. 51. P.p.p. *uppiḷito*. Also *uppiḷápeti*, to press upwards, buoy up (Att. 211).

URABBHO, A ram [उरभ्र]. Ab. 501.

URACAKKAṀ, An iron wheel which forms an instrument of torture in one of the hells [उरस + चक्र]. "It appears to the victim like a splendid necklace, but as soon as he has put it on it cuts him to pieces by its own circular motion" (Ab. 781).

URACCHADO, Mail armour [उरश्छद]. Ab. 377.

URAGO, A snake; a Nága [उरग]. Ab. 654. *Uragarájá, uragádhipo*, a Nága king (Dh. 243; Mah. 72). F. Ját. 50.

URAṆO, A ram [उरण]. Ab. 501. Fem. *uraṇí*, a ewe (Ab. 502).

URASILOMO (*adj.*), Hairy-breasted [comp. उरसिलोमन्].

URATTHALAM, The breast [उरःस्थल]. Att. 191.

URO, and URAM, The breast, chest [उरस्]. Ab. 270. Gen. *urassa* (Alw. I. 100). Abl. *urasmá.* Loc. *urasi.* *Urabandhanaṁ*, a girdle.

URU (*adj.*), Large; excellent, eminent [उरु]. Ab. 701. *Urucetiyaṁ*, the Great Shrine, viz. the Maháthúpa (Mah. 201). *Thero 'ru*, eminent priest (Mah. 171). Mah. 4, 111, 212.

URU (*f.*), Sand. Ab. 663.

ŪRU (*m.*), The thigh [ऊरु]. Ab. 276; Dh. 91; Mah. 259.

URUVELĀ (*f.*), Name of a town in the Magadha country [उरुबिल्वा]. B. Int. 77; Mah. 2; Dh. 119.

USABHAṀ, A measure of twenty yaṭṭhis. Ab. 196, 996; Mah. 153.

USABHO, A bull; name of one of the notes of the Hindu gamut; at the end of a compound, best, eminent; name of a drug [ऋषभ]. Ab. 132, 495, 696, 996; Dh. 238. Used absolutely in the sense of a great or noble man (Dh. 74).

ŪSARO (*adj.*), Saline [ऊषर]. Ab. 182. *Ūsaraṁ*, a barren spot impregnated with salt (Ab. 886).

ŪSAVĀ (*adj.*), Saline [ऊष + वत्]. Ab. 182.

USĪRO, and -RAṀ, The fragrant root of Andropogon Muricatùm [उशीर]. Ab. 601. *Usiraṭṭho* (adj.), one who wants usíra root, a digger for usíra (Dh. 60).

USMĀ (*m.*), Heat [उष्मन्]. Acc. *usmaṁ.* Instr. *usmaná.* Comp. *Usumá.*

ŪSO, Salt ground [ऊष]. Ab. 182.

USSADO, This word is certainly fr. उत्सद्, and I think Burnouf is right in rendering it "protuberance" (B. Lot. 568; Dh. 95, 339). There are some hells called ussadaniraya in contradistinction to the mahánirayas, the exact meaning of the compound I do not know (Ját. 168).

USSAHATI, To be able; to endeavour [उत्सह्]. Alw. I. 112; Att. 202. P.p.p. caus. *ussáhito*, encouraged? (Ját. 80).

USSĀHO, Strength; effort, endeavour [उत्साह]. Ab. 156, 351. *Ussáhaṁ karoti*, to make an effort (Kamm. 8). With affix वत्, *ussáhavá* (adj.), energetic.

USSANKĪ (*adj.*), Distrustful, anxious [उद् + शङ्किन्].

USSAṄKITO (*adj.*), Distrustful, anxious [उद् + शङ्कित]. Dh. 396

USSANNO (*p.p.p.*), Increased, extensive, prevalent, rife, intense [उत्सन्न]. *Tama-ussanná ratti*, a night of intense darkness (Ab. 69). *Sabbattha Mágadhikabhásá eva ussanná*, everywhere the M language prevails (Alw. I. cvii). *Ussannadhátukaṁ káyaṁ assásetuṁ*, "to allay the excited humours of the body" (Vij.). At p. 94 we have *ussannakusalamúlo* (adj.), which Vij. renders, "whose propensities to the performance of merit were fully developed."

USSĀPETI (*caus.*), To lift up, raise, exalt [caus. उच्छ्रि]. *Setacchattaṁ u.*, to raise the royal umbrella (Alw. I. 79; Mah. 216; Dh. 153; Das. 3, 25). *Ussápesi silatthambhaṁ*, raised a stone monument (Mah. 97). Dh. 78; B. Lot. 323. P.p.p. *ussápito* (Att. 190).

USSĀRAṆAṀ, Driving away [उत्सारण]. Att. 198.

USSAVO, Festival, merrymaking, holiday [उत्सव]. Ab. 178. *Ussavaṁ karoti*, to make merry (Mah. 249). *Ussavadivaso*, jour de fête (Dh. 247).

USSĀVO, Hoar-frost, dew [अवश्याय]. Ab. 56. *Ussávabindu*, a dew-drop (Ját. 68, 73). Dh. 268. At Dh. 429 *ussávo* may perhaps be a derivative of सु with उत्.

USSIÑCATI, To bale out, exhaust [उत्सिच्]. Att. 202.

USSĪSAKAṀ, A pillow, the head of a bed [उच्छीर्षक]. *Víṇaṁ ussísake ṭhapetvá*, placing the lute by his pillow (Dh. 172). *Bodhiṁ ussísake katvá .. sayanaṁ*, a couch with a Bo-tree placed at its head (Mah. 180). *Ussísákaraṇatthâya*, for the purpose of making a pillow (Ját. 161, this compound implies a form *ussísaṁ*, unless the reading should be *ussísakakaraṇatthâya*). Ját. 15.

USSOḶHI (*f.*), Exertion [fr. उत्सह्]. Ab. 158.

USSUKKAṀ, Zeal, energy, hard work; eagerness, longing [औत्सुक्य]. *Ussukkaṁ ápajjati*, to be zealous, to be hard-working, to long earnestly (Dh. 326). *Devatá-ussukkaṁ*, "quickening the gods, i.e. stirring them up to intervention, putting them on their mettle" (Vij.). Comp. *Apposukko*, *Nirussukko*.

USSUKO (*adj.*), Zealous, eager; active, energetic [उत्सुक]. Ab. 727; Dh. 36; Mah. 119.

USSŪRASEYYĀ (*f.*), This word occurs in Sigálovada S., and appears to mean "sleeping after the sun has risen" [उत्सूर + शय्या].

USSUSSATI, To become dried up [उच्छुष्]. Gog. Ev. 15.

USU (*m.* and *f.*), An arrow [इषु]. Ab. 389. *Usukáro*, and *usuvaḍḍhaki*, a fletcher (Ab. 510; Dh. 7, 15). Gen. *usuno* (Ab. 922).

USUMĀ (*m.*), Heat [ऊष्मन्]. Loc. *usumani*. Comp. *Usmá*.

USŪYĀ, and **USUYYĀ** (*f.*), Envy, jealousy, detraction [असूया]. Ab. 168, 1151. *Usuyyavádako* (adj.), using envious language (Pát. 97, fem. *-iká*).

USŪYATI, and **USUYYATI**, To be envious, jealous, discontented [असूयति]. F. Ját. 13, 14, 38.

UTRASTO (*p.p.p.*), Alarmed [उत्त्रस्त].

UTTAMO (*adj.*), Best, highest, chief, excellent, eminent, supreme, first-rate [उत्तम]. Ab. 694; Dh. 11, 18; Mah. 255; Ten J. 46. *Uttamaṅgaṁ*, the head (Ab. 256, S. uttamáṅga). *Uttamaṅgaruho*, hair of the head (Ab. 256). *Uttamaṇṇo*, a creditor (Ab. 470, S. uttamarṇa). *Uttamattho*, the highest object, summum bonum, i.e. Arhatship (Dh. 69, 72, 429). Fem. *uttamá*, an excellent woman (Ab. 334). *Vaṇṇagandharasuttamo* (adj.), excellent in colour, smell and taste (Mah. 22, 87). *Gajuttamo*, a noble elephant (Mah. 152). With instr. *Ṭapasá u.*, unrivalled in devotion.

UTTAṀSO, A chaplet; an earring [उत्तंस]. Ab. 308, 870.

UTTĀNO, Lying on its back. supine; shallow; open, evident, clear, easy [उत्तान]. Ab. 669; Mah. 243. *Uttáno hutvá nipajji*, lay on its back (Dh. 192). *Uttánasayo*, *uttánaseyyako*, an infant (Ab. 252). *Uttánasambandhá gáthá*, easy verses. lit. of obvious connexion? (Ten J. 117). *Anuttáno* (adj.), deep, profound, recondite. *Anuttánatthapadavaṇṇaná*, explanation of words of obscure meaning, a commentary.

UTTĀPETI (*caus.*), To heat [उत्तापयति]. Att. 211.

UTTARATI, To cross over, escape from [उत्तॄ]. *Nadiṁ u.*, to cross a river (Ját. 17; Mah. 255; Teu J. 110). To leave the brink of a pond, river, etc., go ap from it (Teu J. 13; Dh. 224). To come out of water (Ten J. 19; Dh. 177). P.p.p. *uttiṇṇo*, crossed, landed (Dh. 105). Caus. *uttáreti*, to cause to escape, to save, deliver (Ras. 25, *saṁsárakantárá*, abl.).

UTTARĪ (*adj.*), Superior, highest, best [उत्तरिव्]. I should be inclined to take the phrase *uttarimanussadhammo* as meaning "superhuman condition," the first part of the compound being the adv. *uttariṁ*. But according to Pát. 67 the first word must be the adj. *uttarí*, for the gloss says *uttarimanussadhamman ti uttarimanussánaṁ jháyinañ c'eva ariyánañ ca dhammaṁ*, by *utt.* is meant the condition of the highest men, of those who exercise jhána and of those who are in the Paths (see Pát. 3; B. Lot. 164; Dh. 395). At Dh. 202 we have *uttarimaggaphalena*, by the fruition of the highest Path (viz. Arhatship). We appear also to have the adj. *uttarí* at Dh. 171, but what the compound *uttaribhaṅgo* means I cannot tell.

UTTARIṀ (*adv.*), Beyond, above; further, besides, more, longer [उत्तरम् with the last *a* weakened to *i*, comp. *uttaritara*]. *Cuddasa vassáni satta másá ca uttariṁ*, fourteen years plus seven months (Mah. 204). *Tumhákaṁ jánanasamayo ettako 'va udáhu uttariṁ pi atthi*, is the religious truth you know so much, or is there any besides? (Dh. 121). *Uttariṁ pi niggaṇhanto*, rebuking him further (Dh. 115, comp. 355, *uttariṁ ovadanto*). *Siyá c' assa u. avasiṭṭhaṁ*, and there should be some left to him over and above (Sám. S.). With abl. *Tato u.*, more than that (Dh. 281, comp. 289, *ito uttariṁ pi*). *Sattáhato u.*, beyond or longer than a week (Dh., 170). *Nibbánato u. aññaṁ sukhaṁ n'atthi*, there is no other bliss superior to N. (Dh. 354). At Dh. 370 in *pañca vuttari' bhávaye*, "let him further develope the five," I believe the *v* to be merely euphonic, as in *vuṭṭháya* for *uṭṭháya* after a vowel. The loss of the *ṁ* may be accounted for by elision, but I have met once with *uttaruttari*, "more and more" (as if like *uparúpari*); further on in the same passage however *uttaruttariṁ pi*.

UTTARITARO (*adj.*), Superior, better, higher, more eminent [उत्तरतर]. Ját. 53; Alw. I. 108; Dh. 399. With abl. *Tato uttaritaraṁ patthento*, asking for more than this (Dh. 387).

UTTARĪYAṀ, An outer garment, cloak, scarf [उत्तरीय]. Ab. 293; Mah. 142.

UTTARO (*adj.*), Higher, high, superior, upper; northern; subsequent [उत्तर]. Ab. 830. Declined like *sabbo*, pl. *uttare*. *Pacchimuttare* (loc.), on the north-west (Mah. 66). *Tato uttaraṁ gantvá*, having gone to the north of this (Mah. 90). *Uttará disá*, the north quarter (Alw. I. 94). *Uttarakálo*, future time (Ab. 86). *Uttaroṭṭho*, upper jaw or lip (F. Ját. 12). *Uttaretare* (pl.), high and low (Alw. I. vii, = uttara + itara). *Uttarattharaṇaṁ*, an upper coverlet? (Pát. 87). *Uttarásaṅgo*, the upper yellow robe worn by a Buddhist priest over one or both shoulders (Ab. 292; Gog. Ev. 8). Also a similar garment worn by a layman, but generally white (Dh. 314; E. Mon. 114). *Uttaráyanaṁ*, the summer solstice (Ab. 81). *Uttaracchado*, a cover, coverlet. *Uttarakuru* (m.), one of the four Mahádípas (Ab. 183; Mah. 2; Dh. 274). Neut. *uttaraṁ*, an answer; an upper garment; as the last part of a compound, excess (Ab. 414, 292, 830). *Aṭṭhuttarasahassaṁ bhikkhavo*, 1008 priests (Mah. 135, comp. 171). *Aṭṭhuttarasahassáni*, 1008 (Mah. 231). *Aṭṭhuttarasatabráhmaṇá*, 108 brahmins (Dh. 233). With affix तस्, *uttarato*, on the north, northwards (Mah. 86, 90, 231). With gen. *Maháthúpass' u.*, to the north of the M. (Mah. 206).

UTTASATI, To be alarmed [उत्त्रस्]. Att. 205.

UTTĀSO, Terror [उत्त्रास]. Ab. 167.

UTTATTAṀ, Dried flesh [उत्तप्त]. Ab. 280.

UṬṬHAHANAṀ, see *Uṭṭhánaṁ*.

UṬṬHAHATI, and **UṬṬHĀTI**, To rise, stand up, get up; to arise, be produced; to rouse or exert oneself, to be active [उत्था]. *Añño paṭisattu náma uṭṭhahituṁ samattho náhosi*, there was no other foe able to stand up against him (Ten J. 29). *Udaká u.*, to come out of the water (Mah. 152). *Mahámegho uṭṭhahi*, a tempest arose (Dh. 88, 155). *Phoṭá uṭṭhahanti*, boils are produced (Ját. 7, comp. Mah. 175). Of getting up in the morning (Pát. xx). Of being restored or rehabilitated after committing a priestly offence (see *Saṅghádiseso*). *Uṭṭhahati* (Mah. 230; Dh. 141), *uṭṭháti* (Mah. 230, line 10, *na vuṭṭhámi*).

Aor. *uṭṭhási, uṭṭhahi* (Ten J. 114; Mah. 40, 175), anomalous pl. *uṭṭhiṁsu* (Mah. 166). Fut. *uṭṭhahissati* (Att. 204; Mah. 211, 230). Opt. *uttiṭṭhe* (Dh. 31). Imperat. 2nd pers. *uṭṭhahu*. Inf. *uṭṭhátuṁ*. Ger. *uṭṭháya* (Dh. 43, 106; F. Ját. 57; Mah. 154, starting up), *uṭṭhahitvá* (Dh. 286, 370; Mah. 152), *uttiṭṭhitvá* (Dh. 335). *Uṭṭháy' ásaná*, having risen from his seat. *Uṭṭháya antonivesanaṁ pávisi*, got up and went into the house (Dh. 154). P.p. *uṭṭhaháno*. *Anuṭṭhaháno*, sluggish (Dh. 49). P.p.p. *uṭṭhito*, arisen, produced; standing up; striving (Ab. 65; Dh. 88, 195). *Máraṇatthay assa uṭṭhitá*, those who had risen up to kill, or were exerting themselves to kill him (Ten J. 29). Caus. *uṭṭhăpeti* (comp. *upaṭṭhăpeti*). *Candaṁ uṭṭhápento viya*, as if he was causing the moon to arise (Ten J. 12). *Uṭṭhápetvána yantehi jalaṁ*, raising the water by machinery (Mah. 211). *Channam uṭṭhápetvá* having roused Channa (Dh. 118, comp. Mah. 262). *Aruṇaṁ u.* appears to mean, to continue till morning, allow morning to overtake you while in some occupation, let the sun rise upon you (Alw. I. 76, Pát. 98, in both instances short *a*). P.pr. of the caus. pass. (*v*)*uṭṭhápiyamáno*, being roused (Ját. 10). P.f.p. *uṭṭhápaníyo*, that must be roused (Ját. 10). When *uṭṭh.* follows a word ending in a vowel, and without a pause in the sense, a *v* is generally prefixed for euphony. Thus we have *uṭṭháy' ásaná*, but *ásaná vuṭṭhahiṁ* (Ját. 17; Dh. 403). Other examples are, *ápajjitvá vuṭṭhátukámo* (Pát. 69), *Sattháraṁ vanditvá vuṭṭháy' ásaná* (Dh. 265), *samápattito vuṭṭháya* (Dh. 94, 131), *samokiranti pupphehi vuṭṭhahantassa ásaná* (Ját. 27, comp. Mah. 7, Att. 8), *rájá vuṭṭhási, na vuṭṭhámi* (Mah. 230), *patisalláṇá vuṭṭhito* (Alw. I. 92), *kathaṁ nu vuṭṭhahanti* (Mah. 30), *ekan ta vuṭṭhápetuṁ* (Mah. 262), *upajjháyamhi vuṭṭhite* (Pát. xx). At Mah. 30, 90, the euphonic *v* is used after anuswára, *vacanaṁ vuṭṭháya*, and *samádhiṁ vuṭṭhito*. At Mah. 30, line 9, *vuṭṭhahante* begins a line.

UṬṬHĀNAṀ, and **UṬṬHAHANAṀ**, Rising; standing up; rise, origin; exertion, manly vigour [उत्थान]. Ab. 886; Dh. 5, 49; B. Lot. 789. *Suriyass' u.*, sunrise (Ját. 19). *Nisídanuṭṭhahanaṁ*, sitting and standing (Dh. 86). *Anuṭṭhánamalá ghará*, houses are spoilt for want of energy to repair them (Dh. 43, see comment). *Bhattuṭṭhánaṭṭhánam pi ajánanto*, not even knowing where boiled rice came from (Dh. 141). With euphonic *v* after a vowel (comp. last): *gabbhavuṭṭhánaṁ*, delivery of a woman with child (Ját. 52, comp. Dh. 240); *apattivuṭṭhánaṁ*, rehabilitation after an offence (see *Saṅghádiseso*); *adhiṭṭhánavuṭṭhánaṁ*, resolution and exertion (Dh. 343, comp. 281).

UṬṬHĀNAVĀ (*adj.*), Strenuous, active [उत्थानवत्]. Dh. 5.

UṬṬHĀPANAṀ, Rousing; exhorting [उत्थापन]. *Matasaríruṭṭhápanaṁ*, rousing a corpse to life. With euphonic *v*, *vuṭṭhápanaṁ* (Pát. 6).

UṬṬHAPETI, UṬṬHĀYA, see *Uṭṭhahati*.

UṬṬHĀYĪ, see *Pubbuṭṭháyí*.

UṬṬHITO, see *Uṭṭhahati*.

UṬṬHUBHATI, To spit out [उद् + ष्ठिव्].

UTTI (*f.*), Speech, utterance [उक्ति]. Ab. 105. Comp. *Virodhotti*.

UTTIṆṆO, see *Uttarati*.

UTTIṬṬHE, see *Uṭṭhahati*.

UTTO, see *Vutto*.

UTU (*m.f.n.*), Season, time; a season of the year; (masc.) the menses [ऋतु]. Ab. 78 (where it is said to be m. and f.), 238. The three seasons, of four months each, are *hemanta, gimhána* (or *gimha*), and *vassána* (Ab. 78; Pát. 27; Dh. 117). The six seasons, of two months each, are *vasanta, gimha, vassána, sarada, hemanta, sisira* (Ab. 79). *Megha-utu aruṇa-utu*, time of a storm, and time of sun-rising (Dh. 155). *Utuppasevaná*, observance of the seasons (Āmagandha S.). *Utupamáṇaṁ ácikkhati*, to declare or determine the exact time of year at which the ordination service is held (Kamm. 32). *Utukkhánaṁ, utu-ácikkhanaṁ*, declaration of the time of year for uposatha purposes (Pát. 1; *utukkhána = utu-akkhána*). Pl. *utuyo* (Ab. 78), *utúni* (Pát. 1).

UTUJO (*adj.*), Produced by the seasons [ऋतु+ज]. Earth, mountains, water, and wind are said to be so produced (Gog. Ev. 31; Man. B. 441).

UTUNĪ (*f.*), A menstruating woman. Ab. 238; Pát. 116. Formed on the false analogy of *bhikkhuní* from *bhikkhu*.

UYYĀMO, Exertion [उद्याम]. Ab. 156.

UYYĀNAṀ, Going forth; a royal garden or pleasure grounds [उद्यान]. Ab. 538, 1126; F. Ját. 5; Dh. 360; Mah. 84.

UYYĀTI, To go out or forth [उद्या]. At Dh. v.

179, *noyáti* = *na uyyáti*. *Maggá uyyáhi*, get out of the way (Ten J. 5).

UYYODHIKAṀ, This word is a derivative of उद् + युध्, and seems to mean a sham fight. Br.J.S.A. merely says, *uyyodhikan ti yattha sampaháro díyati*. At Pát. 90 we have, *uggantvá uggantvá ettha yujjhantíti uyyodhikam, sampaháraṭṭhánass' etaṁ adhivacanaṁ*. It is rendered by Gogerly "place of combat," and by Beal "warlike evolutions."

UYYOGO, Setting out, departure; near approach of death, decay [उद्योग]. Pát. 90; Dh. v. 235 (comment explains it by *parihání* and *avaḍḍhi*).

UYYOJANAṀ, Inciting, instigation (from *uyyojeti*). Pát. 99.

UYYUÑJATI, To exert oneself [उद्युज्]. Dh. 17. P.p.p. *uyyutto*, active, energetic, zealous; set off, started (Dh. 334). *Uyyuttá sená*, an army on the march or under arms (Pát. 15, 90 *gámato nikkhantá*). Caus. *uyyojeti*, to send out for some purpose, instigate; to dismiss, send away, take leave of a person (Dh. 84, 85, 121, 162, 233, 303, 319, 329; Pát. 15; F. Ját. 10; Das. 1; Ten J. 29, 113). P.p.p. *uyyojito*. *Kena tumhe uyyojitá*, by whom were you instigated? (Dh. 299). *Ratanattayaguṇappakásatthaṁ uyyojitá*, sent forth to preach the virtues of the three Gems (Dh. 122).

UYYUTO (*p.p.p.*), Striving, busy (in a good or bad cause) [उद् + युत]. Ab. 727.

UYYUTTO, see *Uyyuñjati*.

V.

VA, see *Iva*.

VA, *Eva* with the initial *e* elided after a long vowel. The (comma) sign of elision should always be written partly to distinguish this *va* from last, and partly because there is here a true elision, while *va* for *iva* has come to be a distinct form like *ti* for *iti* (where we have such forms as *kin ti, pi ti*). Examples are, *kathá 'va n'atthi* (= *kathá eva*, Dh. 208), *paṭibaddhamano 'va* (Dh. 50, in the next line we have *va* = *iva*), *khíṇamacche 'va* (Dh. 28, in the same line *va* = *iva*, similarly at Dh. 6 *nalaṁ va soto 'va*), *attano 'va* (Dh. 10), *ṭhito 'va* (Dh. 159), *disvá 'va* (Dh. 81), *ekako 'vási* = *ekako eva asi* (Dh. 403).

VA, see next.

VĀ (*conjunction*), Or [वा]. Never at the beginning of a sentence. *Itthiyá purisassa vá*, by a woman or by a man (Kh. 13). Repeated: *Bhásati vá karoti vá*, speaks or acts (Dh. 1); *Idha vá huraṁ vá*, here or hereafter (Dh. 4); *Hoti vá no vá*, is there or is there not? With preceding *atha*: *Sukhena phuṭṭhá atha vá dukhena*, touched by joy or sorrow (Dh. 15); *vá . . atha vá* (Dh. 48, comp. 25). With foll. *a, i* (Kh. 9, 13; Dh. 25 *garukaṁ vá pi ábádhaṁ*, 54). In conjunction with *uda* (see *Uda*) With preceding *yadi* (see *Yadi*). In verse the vowel is sometimes shortened metri causâ: *Bhummáni vá yáni va antalikkhe* (Kh. 10); *Díghaṁ va rassaṁ vá* (Dh. 73); *Yiṭṭhaṁ va hutaṁ va* (Dh. 20). *Atha v' assa* = *atha vá assa* (Dh. 25).

VACĀ (*f.*), Orris root [वचा]. Ab. 584.

VĀCĀ (*f.*), Word, saying, speech [वाच्, comp. वाचा]. Ab. 105. *Vácá kusalá*, appropriate language, happy expression (F. Ját. 18). *Vácaṁ nicchá̀reti*, to utter speech (Ditto). *Vácáya* (instr.) *saṁvuto*, guarded in speech (Dh. 41). *Subhásitá vácá*, word well spoken, good words (Dh. 10; Kh. 5). *Ásabhí vácá*, bold utterance (Ját. 53). *Káyena vácáya manasá*, in deed, in word, in thought (Dh. 65, comp. Kh. 9, *vácá* for *vácáya*).

VĀCAKO (*adj.*), Speaking, expressing [वाचक]. *Liṅgavácako*, expressing gender (Alw. I. vii). Ab. 1141.

VĀCĀLO (*adj.*), Talkative [वाचाल]. Ab. 735.

VACAṀYAMO, A muni or sage [वचस् + यम]. Ab. 433.

VĀCANĀ (*f.*), and -NAṀ, Recitation, reading, teaching, declaring [वाचन]. Ten J. 32; Ját. 1.

VACANAṀ, Speaking, saying, declaring; enjoining, injunction, advice; word, speech, utterance, expression; sentence, passage, text [वचन]. Ab. 105. *Addhá hi saccaṁ vacanaṁ tav' etaṁ*, certainly this saying of thine is true (Ten J. 118). *Tasmiṁ kathente aññesaṁ vacanassa okáso náma n' atthi*, when he was talking nobody else had an opportunity of speaking (F. Ját. 16). *Kassaci vacanaṁ sutvá*, having heard some one speak (F. Ját. 18). *Tápasassa vacanaṁ vímaṁsissámi*, I will put to the test what the hermit says (Ten J. 109). *Bráhmaṇassa v. sutvá*, having heard what the brahmin said (comp. Mah. 166; F. Ját. 8). Instr. *vacanena*, in the name of: *Mama vacanena punappuna árogyaṁ pucchitvá*, having repeatedly inquired after his health in my name (Alw. I. 73);

Mama vacanena Bhagavato páde sirasá vanda, in my name reverentially salute Buddha (Alw. I. 93, comp. Dh. 84); *Seṭṭhissa vacanena aparaṁ paṇṇaṁ likhi*, wrote another letter in the seṭṭhin's name (Alw. I. 102). *Buddhavacanaṁ*, *Sambuddhav.*, *Jinav.*, *Mahámunino v.*, the Word of Buddha (Mah. 28; Alw I. ix, cxxiv). *Dubbhásitaṁ Subhaddassa buḍḍhassa v. saraṁ*, remembering the wicked words of the dotard Subhadda (Mah. 11). *Anujánámi bhikkhave . . uddisitun ti vacanato*, from the passage, "I permit you priests to appoint . ." (Alw. I. 103). *Idaṁ ṭíkáttayavacanaṁ*, this passage from the three Ṭíkás. *Gáthábandhadípakáni vacanáni*, sentences explanatory of the metrical construction (Ját. 2). In gram number: *ekavacanaṁ*, singular, *bahuv.*, plural (Cl. Gram. 112), *dutiyekav.*, accusative singular. *Vacanamálágantho*, a dictionary (Yátr.). *V. karoti*, to obey: *Mama vacanaṁ na karonti*, they do not my bidding, obey not my words (Dh. 104, 109, 232). *Paṇḍitánaṁ v. na karosi*, you do not follow the advice of wise men (Das. 22, comp. Dh. 97). Also to tell, enjoin: *Tav' etaṁ v. karomi*, I say this to you, I urge this upon you (Ras. 24); I have met with the phrase *sace me v. kareyyási*, which seems to mean, "if you will authorize me, put the injunction upon me." *Aññamaññavacanaṁ*, mutual advice (Pát. 6). *Madhuravacanena álapanto*, addressing him with a sweet voice, or with kind words (Das. 1). *Buddho ti vacane sutamatte*, as soon as he heard the word "Buddha" (Alw. I. 97, comp. Dh. 240). *Jaya-nandáti-ádi-vacanehi*, with shouts of Jaya! Nanda! etc. (Ját. 60). *Yaṁ kiñcíti anavasesapariyádánavacanaṁ*, yaṁ kiñci is an expression including all without exception (Dh. 288). *Asmiṁ vacane patimantetuṁ*, to argue on this matter, about this saying (Alw. I. lxix).

VACANĪYO, VĀCĀPETI, see *Vatti*.

VACASĀ, see *Vaco*.

VĀCASIKO (*adj.*), Connected with speech, verbal [वचस् + इक]. Sen. K. 391.

VACASO (*adj.*), At the end of a compound a substitute for वचस् [वचस]. *Saddheyyavacaso* (adj.), of credible speech, trustworthy, truthful (Pát. 75).

VACCAṀ, see *Vacco*.

VACCHAKO, A calf [वत्सक]. Mah. 128; Ját. 68.

VACCHALO (*adj.*), Affectionate [वत्सल]. Ab. 726. Fem. *vacchalá*, a cow fond of her calf (Ab. 498).

VACCHATARO, A bullock, steer [वत्सतर]. Ab. 496.

VACCHATI, see *Vasati*.

VACCHĀYANO, and **VACCHĀNO**, A proper name [वात्स्यायन]. Sen. K. 387.

VACCHO, A calf [वत्स]. Dh. 50.

VACCO, and **VACCAṀ**, Lustre; form; excrement [वर्चस्]. Ab. 1086. *Vaccaṁ karoti*, to ease oneself (Ját. 3). *Vaccakápo*, a cesspool (Alw. I. 101). *Vaccakuṭi* (f.), a privy (Ab. 212). *Vaccasodhako*, a nightman (Mah. 66). Pát. 69. Loc. *vaccasmiṁ* (Ab. 995). Pl. *vaccáni* (Ab. 274).

VĀCCO, VĀCETI, see *Vatti*.

VACĪ (*f.*), Speech, words [वच् + ई]. Ab. 105. The four vacíduccaritas or sins of speech are *musávádo, pisunavácá, pharusavácá, samphappalápo* (Dh. 41; B. Lot. 866; Dh. 91; Man. B. 460). *Vacíparamo*, "a man of much profession," insincere (Gog.). *Vacíviññatti*, indication of meaning by speech (Man. B. 399). *Vacímukhaṁ*, exordium (Ab. 118, the corresponding word in Sansk. is vánmukha). *Vacímoneyyaṁ*, asceticism in speech.

VĀCIKAṀ, News [वाचिक]. Ab. 124.

VĀCITO, see *Vatti*.

VACO, Speech, words, saying; advice, injunction, order [वचस्]. Ab. 105. Acc. *vaco*. *Tesaṁ vaco arahataṁ saddháno*, believing what these worthies said (Ten J. 116, comp. Mah. 16, 25, 176, 202). Instr. *Sumanassa vacasá*, under the directions of S. (Mah. 118).

VĀDAKO (*adj.*), Playing (music) [वादक]. *Turiyavádakadevatá*, devas playing musical instruments (Mah. 132). Also a substitute for *váda* at the end of a compound, see *Vaggo*.

VADANAṀ, The mouth; the face; speech, utterance [वदन]. Ab. 260; Mah. 47.

VĀDANAṀ, Playing on a musical instrument, music [वादन]. Ab. 867.

VADĀNĪYO (*adj.*), Bountiful [comp. वदान्य]. Ab. 723.

VADAÑÑŪ (*adj.*), Bountiful; affable [वदन्य]. Ab. 723, 891. The final *ú* is on the false analogy of *sabbaññú, rattaññú*, etc.

VADATI, and **VADETI**, To speak, say; to declare, proclaim [वद्]. Of this verb I have only met with the pres., opt., imperat., aor., and p. pres. With the exception of the aorist, these tenses of वच् are lost in Pali, and thus in Pali वद् supplements वच्. The pass. is supplied by *vuccati* from वच्, but the p.p.p. *udito* occurs (see sep.). For the caus. see below. Pres. Ist pers. *vadámi* (Kh. 8; Dh. 435), *vademi* (Alw. I. 40); 2nd, *vadesi* (Alw. N. 35; Dh. 96); 3rd, *vadati* (Ten J. 120; Dh. 96), *vadeti* (Dh. 314). Opt. *vadeyya* (Alw. N. 34; Ten J. 119). Imperat. *vada* (Att. 208; Mah. 105), *vadehi* (Ras. 21; Alw. I. 93): 2nd pl. *vadatha* (Dh. 123) Aor. *vadi* (Mah. 170); 2nd pl. *vadittha* (Dh. 83); 3rd, *vadiṁsu* (Mah. 17, 198; Dh. 217). P.pr. *vadamáno* (Alw. N. 34), *vadanto* (F. Ját. 10). The forms *vademi, vadesi*, etc., have nothing to do with the caus., but are dialectic varieties. *Kasmá evaṁ vadesi*, what makes you say that? (Dh. 156). *Nibbánaṁ paramaṁ vadanti Buddhá*, the Buddhas declare N. to be the highest bliss (Dh. 34). *Ye na vadanti kammaṁ*, who deny the existence of Moral Merit, lit. do not assert it (Ten J. 117). *Tam enaṁ . . párájikena vadeyya*, should charge him with a párájika crime (Pát. 7). *Evaṁ no vacanaṁ vada*, thus speak our message, thus deliver our injunction (Mah. 105). *Gáthaṁ v.*, to recite a stanza (F. Ját. 10). *Saccaṁ v.*, to speak the truth (Dh. 96). P.p.p *udito* (see sep.). According to Kaccáyana *vajj-* is sometimes substituted for *vad-* throughout all the tenses, the examples given are pres. *vajjámi, vajjemi* and opt. *vajjeyya*. The origin of these forms (which I have not yet met with in texts) must be due to such Sansk. forms as udyát, udyate, for *dajjaṁ, dajjeyya* are certainly due to *dajjá* = dadyát. Caus. *vádeti*, to play (a musical instrument). *Bheriṁ v.*, to beat a drum (F. Ját. 15). *Víṇaṁ v.*, to play the lute (Dh. 158). P.p.p. neut. *váditaṁ*, music (Ab. 142; Kh. 3; Mah. 213). Pass. of the caus. *vajjati* = वाद्यते. *Vajjanti bheriyo*, drums are beaten (Ját. 13). Also caus. *vádápeti*, to cause to be played (Mah. 155).

VADDALIKĀ (*f.*), Rainy weather [वार्द्दल+इका]. Ját. 80.

VAḌḌHAKI (*m.*), An artisan, carpenter, mason [वर्धकि]. Ab. 506. *Iṭṭhakav.*, a stonemason (Mah. 222). *Taṇháv.*, the Artificer Lust (Dh. 320). *Usuv.*, a fletcher (Dh. 188; Mah. 236).

VAḌḌHAKO (*adj.*), Augmenting, enlarging [वर्धक]. *Rásivaḍḍhako*, one who increases a man's property, a steward of an estate (Ját. 2).

VAḌḌHAMĀNAKO (*adj.*), Growing [वर्धमानक]. *Vaḍḍhamánakacchdyáya*, with the growing shades, as evening drew on (Mah. 118; Dh. 125, 251). See under *Vaḍḍhati*.

VADDHAMAYO (*adj.*), Leathern [वर्ध्र + मय]. Fausböll.

VAḌḌHANAṀ, Increase, enlargement [वर्धन]. *Āyussa v.*, prolongation of life (Mah. 220).

VAḌḌHANO (*adj.*), Augmenting [वर्धन]. Cl. Gr. 115. We appear to have the adj. in the form *vaddhana* at Dh. v. 167, see Mah. 139 (8), but I have not the slightest notion of the meaning of *lokavaddhano*.

VADDHATARO, see next.

VAḌḌHATI, To grow, increase, multiply; to prosper [वृध्]. Dh. 13, 28, 45, 52, 59, 265, 288 (*vaddhati* is a misprint). *Anupubbena nimbá vaḍḍhiṁsu*, in due course the nimba trees grew up (F. Ját. 6). *Mahatá parivárena ubho vaḍḍhiṁsu dáraká*, both the children were brought up, lit. grew up, with great state (Mah. 135, comp. Dh. 217, Ját. 57). *Te ekato vaḍḍhiṁsu*, the two children grew up together (Das. 24). *Yaṁ kulaṁ saddháya* (instr.) *vaḍḍhati*, a family which grows in faith (Pát. 93). *Vaḍḍhamáná kumáriká*, "a royal virgin of great personal charms" (Turnour, at Mah. 70). *Puttadhítáhi* (instr.) *vaḍḍhitvá*, having numerous sons and daughters, lit. having progressed or multiplied with sons and daughters (Mah. 52). *Vaḍḍhamánacchdyáyaṁ* (loc.), as the shadows were lengthening (Mah. 139, see *Vaḍḍhamánako*). P.p p. *vuddho, vaddho, buḍḍho, vuḍḍho*. *Vuddho*, old (Ab. 254), also wise, learned (Ab. 1071). *Dahará ca vuddhá ca*, the young and the old (Das. 5). *Jeṭṭho so vuddho*, the eldest when grown up (Mah. 52, comp. 137. 245 "attained its full growth"). *Vuddho Muṭasivo rájá*, king M. is an old man (Mah. 72). *Guṇavuddho*, old or advanced in virtue (Dh. 238). *Vaddhápacáyí* (adj.), reverencing the aged, respectful to one's elders (Dh. 20). *Vuddhajanupadeso*, the advice of older people (Att. 199). *Guruvaddhopasevá*, associating with teachers and elders (Att. 193). For *buḍḍho* see sep. art. *Yathábuḍḍhaṁ*, according to seniority. *Vuḍḍho* is given at Sen. K. 493. We have the comparatives *buḍḍhataro, vaddhataro*, older, senior (Dh. 288; Att 212). Caus. *vaḍḍheti*, to cause to grow, augment; to bring up; to cause to prosper, exalt; to raise, lift; to grow up. *Kalahaṁ vaḍḍhayiṁsu*, increased the tumult (Dh. 103). *Má upari dhammadesanaṁ vaḍḍhayittha*, do not extend your teaching of the law any further (Dh. 123). *Vipassanaṁ v.*, to amplify or perfect supernatural insight (Dh. 80, 142, 151, comp. 180, 183, 306). *Vaḍḍheti attano ghare*, brought (the child) up in his own house (Mah. 222). *Árakkhaṁ vaḍḍhetvá*, having strengthened the guard, increased the number of the sentries (Ját. 59). To exalt, glorify (Mah. 207). *Maṅgalaṁ vaḍḍhento*, "raising the Jayamaṅgala chant" (Mah. 173). *Kuntaṁ vaḍḍhetha*, take up the spear (Mah. 160). *Ukkhalito bhattaṁ vaḍḍhiyamánaṁ disvá*, having seen boiled rice being taken out of the boiler (Dh. 141). *Vaḍḍhetvá pana purato ṭhapitaṁ eva passati*, but did see it served after being taken out of the boiler (Ditto). *Bhatte vaḍḍhetvá dinne*, the boiled rice having been taken from the pot and served (Dh. 165). *Vaḍḍhento kiṁ karissati*, when he grows up what will he do? (said of a young bird, F. Ját. 49, comp. Ras. 15). P.p.p. *vaḍḍhito*, brought up, increased, etc. (Ab. 1076; Dh. 278, 330). *Parassa vaḍḍhitaṁ bhattaṁ bhuñjanto viya*, like one who eats rice taken out of the pot for another man (Dh. 125). With affix त्व, *vaḍḍhitattaṁ*, state of having been brought up (Dh. 328). Also caus. *vaḍḍhápeti*, to cause to be enlarged, etc. (Mah. 223).

VAḌḌHI, see *Vuddhi*.

VAḌḌHITO, VADDHO, see *Vaḍḍhati*.

VADETI, VĀDETI, see *Vadati*.

VADHAKO (*adj.*), Murderous [वधक]. *Vadhakacetaná*, murderous intent (Pát. 66). *Vadhako*, a murderer (Dh, 144).

VADHATI, To strike: to kill [वध्]. Pres. 1st pers. *vadhámi* (Pát. 66). Aor. *avadhi* (Dh. 1), *vadhi* (F. Ját. 18; Ten J. 115). Fut. *vadhissámi* (Dh. 279; Mah. 154). Ger. *vadhitvá* (F. Ját. 12; Ten J. 36). See *Vajjho*.

VADHO, Killing, slaughter, murder, assassination; striking [वध]. Ab. 403; Dh. 143, 331; Ten J. 115. *Vadhaṭṭhánaṁ*, place of execution, slaughter-house (Ab. 521). *Páṇavadho*, life-slaughter (Alw. I. cxxiv; Att. 206). *Vadhudyato*, a murderer (Ab. 736). *Vadhabandho* at Dh. v. 399 seems to mean "stripes and imprisonment." The meaning of *vadhabandhanaṁ* at Ab. 738 is perhaps "killing and putting in prison."

VADHŪ (*f.*), A bride, a young wife; a girl; a daughter-in-law [वधू]. Ab. 230, 877.

VADHUKĀ (*f.*), A daughter-in-law [वधुका].

VĀDĪ (*adj.*), Saying, speaking, asserting, holding doctrine; disputing, arguing [वादिन्]. *Vádino maññamáná*, "considering themselves skilled in controversy." *Saccavádí*, speaking the truth. *Dhammavádí*, holding true doctrine, orthodox. *Kiṁvádí*, holding what doctrine? *Evaṁvádí*, holding this doctrine. *Vagguvádí*, of pleasant speech (Ab. 891). *Catusaccavádí*, proclaiming or holding the four Truths (Att. 203). *Caṇḍálavádí*, the man who said, "Pariah!" (Mah. 25). *Sabbatthavádí*, holding the Sabbattha heresy (Mah. 20). *Cetiyá vádí*, the Chetiya heretics (Alw. I. 64).

VĀDIKO (*adj.*), At the end of a compound a substitute for *vádí*. *Páravádiko*, the man who said "Across the sea" (Mah. 25).

VĀDITAṀ, see *Vadati* (end of art.).

VĀDITTAṀ, A musical instrument; instrumental music [वादित्र]. Ab. 142, 867.

VĀDITTAṀ, = वादित्व, see *Saññápeti*.

VADO (*adj.*), Speaking sensibly [वद]. Ab. 735.

VĀDO, Speaking, speech, talk; assertion; controversy, dispute; doctrine, creed, belief; school of doctrine, heresy [वाद]. *Kumárakavádena ovadati*, admonishes him calling him a child (Br. J. S. A.). *Ávusovádena samudácaranti*, address him by the appellation of *ávuso*. *Játivádo*, what is said about a person's lineage (Ját. 2). *Sako vádo*, one's own creed (Mah. 251). *Sutvá ubhinnaṁ vádaṁ*, having heard the arguments on both sides (Mah. 18). *Pañca vádá*, five heresies, or schisms (Alw. I. 64). *Pañca vádasatáni uggehetvá*, having learnt 500 different forms of belief (Pát. 5). *Ujuvipaccanikavádá* (m. pl.), using directly hostile arguments, engaged in hostile controversy (Br. J. S.). *Bhinnavádo*, schism, heresy (Alw, I. 65). *Theravádo* is a term applied to the orthodox doctrines or word of Buddha as settled at the first Saṅgíti. This is made quite clear by a passage of Dípavansa printed by D'Alwis at p. 134 of his Catalogue (vol. i.). After a brief account of the first Saṅgíti, enumerating some of the leading theras who took part in it, Dípavansa says, *therehi katasaṅgaho theravádo ti vuccati*, the recension made by the theras is called Doctrine of the Elders. This agrees with a passage from Dípavansa at Alw. I. 65, where, after an enumeration of the various schisms from the original doctrine of Buddha, we are told that, *nigrodho va mahárukkho thero* (adj.) *vádánam uttano anúnánádhi-*

kañ c' eva kevalaṁ Jinasásanaṁ, like the great banyan tree the Thera doctrine is the best of doctrines, it is the pure commandment of Buddha without diminution or addition. Turnour has for the most part sadly misunderstood the term. At Mah. 20 we have, *eko 'va theraváda so ádivassasate ahu aññácariyavádá tu tato oraṁ ajáyisuṁ*, which Turnour renders, "During the first century after the death of Buddha there was but one schism among the theras: it was subsequent to that period that the other schisms among the preceptors took place." The real meaning is, "In the first century this (orthodox) Thera doctrine alone existed, the other (schismatic) Ácariya doctrines arose at a later date." At page 21, *theravádena saha te honti dvádasa* should be rendered, including the Thera doctrine these are twelve in number. At Mah. 207, *evaṁ te theravádehi pabhinná bhikkhavo dvidhá*, thus these priests seceded in two directions from the orthodox doctrines (viz. made two schisms, the Abhayagiri schism and the Dakkhiṇávihára schism). In the same page, *niggatá theravádato*, departed from the orthodox faith. At page 252 theraváda occurs twice. In line 2 it is opposed to aṭṭhakathá, and clearly means the text of the Buddhist scriptures. Line 10 runs thus, *theravádehi pálihi padehi vyañjanehi ca aññathattam ahu n' eva potthakesu pi tisu pi*, in the three manuscripts there was no variation whatever from the orthodox version, in passages (*pálihi*), in words or in syllables. The adj. *theravádí* (*theraváda* + इन्) means holding the orthodox doctrine, orthodox, not schismatic. It occurs at Mah. 250, where Turnour renders it "schismatic," and at Mah. 259, where he has "opponents of the schismatics." In his Glossary Turnour defines it, "Discourses of the théros, on the schisms in the Buddhistical church."

VAGGATI, To jump [वल्ग्]. Dh. 274.

VAGGIYO (*adj.*), Belonging to a class [वर्ग्य]. *Sattarasavaggiyá dáraká*, a company of seventeen children (Alw. I. 100). Comp. *Chabbaggiyo*.

VAGGO, A class, troop, multitude, company, tribe, party [वर्ग]. Ab. 631. *Vihaṅgavaggo*, a flock of birds (Att. 213). *Pañcavaggo*, an assembly of five, five people (Pát. xl). *Dasavaggo* (adj.) *bhikkhusaṅgho*, a chapter of ten monks (Alw. I. 93). *Vaggarato* (adj.), delighting in society (as opposed to delighting in solitude). *Tassa bhikkhussa vaggavádaká* is rendered by Gogerly, "aiding and abetting" that priest, viz. belonging to his class and party (Pát. 5). *Vaggabandhanaṁ*, being banded together (of robbers, Dh. 187). *Gaṇasajjháyaṁ akaruṁ vaggabandhena bhikkhavo*, the monks "in their separate fraternities hymned forth their prayers" (Mah. 194). In gram. the first twenty-five consonants are divided into five vaggas or classes (Sen. K. 202).

VAGGU (*adj.*), Beautiful, pleasant [वल्गु]. Ab 693, 891.

VĀGURIKO, A sportsman using nets [वागुरिक]. Ab. 514.

VAHĀ (*f.*), A river [वहा].

VĀHANAṀ, Carrying; a vehicle; an animal used in riding, "monture" [वाहन]. Ab. 375; Dh. 161; Mah. 150; Att. 90. *Máro saváhano*, Mára together with his elephant (Dh. 32).

VĀHASO, A boa constrictor or python [वाहस]. Ab. 651.

VAHATI, To carry, transport, draw; to bear along, carry off; to experience, possess [वह्]. Dh. 60. *Dhuraṁ v.*, to bear the yoke (of an ox drawing a cart, Dh. 89). *Guḷayantaṁ v.*, to work a sugar-mill (Mah. 208). Of carrying a child in one's arms (Dh. 199). *Titikkhaṁ v.*, to have long-suffering, be enduring (Att. 200). *Parito vahanto*, wafting around (Att. 192). *Phalakaṁ vahamáno*, holding the slate (Das. 24). Aor. *vahi* (Att. 200). At Dh. 319 we have inf. *vahetuṁ* (copyist's error for *vahituṁ*?). P.pr. *vahaṁ*, *vahanto*, *vahamáno* (Dh. 1; Das. 24). Pass. *vuyhati*, *vuḷhati* (Alw. I. 36; Sen. K. 454). P.f.p. *vahitabbo*. *Rájúnaṁ rájakiccaṁ vahitabbaṁ*, royal duties must be performed (lit. borne) for kings (Dh. 392). *Dasahi purisehi vahitabbo*, that ought to take ten men to carry it (Mah. 144). Caus. *váheti*. *Rathaṁ v.*, to drive a chariot, or perhaps cause it to be driven (Dh. 219).

VĀHĪ (*adj.*), Carrying [वाहिन्]. Att. 202. M. *váhí*, a horse (Mah. 134). Fem. *váhiní*, a river (Ab. 1056), an army (Ab. 381).

VAHO (*adj.*), Carrying [वह]. *Saddhávaho* (adj.), sustaining faith (Kh. 31). Masc. *vaho*, shoulder of an ox (Ab. 497).

VĀHO, A bearer, leader; a horse; a vehicle, cart; a measure of capacity = 20 kháris (in this sense it means a cartload) [वाह]. Ab. 368, 483, 1081; Dh. 60). *Satthaváho*, a caravan leader, merchant.

Sálivúhasahassáni, a thousand loads of hill paddy (Mah. 22; Alw. N. 36).

VAJATI, To go, to walk [व्रज्]. Dh. 15, 62. *Devalokaṁ v.*, to go to heaven (Dh. 32; Ras. 40). *Buddhaṁ saraṇaṁ v.*, to take refuge in B. (Dh. 97). Imper. *vaja* (Mah. 70).

VAJIRO, and -RAṀ, The thunderbolt of Indra; diamond, adamant; a stone which bores gems [वज्र]. Ab. 24, 490. 866; Dh. 29; Mah. 182. *Vajirapáṇi, Vajirahattho, Vajirávudho*, names of Indra (Ab. 18, 19).

VAJJAṀ, A musical instrument [वाद्य]. Ab. 142, 827, 932, 1100: Sen. K. 477.

VAJJAṀ, That which should be avoided, fault, sin [वर्ज्य] Ab. 1100: Dh. 14, 45, 56; Pát. 102. Of a personal defect (see *Yathávajjaṁ*). Of an error in a book or MS.

VAJJANAṀ, Avoiding, forsaking, escaping [वर्जन] Ab. 1137.

VAJJANIYO (*p.f.p.*), That should be shunned, improper [वर्जनीय]. Pát. 2.

VAJJATI, see *Vadati* (twice).

VAJJETI (*caus.*), To avoid, abstain from. renounce, escape, leave out, pass over. except; to remove dispel [वर्जयति]. Dh. 181, 209, 274; Alw. I, 112. P.p.p. *vajjito*. *Vajjitaṁ tehi dosehi*, free from these faults (Mah. 1). *Tambúlaṁ cuṇṇavajjitaṁ*, betel without chunaṁ (Mah. 219), Dh. 240. See also under *Vadati*.

VAJJHĀ (*f.*), Execution [वध्या]. *Coro vajjhaṁ upánito*, a criminal led to execution (Mah. 249). *Vajjhappatto* (adj.), condemned to death, about to be executed (Dh. 109; Ras. 34, a condemned criminal).

VAJJHO (*p.f.p. vadhati*), To be killed or destroyed, meriting death [वध्य]. Ab. 737; Att. 208. *Go vajjho*, an ox intended for slaughter (Das. 35). *Vajjhamálá*, a wreath placed on a criminal's head before execution.

VAJJĪ (*m.pl.*), Name of a people, the Licchavi princes [वृजि]. Ab. 184, 336; Man. B. 235; B. Int. 74; Par. 1. *Vajjísu*, among the Vajjians, in the Vajjian country (Mah. 15). *Vajjirájáno*, Vajjian kings (Alw. I. 99). *Vajjiputtá*, Vajjian or Licchavi princes (Dh. 145). *Vajjiputtako bhikkhu*, a monk who was a V. prince (Dh. 391; Alw. I. 63). *Vajjiraṭṭhaṁ* (Ditto).

VAJO, A cow-pen [व्रज]. Ab. 190; Mah. 22; Dh. 238.

VĀJO, The feather of an arrow [वाज]. Ab. 390.

VĀKAṀ, Bark of a tree [वल्क]. *Vákacíraṁ*, a bark garment worn by an ascetic (Ját. 9, 13). *Vákamayo*, made of bark (Pát. 86).

VĀKARĀ (*f.*), A net or snare [वागुरा]. Ab. 520.

VAKKALAṀ, and -LO, Bark of a tree; bark garment worn by ascetics [वल्कल]. Ab. 442, 1109. *V. nivóseti*, to wear the barken garment (Ten J. 19).

VAKKAṀ, The kidney [वृक्क]. Kh. 19; Ab. 1034 (the Sinhalese *vakugaḍu* in the margin means "kidney").

VAKKANGO, The ruddy goose [वक्राङ्ग]. Ab. 625.

VĀKKARAṆAṀ, Talk, assertion [वाच् + करण]. Dh. 47.

VAKKHATI, see *Vatti*.

VAKKO (*adj.*), Crooked [वक्र]. Ab. 1034. Comp. *Vakkaṅgo*. The usual form is *vaṅko*, which see.

VAKO, A wolf [वृक]. Ab. 615.

VAKULO, The tree Mimusops Elengi [वकुल]. Ab. 572.

VĀKYAṀ, A speech, a sentence [वाक्य]. Ab. 106.

VAḶABĀNALO, A submarine fire at the South Pole [वडवा + अनल, the corresponding S. word is वडवाग्नि]. Att. 26, 193; Alw. I. xxxv.

VAḶABHĀMUKHAṀ, Hardy says, "When a storm arises (in the oceans that surround Meru) the waves are thrown to an immense height. after which they roll with a fearful noise towards Mount Meru on the one side, or the Sakwalagala (*cakkaválapabbata*) on the other, leaving a pool or hollow in the trough of the sea called Walabhamukha" (Man. B. 13; Alw. I. xxxv; Ab. 889). In S. वडवामुख.

VAḶABHI (*f.*), A roof [वडभि]. Ab. 221.

VĀLADHI (*m.*), A horse's or cow's tail [वालधि] Ab. 371; Mah. 63; Das. 33; Ját. 20.

VĀḶAGĀHĪ (*m.*), A snake charmer [व्यालग्राहिन्]. Ab. 656.

VĀLAGGAṀ, The tip of a hair [वालाग्र]. Dh. 295.

VALĀHAKO, A cloud [वलाहक]. Ab. 47; Mah. 114; Dh. 155.

VĀLAHATTHO, A horse's tail [वालहस्त]. Ab. 371.

VALAJO, A sort of fish. Ab. 672.

VĀLAṀ, Water [वार्]. Ab. 661

VĀḶAMIGO, A tiger, leopard, or other beast of prey [व्यालमृग]. Ab. 613; Dh. 106; Ját. 8.

VALAÑJAKO (*adj.*), Using, frequenting (from *va-*

lañjeti). *Antovalañjaká bahivalañjaká*, in-door people, out-of-door-people, lit. "resorting inside, resorting outside" (Ten J. 2, 89).

VALAÑJANAṀ, Use, resorting to (from next). *Dasabalassa valañjanakuṭi*, the privy used by the Buddha (Ját. 161). Subh. says it means "use," and quotes from Aṅguttara Aṭṭh., *attano santakaṁ parassa adátukámena n'atthíti ayaṁ valañjanamusávádo*, when a man who is unwilling to give away something belonging to him, says he has not got it, that is called a "use-falsehood."

VALAÑJETI, To use, to resort to, to spend [वञ्ज् with अव]. I have met with the phrase *na sevitabbá na valañjetabbá*. Subh. quotes from Rasaváhiní, *imaṁ muttáháraṁ valañjehi*, which he says means, "use this pearl necklace." He also quotes from Sumaṅgalavilásiní, *yathá na paññáyati tathá suttakena veṭhetvá valañjetabbá*, which appears to mean, "it should be used after being tied up with a string so as not to be seen." At Mah. 120 we have, *dvádasápi te Hatthálhakabhikkhuníhi valañjiyiṁsu* (aor. pass.) *sabbadá*, these three rooms were constantly used by the H. nuns.

VALAÑJO, Use, expenditure; a mark; resorting to, frequenting [अव + वञ्ज]. *Divasavalañjo*, daily expenditure (Ab. 337, 338). *Sarívalañjo*, evacuation (*uccárapassávakammaṁ*), lit. "bodily use" (Ját. 70, 80, where it is neuter). *Sarírævalañjaṁ karoti*, to ease oneself (Dh. 103). *Padavalañjo*, a footprint (Dh. 163; Ját. 8).

VAḶAVĀ (*f.*), A mare [वडवा]. Ab. 371; Dh. 240, 399; Mah. 63.

VĀLAVEDHĪ (*m.*), An archer who can hit a hair [बाल + वेधिन्]. Mah. 143; Ját. 58. Also metaphorically of an acute arguer, a hair-splitter.

VĀLAVĪJANĪ (*f.*), A fan made of a yak's tail, a chowrie [बाल + *víjaní*]. Ab. 357; Mah. 60.

VALAYITO (*adj.*), Encircled [वलयित]. Ab. 745.

VALAYO, and **-YAṀ**, A bracelet, ring, circle [वलय]. Ab. 285; Att. xxii; Mah. 48, 68. *Dantavalayaṁ*, an ivory bangle (Dh. 178).

VALĪ (*f.*), A fold of the skin, wrinkle; a line, streak [वलि]. Ab. 990.

VĀLIKĀ (*f.*), Sand [बालिका]. *Válikú* (pl.) *okirati*, to sprinkle sand on a piece of ground to make it look neat (Dh. 78, 135). *Nagaraṁ vippakiṇṇaválikaṁ*, a town sprinkled with sand for some festivity. *Válikápulinaṁ*, a sand bed (Dh. 224). Mah. 213; F. Ját. 53.

VALĪMUKHO, A monkey [बलीमुख]. Ab. 614.

VALIRO (*adj.*), Squinting [वलिर]. Ab. 320.

VALITO (*adj.*), Wrinkled [बलित]. Ab. 255.

VALITTACO (*adj.*), Wrinkled [बलि + त्वच्]. Ab. 255.

VALLABHO (*adj.*), Beloved [वल्लभ]. Ab. 697. Masc. *vallabho*, a favourite; an overseer (Ab. 1066; Dh. 252; Mah. 229, 235).

VALLAKĪ (*f.*), An Indian lute [वल्लकी]. Ab. 138.

VALLARĪ (*f.*), A compound pedicle [वल्लरी]. Ab. 550.

VALLĪ (*f.*), A creeper, creeping plant [वल्ली]. Ab. 550; Mah. 106, 153, 215; F. Ját. 6. *Valliyá ávuṇáti*, to string things together by running a creeper through them, the creeper forming I suppose an improvised string (Mah. 53). *Vallíhi bandhati*, to tie together with creepers used as string (Dh. 316; Ras. 30). At Att. 198 *vallí* appears to be used for water weeds.

VALLIBHO, The plant kumbhaṇḍa. Ab. 597.

VALLŪRO, and **-RĀ**, and **-RAṀ**, Dried flesh [वल्लूर]. Ab. 280.

VĀLO, Hair of the head; hair of animals; the hairy tail of an animal [बाल]. Ab. 256, 1080; Ját. 20. *Válavijjhanayoggo*, able to split a hair, said of a sharp arrow (Dh. 196, comp. *válavedhí*). Of a squirrel's tail (Att. 202).

VĀḶO, A snake; a beast of prey [व्याल]. Ab. 654. Comp. *Váḷagáhí*, *Váḷamigo*.

VĀLUKĀ (*f.*), Sand [बालुका]. Ab. 663; Ját. 7; Mah. 118, 168; Dh. 192. *Válukápulinaṁ*, a sand bank (Ját. 64). Comp. *Váliká*.

VĀMADEVO, **VĀMAKO**, see *Isi*.

VAMANAṀ, Vomiting; an emetic [वमन].

VĀMANO (*adj.*), Dwarfish [वामन]. Ab. 708. *Vámano*, a dwarf (Ab. 319), name of the elephant at the south point (Ab. 30).

VAMATHU (*m.*), Vomiting [वमथु]. Ab. 327.

VAMATI, To vomit; to eject, discharge [वम्]. Mah. 244; Ját. 20. P.p.p. *vanto*, rejected, put away. *Vantakasávo* (adj.), one who has put away sin (Dh. 2, comp. 46, 47).

VĀMATO (*adv.*), On the left side, to the left [वाम + तस्].

VAMMAṀ, Armour [वर्मन्]. Ab. 377. *Vammayodhí*, a mailed warrior.

VAMMĪKO, and **-KAṀ**, An ant-hill [वल्मीक, वल्मिक]. Dh. 385; Mah. 243; Ras. 31.

VAMMITO (*adi.*), Wearing armour [वर्मित]. Ab. 378.

VAMO, Vomiting [वम].

VĀMO (*adj.*), Left (gauche); reverse, opposite; beautiful [वाम]. Ab. 694, 719, 1020. *Vámapassamhi*, on the left side (Mah. 258). *Vámahattho*, the left hand (B. Lot. 864). *Váme* (loc.) *kaniṭṭhaṁ kàtvána*, putting his younger sister on his left (Mah. 44).

VAṀSĀGATO (*adj.*), Come down from father to son, hereditary [वंशागत]. Mah. 143.

VAṀSAJO (*adj.*), Belonging to a race [वंशज]. *Suddhavaṁsajo*, born of high lineage (Mah. 1). *Mahásammatarájassa vaṁsajo mahámuni*, the great Sage sprung from the race of Mahásammata (Mah. 8, comp. 54).

VAṀSAKKAMO, Lineage, pedigree [वंशक्रम]. Mah. lxxxviii.

VAṀSAVAṆṆO, The veḷuriya gem [वंश + वर्ण]. Ab. 491.

VAṀSIKO, A flute-player, piper [वांशिक].

VAṀSO, A bamboo; a fife; race, family, lineage; dynasty; hereditary custom, tradition [वंश]. Ab. 142, 332, 600, 1090. *Saddhammavaṁsapatiṭṭhápako*, maintainer of the succession of the holy Law (Bı. J. S. A.). *Pitughátakavaṁso 'yaṁ*, this is a parricidal race (Mah. 15). *Attano kulavaṁsaṁ anuvattámi*, I am keeping up the traditions of my family (Dh. 335). There is a game called vaṁsa, which seems to mean poising a bamboo on the finger in a perpendicular position (*vaṁsan ti veṇuṁ ussápetvá kiḷanaṁ*). Dynasty (Mah. 228, 256).

VANACARAKO, A forester [वनचर + क]. Dh. 158. Also *vanacárako* (F. Ját. 5).

VANACARO (*adj.*), Wandering in the forest [वनचर]. Mah. 37;

VANAṀ, A wood, forest; water [वन]. Ab. 536, 661, 1063; Dh. 34. *Ambavanam*, a mango grove. *Vanakáko*, a raven (Ab. 639). At the beginning of a compound word it may often be rendered by "wild;" *vanakusumaṁ*, a wild flower, lit. wood flower; *vanamúlaphalaṁ*, wild roots and fruits (Dh. 133; Ten J. 107); *vanamahiso*, a wild buffalo (F. Ját. 12); *vanakukkuṭo*, a jungle cock (Ab. 641); *vanamalliká* (f.), wild jasmine (Ab. 575). Used metaphorically for desire, lust (Dh. 50, 61, comp. *Vanatho*, *Vánaṁ*). For *vaná* at Dh. 60 see *Savanaṁ* (2).

VAṆAṀ, and **VAṆO**, A sore, wound, boil, etc. [व्रण]. Ab. 324; Dh. 23. *Vaṇarogáturo*, ill with boils (Mah. 24). *Vaṇaṁ bandhati*, to bind up a wound (Dh. 279).

VĀNAṀ, Sewing [वान]. Ab. 1095.

VĀNAṀ, Desire, lust (Ab. 163, 1095; E. Mon. 295). From the comparison of *vanaṁ* and *vanatho*, which both mean "lust" as well as "forest," it is most probable that this word is the S. वान from वन.

VANANTO, The edge or skirt of a forest [वनान्त]. Dh. 54.

VĀNAPATTHO, A brahmin of the third order, an anchorite [वानप्रस्थ]. Ab. 409.

VANAPPATI, and **VANASPATI** (*m.*), A tree bearing fruit, but without apparent blossoms; any tree [वनस्पति]. Ab. 540, 903 (both *pp*); Dh. 77 (*sp*). *Tiṇavanaspatayo*, grasses and trees (Gog. Ev. 15).

VANARĀJI (*f*), A tract of forest; an open glade or ride in a forest [वनराजि]. Cl. Gr. 130; Att. 88, 209.

VĀNARO, A monkey [वानर]. Ab. 614; Dh. 59.

VANASAṆḌO, A forest, wood [वन + षण्ड]. Ab. 71; F. Ját. 54; Dh. 86, 105.

VANASPATI, see *Vanappati.*

VANATHO, The undergrowth in a forest, brushwood, shrubs, saplings; desire, lust [वन + थ]. Ab. 163 (desire). Dh. 386 says, *mahantarukkhá vanaṁ náma khuddaká tasmiṁ vane thitattá vanathá náma.* At Dh. v. 283 there is a play upon the double meaning of *vanatha*; in the next verse it is used in the sense of "desire." *Nibbanatho* (adj.), free from lust (Dh. 61).

VANAVĀSO, Name of a country, according to Vijesinha it means Thibet [वनवास].

VAÑCAKO (*adj.*), Deceitful [वञ्चक]. Ab. 737.

VAÑCANAṀ, Deception, illusion [वञ्चन]. Dh. 382.

VAÑCETI (*caus.*), To deceive, delude, elude [वञ्चयति]. Dh. 89, 217, 328; Mah. 176. *Sattiṁ vañcesi*, evaded the spear thrown at him (Dh. 115, comp. Mah. 154). *Vañcimhá*, we have been deluded (Dh. 194), is the aor. pass. from वञ्च्.

VANDĀKĀ (*f.*), A parasitical plant [वन्दाका]. Ab. 580.

VANDANĀ (*f.*), and **-NAṀ**, Salutation, paying reverence, veneration, homage [वन्दना, वन्दन]. Ab. 426; Mah. 85, 178; Dh. 288.

VANDANĪYO (*adj.*), Deserving homage [वन्दनीय]. Mah. lxxxvi.

VANDĀPANAṀ, Causing to do homage [fr. caus. वन्द्]. Ját. 67.

VANDATI, To salute, make obeisance, pay homage to, revere, venerate [वन्द्]. See *Siro*. Dh. 79. Ger. *vanditvá*, *vandiyá* (Dh. 114; Mah. 82; F. Ját. 2, 6). Inf. *vandituṁ* (Dh. 217). P.pr. *vandanto*, *vandamáno* (Dh. 217).

VANDI (*f.*), A prisoner [वन्दि]. Ab. 407.

VANDI (*m.*), A bard, panegyrist [वन्दिन्]. Ab. 396, 1081.

VĀNEYYAṀ, The fragrant grass Cyperus Rotundus [वानेय]. Ab. 592.

VAṄGO, Bengal [वङ्ग]. N. pl. *Vaṅgá*, the inhabitants of Vaṅga, Bengalees (Ab. 185, 1031).

VAṄGO, Discolouration of the face, a cutaneous complaint [व्यङ्ग]. Ab. 1031.

VĀṆĪ (*f.*), Voice, speech [वाणी]. Ab. 105.

VANIBBAKO, A beggar, mendicant, pauper [वनीपक]. Ab. 740; Dh. 131; Mah. 240.

VĀṆIJAKO, A trader [next + क]. *Assav.*, a horse-dealer (Ras. 38). *Saṅkhav.*, a chank merchant (Alw. I. 97).

VAṆIJJĀ (*f.*), Trade [वणिज्या]. Ab. 446, 849; Alw. I. xlv; Kh. 11. *Dussavaṇijjaṁ karòti*, to trade in cloth (Ten J. 32). At Ras. 38 *váṇijjá*.

VĀṆIJJAṀ, Trade [वाणिज्य]. Ab. 446.

VĀṆIJO, A trader [वाणिज]. Ab. 469; Mah. 24, 167; F. Ját. 16; Dh. 68.

VAṆIPPATHO, A trading town, mart; trade [वणिक्पथ]. Ab. 868

VANITĀ (*f.*), A woman [वनिता]. Ab. 230.

VAṆITO (*adj.*), Wounded, bruised [व्रणित]. Ten J. 42.

VAÑJHO (*adj.*), Barren, sterile [वन्ध्य]. Of a tree (Ab. 541). *Vañjhá* (f.), a barren woman (Dh. 219). *Vañjhagávì*, a barren cow (Ab. 873). Metaphorically, *vañjhá sampatti*, barren prosperity.

VAÑJULO, The ratan, Calamus Rotang [वञ्जुल]. Ab. 553.

VAṄKO (*adj.*), Crooked, bent; cunning, dishonest [वक्र, comp. वङ्कु]. Ab. 709, 1025; Ját. 9; Pát. 86. Masc. *vaṅko*, a fish-hook (Ab. 674), also, according to Ab. 1025, an overhanging rock, crag. *Vaṅko* is given at Ab. 606 as the proper name of a mountain. See *Upanisá*.

VAṆṆADĀSĪ (*f.*), A prostitute [वर्ण + दासी]. Ab. 233; Dh. 238.

VAṆṆAKAṀ, Paint, rouge [वर्णक]. Ab. 306; Pát. 110. *Mukhaṁ vaṇṇakamakkhitaṁ*, a face smeared with rouge (comp. Dh. 232).

VAṆṆANĀ (*f.*), Description, narration; explanation; a comment, commentary [वर्णना]. Ab. 118. *Játakatthavaṇṇaná*, commentary on the Játaka, lit. explanation of the meaning of the Játaka. *Kaccáyanav.*, commentary on Kaccáyana, name of a grammatical work (Alw. I. xiv). *Ākásav.*, description of the sky (Dh. 285). *Asataṁ bhávanam iccheyyâti gáthávaṇṇanáya vuttháritaṁ*, it is explained in the comment on the gáthá beginning "asataṁ bhávanam iccheyya" (Dh. 393).

VAṆṆAVĀ (*adj.*), Having colour, having beauty [वर्णवत्]. Dh. 10; Gog. Ev. 31.

VAṆṆAVADĪ (*adj.*), Eulogizing, a panegyrist [वर्णवादिन्].

VAṆṆETI, To depict, describe; to praise, applaud, approve; to explain, comment upon [वर्ण्]. *Attano ánubhávaṁ vaṇṇesi*, enlarged on his own skill (F. Ját. 6). *Pubbajjáya guṇe vaṇṇesi*, extolled the merits of the ascetic life (Ját. 59). P.pr. pass. *vaṇṇiyamáno*, being commented upon or explained (Ját. 2). Pát. 100; Dh. 195. P.p.p. *vaṇṇito*, praised (Ab. 752). *Sabbavírapurisehi vaṇṇitá thomitá ayaṁ pabbajjá*, this ascetic life is commended and extolled by all noble men (Ját. 9).

VAṆṆĪ (*adj.*), Having colour; having the appearance of [वर्णिन्]. *Uttamavaṇṇí* (adj.), having a splendid complexion. *Kumárav.*, having the appearance of a boy (Dh. 255). In both instances the term. belongs to the whole compound.

VAṆṆO, Appearance, form, figure; colour; sort, kind; tribe, caste; complexion; beauty; praise, fame; a letter, vowel, syllable; quality, property [वर्ण]. Ab. 332, 348, 779; Dh. 20, 377; Alw. I. vi; F. Ját. 1. *Sappavaṇṇena*, under the form of a snake (Ras. 34, comp. Ten J. 66, in the shape of a stone). *Mayhaṁ sahàyakassa mukhavaṇṇena*, from the look of my friend's face (Dh. 123). *Kumáravaṇṇaṁ abhinimminitvá*, having assumed the form of a young man (Dh. 143, comp. 193, 315). *Maṭṭakuṇḍalivaṇṇo* (adj.) *n'ágantvá* not coming in the form of M., i.e. appearing in the character of some one else than himself (Dh. 95). *Aggivaṇṇo* (adj.), coloured like fire, red-hot (Dh. 395). *Ādiççavaṇṇo* (adj.), lustrous as the sun. The six vaṇṇas or colours are *nílo*, *píto*, *lohito*, *odáto*, *mañjeṭṭho*, *pabhassaro*. *Vaṇṇasampanno* (adj.), beautifully coloured (Alw. I. 75)

Pañcavaṇṇo (adj.), of five sorts (Dh. 290 ;Ját. 15), of five colours ? (Alw. I. 74). The four vaṇṇas or castes are *khattiyo, bráhmaṇo, vesso, suddo. Uttamavaṇṇo* (adj.), a person of the best family, or highest caste (Att. 214). *Vaṇṇo subho*, good complexion (Dh. 111). *Vaṇṇapokkharatá*, personal beauty (B. Lot. 407 : Dh. 47 ; Ras. 36 ; Ját. 2). *Malaṁ vaṇṇassa kosajjaṁ*, sloth is the rust of beauty (Dh. 43). *Vaṇṇaṁ katheti, bhaṇati, bhásati*, to praise (with gen , B. Lot. 314 ; Ten J. 19). *Maraṇavaṇṇaṁ vá saṁvaṇṇeyya*, or should reiterate to him the praises of death (Pát. 3, comp. B. Lot. 314).

VAÑÑO (*adj.*), Sylvan [वन्य]. Att. 213.

VAṆṆU (*f.*), Sand. Ab. 663.

VAṆO, see *Vaṇaṁ*.

VAṆṬAṀ, A stalk [वृन्त]. Ab. 544. Of a flower (Mah. 211 ; Dh. 423). Of a fruit (Mah. 167 ; Das. 8).

VANTĀSIKO, Name of a sort of Peta, "eating what has been vomited" [वान्ताशिन्+क]. Man. B. 458.

VANTĀSO, One who has renounced all desires, an Arhat [वान्त + आशा]. Dh. 18.

VANTO, see *Vamati*.

VAPĀ (*f.*), The serous secretion or fat that spreads among the muscles [वपा]. Ab. 282.

VAPANAṀ, Sowing [वपन]. Ab. 796. *Katvá sálivapanaṁ*, having sown a crop of hill-paddy (Mah. 208).

VAPATI, To sow ; to shave [वप्]. *Khettaṁ v.*, to sow a field (Dh. 374). Caus. *vápápeti*, to cause to be sown (Dh. 126 ; Mah. 239). P.p.p. *vatto*, *vutto* (see sep.).

VĀPI, see *Vá*.

VĀPĪ (*f.*), A reservoir, lake, tank [वापी, वापि]. Ab. 678 ; Alw. I. x ; Mah. 57.

VĀPITO (*p.p.p.*), Shorn [वापित].

VĀPO, Sowing [वाप]. Ab. 796.

VAPPO, Sowing ; the bank of a river [वप्र]. Ab. 1133. *Vappakále*, at the season for sowing. *Vappamaṅgalaṁ*, a ploughing festival (Ját. 57 ; Man. B. 150).

VAPU (*n.*), The body [वपुस्]. Ab. 151.

VĀRABĀṆAṀ, and **-ṆO**, A woman's jacket or bodice [वारबाण]. Ab. 294.

VARADĪPO, The Glorious Isle, viz. Ceylon [वर+द्वीप]. Att. 7.

VARADO, An epithet of Buddha as having shown men the way to Nirváṇa, lit. giver of the boon [वरद्]. Kh. 9.

VARĀHARO, Bringing the boon (of Nirváṇa) [वर+आहर]. Kh. 9.

VARĀHO, A boar, wild hog ; an elephant [वराह]. Ab. 617, 1115 ; Dh. 58.

VARAKO, The bean Phaseolus Trilobus [वरक]. Ab. 450.

VARĀKO (*adj.*), Wretched, miserable [वराक]. Fem. *varákí* (Att. 217).

VARĀKO, A pot, jar (Ab. 457 ; F. Ját. 53).

VARAṀ, see *Varo* (2).

VĀRAṆAṀ, Resistance [वारण]. Ab. 1014.

VARANGAṀ, The head ; the female pudenda [वराङ्ग]. Ab. 273, 1093.

VARAṆGAṆĀ (*f.*), A noble or beautiful woman [वराङ्गना]. Mah. 206.

VARAÑÑŪ (*adj.*), One who has known or discovered Nirváṇa, an epithet of Buddha [वर + ज्ञ]. Kh. 9.

VARAṆO, A surrounding wall, rampart ; the tree Cratæva Roxburghii [वरण]. Ab. 203, 553.

VĀRAṆO, An elephant ; the Hatthiliṅga bird [वारण]. Ab. 360, 639, 1014 ; Ten J. 13 ; Mah. 137. *Váraṇaliḷháya gacchanto*, walking with an elephant's majestic tread (Dh. 231).

VARAPAÑÑO (*adj.*), Of noble wisdom, epithet of a Buddha [वर + प्रज्ञा]. Ab. 4.

VARĀROHĀ (*f.*), A noble lady [वरारोहा]. Ab. 234.

VARĀSANAṀ, An excellent seat, chair of state [वरासन]. F. Ját. 52.

VARATARO (*adj.*), Better, more excellent [वरतर]. Dh. 208, 398.

VARATTĀ (*f.*), A strap, thong [वरत्रा]. Ab. 526 ; Dh. 71.

VĀRATTIKO (*adj.*), Bound with a thong [last + इक].

VARAVANNINĪ (*f.*), An excellent woman [वरवर्णिनी]. Ab. 234.

VĀRETI, see *Vuṇáti*.

VĀRI (*n.*), Water [वारि]. Ab. 661 ; Dh. 71.

VĀRIDO, A cloud [वारिद]. Att. 190, 210.

VĀRIJAṀ, A lotus [वारिज]. Ab. 864.

VĀRIJO, A fish [वारिज]. Dh. 7.

VĀRIMAGGO, An issue from a sluice, watercourse [वारि + मार्ग]. Ab. 683 ; Mah. 212.

VĀRITO, see *Vuṇáti*.

VĀRITTAṀ, Avoidance, [formed from वृ on the analogy of चारित्त]. *Cárittasílaṁ* is the observance of what is commanded, *várittasílaṁ* is abstinence from what is forbidden (Man. B. 492).

VĀRIVĀHO, A cloud [वारिवाह]. Ab. 47.

VĀRIYATI, see *Vuṇáti.*

VARO, Choosing, appointing; a boon, blessing, favour [वर]. Ab. 762, 810. *Varaṁ te dammi,* I grant thee a boon (Das. 2; Dh. 128, 173, 303; Att. 141). *Varappasádakálamhi* is rendered by D'Alwis, "when his desires had been gratified." *Sá Sakkena varaṁ yáci,* she begged a favour of Sakka (Dh. 194).

VARO (*adj.*), Excellent, best, precious, noble [वर]. Ab. 694, 810; Mah. 27. *Varabhojanaṁ,* choice food (Mah. 152). *Varaváraṇo,* a noble elephant (Dh. 158). *Varacetiyaṁ,* a splendid shrine (Att. 138, comp. Mah. 257, Das. 24; Kh. 9). *Mukhavaraṁ,* noble countenance. *Sásanavaraṁ,* our holy religion. *Asivaraṁ gahetvá,* taking his good sword (B. Lot. 864, comp. Ten J. 115). *Laṅkádípavaro,* the beautiful island of Ceylon. *Naravaro,* best of men. Masc. *varo,* a husband (Ab. 240), a son-in-law (Ab. 810). There is an indecl. *varaṁ,* of the use of which the following are examples: *Mayá gamanaṁ varaṁ,* it is best I should go, lit. going by me is best (Ras. 20). *Varaṁ assatará dantá,* an excellent thing are trained mules (Dh. 57). With abl. *Attadanto tato varaṁ,* the self-subdued man is better still, lit. better than that (Ditto). With instr. *Sabbalokádhipaccena sotápattiphalaṁ varaṁ,* conversion is better than universal sovereignty (Dh. 32).

VĀRO, Time, occasion; turn, time; day of the week [वार]. Ab. 1042; B. Lot. 575. *Tayo váre parájito,* thrice defeated (Dh. 353, comp. *sabbaváre,* all the times, Dh. 126). *Ekaváre* (loc.), on one occasion, once (Dh. 324). *Divasassa dve váre* (acc. pl.), twice a day (Dh. 78). *Dve váre pesetvá,* having sent twice (Dh. 104). *Tatiye váre* (loc.), the third time (Mah. 252). *Dvísu váresu,* on two occasions (Mah. 45). *Ekaváren' eva,* all at once, in a single time (Dh. 82). *Utuvárena utuvárena tesu tesu pásádesu viharati,* in each alternate season lived first in one palace and then another (Ját. 58). *Sattháraṁ viháraṁ pavesetvá várena várena paṭijagganti,* having admitted the Teacher into the monastery watch over him in turn (Dh. 167, comp. 188, "ride the elephant in turns"). *Várena sampattaṁ rajjaṁ paháya,* leaving the kingdom which has come to him in turn, i.e. by hereditary succession (Dh. 391). *Ayaṁ váro ácáro gocaro,* this is the right time, the proper thing to do, the right place to go to (Dh. 259). The seven days of the week are *ravivàro* (Sunday), *candaváro, aṅgáraváro, budhaváro, guruváro, sukkaváro, saniváro* (Subh.).

VĀRUṆĪ (*f.*), Spirituous liquor [वारुणी]. Ab. 533.

VARŪTHO, A wooden ledge or fender round a chariot [वरूथ]. Ab. 374.

VASĀ (*f.*), A barren cow; an obedient wife [वशा]. Ab. 498, 873.

VASĀ (*f.*), Serum, marrow of the flesh, fat [वसा]. Ab. 282, 873; Kh. 18; Att. 229. *Vasátelaṁ,* grease (Pát. 81).

VASABHO, A bull [वृषभ]. Ab. 495.

VĀSACUṆṆAṀ, and ṆṆAKAṀ, Toilet perfume [वास + चूर्ण]. Ab. 306, 1021.

VĀSĀGĀRAṀ, A bedroom [वास + अगार]. Ab. 214.

VASAGO (*adj.*), Subject, obedient [वशग]. *Nidhanavasago* (*adj.*), subject to death (Mah. 253). With gen. *Pápánaṁ v.,* influenced by, or having got into the hands of, wicked men (Mah. 238). Fem. *vasagá,* an obedient wife (Ab. 873).

VASALO, A Çúdra; an outcaste, pariah; a low person, reprobate [वृषल]. Ab. 503. Voc. *vasala,* wretch! *Vasaladhammo,* vile conduct, habits of a pariah. Fem. *vasalí. Nassa vasali,* perish, vile woman! (Das. 2, said by an angry king to his queen).

VASAṀ, see *Vaso.*

VĀSANĀ (*f.*), Impression remaining on the mind from past good or evil actions and producing pleasure or pain [वासना]. Ab. 772.

VASANAṀ, Dwelling [वसन]. *Attano vasanágáraṁ,* the house he lives in (Das. 9, comp. F. Ját. 54). *Vasanaṭṭhánaṁ,* dwelling-place, residence, lodging (F. Ját. 17, 54; Das. 3; Dh. 82, 107, 298; Alw. I. 76).

VASANAṀ, Cloth, clothes, clothing [वसन]. Ab. 290. *Vasanena veṭhetvá,* having wrapped it in a cloth (Ját. 69). *Vasanáni,* clothing (Mah. 132). *Kásáyavasano* (adj.), wearing the yellow robe, lit. whose clothing is the yellow robe (Mah. 110).

VĀSANAṀ, Perfuming and decorating the person [वासन]. *Gandhamályádisaṅkháro* (Ab. 307).

VĀSANTĪ (*f.*), The creeper Gaertnera Racemosa [वासन्ती]. Ab. 577.

VASANTO, One of the seasons, spring [वसन्त]. Ab. 79. See *Utu.*

VASATI, To dwell, stay, live, abide; spend time [वस्]. Also pres. *vasate* (Mah. 199). Aor. *avasi, vasi* (Mah. 2, the other *vasí* is vaçin), 3rd pl. *vasiṁsu* (Mah. 38), 1st pl. *avasimha* (Mah. 104). Imperat. *vasa* (Dh. 153). Fut. *vacchati* (Alw. I. 31), *vasissati* (Dh. 153). P.pr. *vasamáno* (Ját. 21; Ten J. 55), *vasanto* (Dh. 153; Ten J. 38). Ger. *vasitvá* (Dh. 80). Inf. *vasituṁ, vatthuṁ* (Ját. 21; Dh. 124; F. Ját. 3, Mah. 52). *Idha vasati,* lives here (F. Ját. 4). *Dvíhatíhaṁ vasitvá,* having stayed with him two or three days (F. Ját 4). *Vasiṁsu saha bhikkhuhi,* were living with the monks (Mah. 38). *Vassaṁ v.,* to spend the rainy season. With loc. *Ekasmiṁ sare vasati,* lives in a certain pond (F. Ját. 16). *Annena vasati* seems to mean "he lives for the sake of food," but Clough renders it "he lives by means of food" (Sen. K. 339; Cl. Gr. 133). Metaphorically: *Yamhi na máyá vasati na máno,* in whom dwells neither deceit nor pride (Das. 26). For further examples of the use of *vasati,* see *Váso, Vasso.* Pass. *vussati* (Alw. I. 36), *vasíyati* (Sen. K. 493). P.f.p. *vatthabbo* (Mah. 12), *vasitabbo* (see *Kammavácá*). P.p.p. *vasito, vusito, vuttho* (Sen. K. 493, the correct reading is in the footnote). *Dasabalena vasitagandhakuṭí,* the chamber of perfumes inhabited by Buddha (Br.J.S.A., comp. Mah. 123). *Uruveláyaṁ vasito,* dwelling at U. (Mah. 2). *Vusitaṁ brahmacariyaṁ,* the religious life has been lived, the duties of religion have been accomplished (this is said of the Arhat, who has fulfilled all the duties of religion, and obtained the perfect sanctification which results therefrom, Sen. K. 493). *Ciraṁ amhehi tumhákaṁ santike vutthaṁ,* we have lived with you a long while, lit. it has been lived by us (Ten J. 38). *Upásikáhi táhi . . vuttho bhikkhunipassayo,* the convent inhabited by these devotees (Mah. 110, comp. 258). *Vutthavasso,* one who spent the rainy season, lit. by whom the rainy season has been spent (see *Vasso*); *Vutthaṭṭhánaṁ,* dwelling place (Dh. 339). Actively: *Andughare puriso ciravuttho,* a man who has spent a long time in prison (Ját. 21); *Vassaṁ vuttho,* having spent the rainy season (see *Vasso*); *Kuhiṁ vutthá 'si,* where have you been living? (Dh. 339). Caus. *váseti,* to cause to live or dwell, to lodge (Mah. 56, 139, 142), to cause to stay, detain (Mah. 240). *Kicchena vásitaṁ raṭṭhaṁ,* the kingdom established (lit. peopled) by me with great pains (Mah. 53). Assigned as a residence, inhabited (Mah. 203). Also caus. *vasápeti. Ekadvíhaṁ vasápetvá,* having detained them a day or two (Dh. 235).

VASATI (*f.*), Dwelling, residence; a dwelling-place, abode [वसति]. Ab. 207, 1056.

VASAVATTĪ (*adj.*), Bringing into subjection [वश-वर्तिन्]. *Paranimmitavasavattí,* seems to mean "having at one's disposal pleasures created by others" (see *Paranimmito, Máro*). Ab. 1024. *Vasavattí,* a name of Mára (Ab. 43, 1024).

VĀSAVO, Sakka or Indra [वासव]. Ab. 19; Dh. 185.

VĀSAYOGO, Toilet powder [वास+योग]. Ab. 306.

VASENA, see *Vaso.*

VĀSETI, see *Vasati.*

VĀSEṬṬHO, Name of a Ṛishi; a proper name [वासिष्ठ]. Ab. 109; Alw. N. 104; B. Lot. 486. See *Vásiṭṭho.*

VASĪ (*adj.*), Having the senses under control [वशिन्]. Masc. *vasí,* a sage whose senses are subdued, a saint, pious Buddhist monk, Arhat (Ab. 434). *Vasí tattha jino vasí,* the saintly Buddha dwelt there (comp. Mah. 2, where we have the same play on words, the *i* of *vasi,* "dwelt," is lengthened metri causâ).

VĀSI (*f.*), A razor [वासि]. A razor is part of the equipment of a Buddhist priest, as he is obliged to keep his head shaven (Ab. 439; Ját. 65). *Vásipharasu,* or *-suko,* a razor-adze (Dh. 264; F. Ját. 2, *vásipharasuko náma daṇḍe pavesanavasena vási pi hoti pharasu pi,* a "razor-adze" is either a razor or an adze according to the way in which you insert it into the wooden handle).

VĀSĪ (*f.*), An axe, adze, hatchet [वाशी]. Ab. 393; Mah. 167.

VĀSĪ (*adj.*), Dwelling [वासिन्]. *Vanavásí* (adj.), living in the woods. *Kosambiyaṁ* (loc.) *vásino upásaká,* the pious laymen who lived at Kosambí (Dh. 105). *Kattha vásino tumhe,* where do you live? lit. where are you dwelling? (Alw. I. 73). *Dípavásí janá,* the inhabitants of the island (Mah. 119). *Saggavásí,* a denizen of heaven, an angel (Ab. 11).

VASĪBHĀVO, Subjection; self-control, subjugation of the senses [fr. वशीभू]. Kh. 14. *Cetovasíbhávo,* subjugation of the mind (B. Lot. 288).

Balesu vasíbhávappatto, having attained self-mastery in the ten Balas (B. Lot. 337).

VASĪBHŪTO (*adj.*), Subjected, self-controlled [वशीभूत]. *Vasíbhúto ahaṁ jháne*, I am subject to jhána.

VASĪKAROTI, To bring into subjection [वशीकृ]. *Sabbámitte vasíkatvá*, having overcome all enemies (Sela S.).

VASIKATĀ (*f.*), Subjection [next + ता]. *Vihiṁsávitakkavasikatá*, state of being under the influence of cruel thoughts (Dh. 111).

VASIKO (*adj.*), Subject to [वशिक]. *Taṇhávasiko*, (adj.), under the influence of lust (Dh, 410).

VĀSIKO (*adj.*), Dwelling, inhabiting [वासिन्+क]. *Báráṇasivásiko manusso*, a man who lived at Benares (Ras. 30). *Gámavásiká*, villagers (Mah. 166). *Gámavásikabhikkhuno*, priests living in villages (Mah. 17). *Pabbatavásiko* (Alw. I. xiii).

VĀSITAKO (*adj.*), Perfumed [वासित+क]. *Vásitakena piṇḍakena naháyeyya*, should bathe with perfumed soap (Pát. 110).

VASITO, VĀSITO, see *Vasati*.

VĀSITO (*p.p.p.*), Scented [वासित]. Ab. 307; Ját. 65.

VĀSIṬṬHO, A proper name [वासिष्ठ]. Sen. K. 386, 433; Alw. I. 13; Cl Gr. 88. In the texts I have hitherto always met with *Váseṭṭha* (see this word separately).

VASO, and **VASAṀ**, Wish, desire; will, authority, power, influence, control, mastership, ownership [वश]. Ab. 762, 898. *Vase* (loc.) *vattati*, to be under control, to be in a person's power (Dh. 80). *Vase vatteti*, to get under control, get into one's power, make oneself master of (F. Ját. 51; Mah. lxxxvi; Dh. 227). *Tadá ehinti me vasaṁ*, then they will fall into my power (Fausböll). (*Taṁ*) *antako kurute vasaṁ*, Death gets him into his power, overpowers him (Dh. 9, comment says *attano vasaṁ pápeti*). *Sokavasaṁ gantvá*, having become a prey to grief (Das. 1, 36). *Sabbe maccuvasaṁ yanti*, all men come under the dominion of death (Das. 35). *Amittavasagato*, fallen into the hands of the enemy (Dh. 158). *Pápikánaṁ icchánaṁ vasagato*, subject to evil desires (Dh. 145). *Aniccatávasaṁ avaso upágato*, powerless (to prevent it), fell under the power of death (Mah. 10). *Vasena avasena*, willingly, unwillingly (Pát. 74). The instr. *vasena* is much used (like the S. abl. वशात्) adverbially, either with a gen. or as the last part of a compound, with the meanings "according to, for the sake of, on account of, by means of, for, as." *Pubbapatthanávasena*, in accordance with a former prayer (Alw. I. xxii; comp. Dh. 405, *tassa vasena*, according to that). *Tumhákaṁ paṭisantháravasen' amhehi kárite vihúre dema tumhákaṁ*, in return for your kindness we give you the monasteries built by us (Mah. 207). *Hatthínaṁ me vasena dukkhaṁ uppajjati*, I am annoyed by the elephants, lit. on account of the elephants trouble arises to me (F. Ját. 3). *Tejodhátuvasena*, by the power of fire kammaṭṭhána (Mah. 38). *Attaná katakammavasena*, on account of, by virtue of, in consequence of, a deed done by him (in a former existence, Dh. 89). *Nivásanapárupana-attharaṇavasena paribhuñjissati*, he will use it as an outer or inner garment or coverlet (Dh. 115, comp. Alw. I. 75 *alaṅkárádivasena paribhogaṁ hoti*). *Aṭṭhánariyavoháravasena pavattitá vácá*, speech uttered in accordance with the eight ignoble practices (Ab. 122). *Utúni . . hemantagimhavassánánaṁ vasena tíṇi honti*, the seasons, as being winter, summer, and rains, are three (Pát. 3). *Kumárivaṇṇádivasena payojitaṁ palobhanaṁ*, blandishments employed in the way of disguise-as-a-damsel, and so on (Dh. 164). *Itaresaṁ dvinnaṁ vasena*, for the sake of the other two (Dh. 164). *Rañño upakáravasena*, for the king's benefit (Dh. 402). *Rogassa vasena*, owing to an illness (Dh. 254). *Sátaccakiriyávasena*, by (means of) perseverance (Dh. 80). *Pahánavasena ucchindanto*, rooting it out by forsaking it (Ras. 90). *Imesaṁ vasena*, through the instrumentality of these (Ten J. 56). *Paṇṇákárábhihbkaraṇavasena abhinandanti*, they welcome them by bringing them presents (Dh. 362) *Taṇhávasena*, by the power of lust, lustfully (Ras. 89, so *rágavasena*, Pát. 111). *Paṭilomavasena*, contrariwise. *Rañño áṇávasena karissáma*, we will do according to the king's commandment. At the end of a compound it is sometimes practically a mere substitute for the instr. termination. Thus at Dh. 269 *bujjhanavasena* might just as well be *bujjhanena*, and immediately afterwards we have *savanena* in the same construction. And in Sinhalese vaçena under the form *visin* has actually become an instrumental inflection or affix, e.g. *pota*, "the book," *potavisin*, "by the book."

VĀSO, Perfume [वास]. Ab. 1119.

VĀSO, Cloth, clothing [वास]. Ab. 290, 1119; Alw. I. 79.

VĀSO, Dwelling, staying, stopping, living; an abode, habitation, lodging, house [वास]. Ab. 207, 1119. *Satthárá saha vásaṁ vasissáma*, we shall take up our abode with the Teacher (Dh. 128). *Vásaṁ senásanaṁ pariyesanti*, are seeking a lodging and bed. *Váso pi ca te n'atthi antará*, and there is no stopping for you by the way, you cannot stop (Dh. 43). *Samaggavásaṁ vasiṁsu*, lived amicably together (Dh. 156, lit. lived a harmonious life). *Uposathavásaṁ v.*, to live an uposatha life, keep the uposatha precepts (Dh. 98). *Na sakkhissám' ahaṁ antevásivásaṁ vasituṁ*, I shall not be able to live a pupil's life (Dh. 124). *Anáthavásaṁ avasiṁha*, we have lived a helpless life (Mah. 104). *Vásaṁ kappeti*, to take up one's abode. *Araññaváso*, living in the wood (Dh. 305).

VASSAKAMMAṀ, One of the low arts enumerated in Br. J. S., giving virility, opposed to *vassakammaṁ* [वर्ष + कर्मन्].

VASSAṀ, see *Vasso*.

VASSANAṀ, Rain [वर्षण]. Ab. 48.

VASSĀNO, The rainy season [anomalously formed from the gen. pl. of वर्ष, comp. *addhána*, *gimhána*, and perhaps *tiracchána*]. Ab. 78, 79, 80; Pát. 1, 77 (*vassánassa pacchimo máso*).

VASSASATAṀ, A century [वर्षशत]. Dh. 20; Mah. 20; Ten J. 114. *Divassasataṁ*, two centuries.

VASSATI, To utter a cry (of an animal) [वाश्यते = वाश्]. Of a peacock (Ten J. 114). Of a jackal (F. Ját. 47). Caus. *vassápeti*, to cause to utter a cry (Ten J. 114). P.p.p. *vassitaṁ*, the cry of an animal (Ab. 130; Mah. 22, read *-taṁ*).

VASSATI, To fall, pour down, rain [वृष्]. *Dibbapupphánaṁ ghanavassaṁ vassissati*, a heavy shower of celestial flowers will fall (Dh. 266, comp. 309). *Vassamáne vasse*, while the rain was pouring down (Mah. 248). *Vassi mahámegho*, a storm of rain poured down (Mah. 249, comp. 72). The usual Pali idiom for "it rains" is *devo vassati*, "the cloud rains" (Dh. 88; F. Ját. 47). P.p.p. *vaṭṭo*, (Kh. 12; for the form comp. *ovaṭṭo*, and *maṭṭo* = mṛishta). Caus. *vasseti*, *vassápeti*. *Amatavassaṁ vassento*, pouring down a shower of nectar (Ras. 25, comp. 24).

VASSAVARO, A eunuch [वर्षवर]. Ab. 242.

VASSAVĀSIKO (*adj.*), Connected with spending the rainy season [*vassavása* + इक]. *Vassavásikasáṭako*, a cloak for use in the rainy season (Dh. 198).

VASSIKĪ (*f.*), Great-flowered jasmine. Ab. 576: Dh. 10, 377.

VASSIKO (*adj.*), Belonging to the rainy season; belonging to a year [वर्षिक, वार्षिक]. *Vassikasáṭiká*, a cloak for the rainy season (Pát. 11, 19, 82). *Sattavassiko* (adj.), seven years old (Ten J. 29; Ras. 36; Dh. 384).

VASSO, A he-goat [बस्त]. Ab. 502.

VASSO, and **VASSAṀ**, Rain; a year [वर्ष]. Ab. 48 ("rain," neut.), 80 ("rainy season," masc.), 81 ("year," m. and n.), 1062 ("year" and "rain," neut.). In *vassánaṁ dutiye máse*, "in the second month of the rainy season," we perhaps have a gen. from the fem. pl. वर्षास् (Mah. 13, comp. 12). *Kále vassaṁ labhe*, he should obtain rain in due season (Mah. 129). *Vassadivaso*, a rainy day (Dh. 155). *Amatavassaṁ*, a shower of nectar (Ras. 26; B. Lot. 332). Metaphorically: *kahápaṇavassaṁ*, a shower of coins (Dh. 34, comp. Alw. 72). *Pañca vassáni*, five years (Dh. 80, 224; Alw. I. 92; Mah. 24). *Sattavasso* (adj.), seven years old (Mah. 25). *Paripuṇṇavísativasso* (adj.), having completed 21 years. *Vassena so cuto*, he died "within the year," in a year (Mah. 254). The *vassá* (pl.), or *vassáno*, "rainy season," includes four months, beginning with the full moon of Āsáḷha and ending with the full moon of Kattika (from the middle of June to the middle of October, see Ab. 75). It is subdivided into vassána and sarada (see *Utu*). These four months are a period of retreat for the Buddhist priests who are forbidden to travel (*cárikaṁ carati*), but live in some place away from their monasteries (Dickson says, in temporary huts),[1] where they receive the ministrations of the faithful. It is usual to render the term *Vassa* by Lent, and for convenience sake I think there is no objection to this, though the analogy between the Vassa and our Lent is but slight. The word

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[1] But see Pát. xxix (line 10 from bottom), where it is said that the later vassa is to be entered upon by calling out once or twice, *imasmiṁ viháre imaṁ temásaṁ upemi*, I enter on the three months vassa residence in this monastery. In a second edition I hope to give full details of the Buddhist Lent; my materials at present are but slender. I may mention that my friend Subhúti every year leaves his monastery at Vaskaduva for the four months of Vassa, and gives me a new address.

Retreat is perhaps the correctest English equivalent. Dickson thinks the Vassa was originally intended as a relief to the monks, who were supposed to live at the foot of a tree; this exposed residence became unhealthy during the rainy season, and Buddha allowed them to build themselves huts as a protection against the inclemencies of the weather (comp. E. Mon. 232, B. Int. 285). In a passage from Mahávagga quoted at Pát. xxviii the origin of the institution of the Retreat is thus stated. Buddha was living at Rájagaha. At that time the Retreat had not as yet been instituted for the priests, but they went on their travels in winter, summer, and the rainy season. People took offence, 'How is it,' they said, 'that the ascetic disciples of the Sakya prince go on their travels in the rainy season as well as in winter and summer, crushing the tender (springing) plants, and destroying innumerable insects?' To obviate this evil, and silence the gossip of unbelievers, Gotama then instituted the vassavása. During their enforced retreat the priests devote themselves to the spiritual welfare and instruction of the people, who flock to them in great numbers, and who supply them with their daily food and with robes sufficient to last during the year. The robes are finally presented during the cívaramása which follows the last month of the Retreat (see E. Mon. 115). From the next article it will be seen that the vassa may be limited to three months, from the middle of July to the middle of October. Keeping Lent is called *vassaṁ vasati* (Dh. 51, 277, 387; Mah. 2, 12, 103; Pát. 107; Alw. I. 92), or *vassávásaṁ vasati* (Dh. 105). Entering on the Vassa residence is called *vassaṁ upagacchati* (Dh. 198, 274; Pát. xxxi), or *vassaṁ upeti* (Pát. xxix). *Vutthavasso* (adj.), having kept Lent, having concluded the Vassa residence (Dh. 80, 84, 107, 198, 277; Mah. 104, read *-vasso*). *Vassaṁ vuttho*, having kept Lent (Alw. I. 92; Pát. 107). *Vassúpagato* (adj.), having entered on the Vassa residence (Mah. 12; Pát. xxxi). *Vassavâso*, keeping Lent, Vassa residence (Pát. xxviii). *Vassucchedo*, breaking Lent (by travelling, etc., Pát. xxxi). *Antovassaṁ*, during Lent (Pát. 107). *Antovassekadivasaṁ*, one day during Lent (Mah. 110).

VASSŬPANĀYIKĀ (*f.*), Entrance upon Lent, commencement of the Vassa residence [वर्ष + उपनायिका]. *Dve 'má bhikkhave vassupanáyiká purimiká pacchimiká ca, aparajjugatáya ásáḷhiyá purimiká upagantabbá másagatáya ásáḷhiyá pacchimiká upagantabbá*, there are two periods at which the vassa residence may be taken up, the earlier and later, the earlier must be taken up the day after the full moon of Āsáḷhí, the later a month after the full moon of Āsáḷhí (Pát. xxix). *Vassúpanáyikadivaso*, the first day of Lent (Dh. 81, comp. Dh. 164). *Vassupanáyikaṁ khandhakaṁ* is the section of the Vinaya dealing with the entrance upon Lent (Mah. 103).

VASSOKASĀRĀ (*f.*), A name of Sakka's city. Ab. 21.

VASU (*m.*), A class of Hindu gods [वसु]. Ab. 895.

VASU (*n.*), Wealth; a gem [वसु]. Ab. 489, 495, 895.

VĀSUDEVO, The Hindu god Kṛishṇa [वासुदेव]. Ab. 16.

VASUDHĀ (*f.*), The earth [वसुधा]. Ab. 181; Ját. 25.

VĀSUKI (*m.*), The king of snakes [वासुकि]. Ab. 650.

VASUMATĪ (*f.*), The earth [वसुमती]. Ab. 181. *Damaḷavasumati*, the Tamil country (Alw. I. xv).

VASUNDHARĀ (*f.*), The earth [वसुंधरा]. Ab. 181.

VATA (*indecl.*), O! ah! alas! indeed, verily [वत]. Ab. 1192; Dh. 28, 135. *Avadhi vata attánaṁ*, verily he killed himself (F. Ját. 18). *Susukhaṁ vata jíváma*, O, let us live happily (Dh. 36). *Manápáni vata akkharáni*, O what beautiful writing! (Alw. I. 80). *Issaro vata dípassa thero*, truly the elder is the lord of the island! (Mah. 239). *Uttamo vat' ayaṁ satto*, this (youth) is a remarkable person (Mah. 255). *Aciraṁ vat' ayaṁ káyo*, ere long, alas! this body . . (Dh. 8). With foll. *bho*. *Nassati vata bho loko*, alas! the world is perishing (Man. B. 184). See *Acchariyo*.

VĀTĀBĀDHO, Rheumatism [वात + आबाध].

VĀTAGHĀTAKO, The tree Cassia Fistula [वात + घातक]. Ab. 552.

VAṬĀKĀRO, A cord [comp. वटाकार]. Ab. 668.

VĀṬAKO, Enclosure, circle [वाट + क]. Dh. 237.

VATAṀ, see *Vato*.

VĀTAMIGO, A swift antelope [वातमृग]. Ab. 618.

VĀTAṆḌAṀ, Elephantiasis of the scrotum [वाताण्ड]. Ab. 326.

VĀTAPĀNAṀ, A window [वात + पान]. Ab. 216; Alw. I. 102; Dh. 206, 324.

VATAVĀ (*adj.*), Devout, observant of religious duties [व्रत + वत्]. Dh. 38, 71.

VĀTĀYANAṀ, A window [वातायन]. Mah. 23.

VAṬHARO (*adj.*), Bulky, gross [वठर]. Ab. 701.

VATI (*f.*), A fence [वृति]. Att. 218.

VĀTI, see *Váyati.*

VĀTIKO (*adj.*), Rheumatic [वातिक]. Sen. K. 391.

VĀTIṄGAṆO, The egg-plant Solanum Melongena [वातिंगण]. Ab. 588.

VATO, and **VATAṀ**, Observance, practice, habit; religious duty or act, rite [व्रत]. Ab. 430. *Saṅkiliṭṭhaṁ vataṁ*, a sinful practice, depraved habit (Dh. 55, comment says "such as frequenting harlots, etc."). *Sílavataṁ*, moral practice (Dh. 358, 379, comp. *Sílabbataṁ*). *Múgádhikaṁ vatavidhaṁ*, the various gestures or habits of dumb people and cripples (Att. 203).

VAṬO, The banyan or Indian fig-tree [वट]. Ab. 55; Mah. 44.

VATRABHŪ (*m.*), A name of Indra. Ab. 20.

VATTĀ (*m.*), One who says or tells; one who speaks sensibly [वक्तृ]. Ab. 735; Dh. 142. Pl. *vattáro.*

VĀTTĀ (*f.*), Rumour. news [वार्त्ता]. Ab. 1053.

VATTABBO, see *Vatti.*

VAṬṬAKĀ (*f.*), A quail [वर्तका]. Ab. 625. *Vaṭṭakajátakaṁ*, the Quail Birth is one of the Játaka Stories (Dh. 104).

VĀTTĀKĪ (*f.*), The egg-plant [वार्ताकी]. Ab. 588.

VATTAṀ, The mouth, face [वक्त्र]. Ab. 260, 1047.

VATTAṀ, **VAṬṬAṀ**, see *Vattati.*

VATTAMĀNO, p. pr. átm. fr. *Vattati*, which see.

VATTANAṀ, Livelihood, subsistence; going on, continuing to exist [वर्तन]. Ab. 447; Mah. 14 (read *vattane*).

VATTANĪ (*f.*), Abiding, living; a road [वर्तनी]. Ab. 260, 1047.

VATTĀPAKO (*adj.*), Causing to take place (fr. next). Ab. 1024.

VATTĀPETI, see *Vattati.*

VATTĀRO, see *Vattá.*

VATTATI, and **VAṬṬATI**, These two forms offer a remarkable instance of differentiation of meaning. Both are equivalents of the S. वर्तते, but while the first is used in the ordinary Sanskrit sense, the latter has a special meaning, the germ of which may be however discerned in Sanskrit. *Vattati* means, to begin; to proceed, to go on, to be carried on, to take place; to stay, remain; to exist, be; to occupy oneself with, practise; to conduce, tend; to prevail, be customary; while *vaṭṭati* means, to behove, to be right. The foll. are examples of the use of these words. *Khará vedaná vattanti*, severe pains set in (F. Ját. 12). *Saṅgáme vattamáne*, when the battle began (Mah. 154). *Yuddhaṁ ubbhinnaṁ vattittha*, a war went on between the two (Mah. 217). *Tad ajjápi pi ca vattati*, and this is practised even at the present day (Mah. 249). *Kathá ajjápi vattati*, this story prevails even at the present day. *Kurudhamme* (loc.) *vatti*, he abode or continued in the Kuru precepts (Dh. 416, comp. 305 *tesu ca vattámi*). *Vattati bodhiyá* (dat.), conduces to the attainment of Buddhahood (Att. 215). *Vase vattati*, to be in a person's power (see *Vaso*). *Na mayaṁ viná bhikkhusaṅghena vattáma*, we cannot get on without the clergy (Dh. 244). *Ukkuṭṭhisaddá vattanti*, shouts of applause are going on (Ját. 17). *Nakkhatte vattamáne*, while the fête was going on (Ját. 63, comp. Ten J. 12, while the sermon was going on, comp. Dh. 391, Pát. 18). *Nagare ságarákáre vattamáne mahámahe*, while in the city, which looked like an ocean (of human beings), festivities were going on (Mah. 241). In gram. *vattamáná vibhatti*, present tense (Sen. K. 426). *Asítiko me vayo vattati*, my age is eighty. *Katarasmiṁ vaye vattati*, how old is he? lit. at what age is he? (Alw. I. 73). *Ettha te vattati vaso*, therein thy power prevails or extends (Daś. 45). *Ságaranigghosakálo viya vattati*, it is as when the ocean roars (Ját. 64). *Vaṭṭati* is of very frequent occurrence in prose, and is used in several different constructions. Impersonally, with foll. infinitive: *Taṁ márápetuṁ vaṭṭati*, the best plan is to kill him (Att. 213); *Idáni imaṁ palápetuṁ vaṭṭati*, now it is desirable to drive it away (Dh. 155). With instr. of the person who ought to do the act: *Yassa-mayi sineho atthi tena Attadatthena viya bhavituṁ vaṭṭati*, he who has love for me, him it behoves to be like Attadattha (Dh. 333, *Attadatthena* in the instr. by attraction to *tena*); *Pesetuṁ . . vaṭṭati pesentena*, the sender ought to send (Alw. I. 75); *Ettha dáni mayá vasituṁ vaṭṭati*, here it now behoves me to dwell (F. Ját. 3, 4; Ras. 22; Dh. 114; Ját. 72). With the object placed in the nominative: *Dametuṁ vaṭṭati*, (he) ought to be subdued, or is worth conquering

(Mah. 250); *Mokkhadhammaṁ pana gavesantehi eka pabbajjá laddhuṁ vaṭṭati*, by those who seek final deliverance the ascetic life alone ought to be adopted, or is worthy of adoption (Dh. 121). It will be seen that in the above constructions *vaṭṭati* is used exactly like the indeclinables *sakká* and *labbhá*. With dat. of the person who ought to do the act: *Aññatra saṅghasammutiyá bhikkhussa vippavatthuṁ na vaṭṭati*, without the permission of a chapter it is not right for a priest to leave home (Sen. K. 329); *Buddhánaṁ náma ekasmiṁ ṭháne nibbaddhaṁ gantuṁ na vaṭṭati*, it is not proper for Buddhas to go constantly to the same place (Dh. 174). *Vaṭṭati nu kho tumhákaṁ musávádo*, now is lying permissible to you, or "worthy of you?" (Trenckner. Mil. P.). The idea "it behoves, it is allowable, it is right," springs from the Sansk. sense "to continue, prevail, be customary," since that which is customary is generally so because it is beneficial, what is law is lawful. There are traces of *vaṭṭati* being used like *vattati*, without the special meaning, showing that in the beginning *vattati* and *vaṭṭati* were used indiscriminately, and that the differentiation was gradually established. Thus at Ten J. 55 we have *ekaṁse pi vaṭṭati yeva*, is also used in the sense of "certain" (the Burmese MS. however has *vattati*, which I am by no means sure is not the right reading); and at Dh. 315, *aparáparaṁ vaṭṭi*, she rolled herself backwards and forwards (but should it be *vaṭṭayi*?, comp. *Pavaṭṭeti*). For the differentiated use of *vattati* and *vaṭṭati* we have an interesting parallel in *pavatteti* and *pavaṭṭeti*.

P.p.p. *vatto, vutto, vaṭṭo*. *Vatto* and *vaṭṭo*, round, circular (Ab. 707, 1018). Subh. writes that *samavattakkhandho* means "having the shoulders equal and rounded" (B. Lot. 567). *Lománi kuṇḍalavattáni*, hair circular like rings, i.e. in curls (B. Lot. 571). *Vaṭṭadáṭhatá*, having the eye-teeth rounded (B. Lot. 599). *Vaṭṭaṅgulitá*, roundness of the fingers (B. Lot 584). *Vaṭṭadhátugharaṁ*, circular relic-house? (Att. 138). *Vaṭṭasakkhará*, a round bit of potsherd (Dh. 416). Neut. *vattaṁ* and *vuttaṁ*, verse, metre (Ab. 1047, comp *vuttodaya* = vṛitta + udaya). Neut. *vattaṁ*, duty (religious or social), service, task, practice, function, conduct (Ab. 758). There are fourteen vattas, or sets of priestly duties belonging to the various relations of monastic life, viz. *ágantukavattaṁ ávásikav.*, *piṇḍacárikav.*, *senásanav.*, *araññav.*, *anumodanav.*, *bhattaggav.* (or *bhattav.*), *gamikav.*, *jantágharav.*, *vaccakuṭiv.*, *ácariyav.*, *upajjháyav.*, *antevásikav.* (or *sissav.*), *saddhivihárikav.* (Dh. 229, 402; Mah. 24). Others also are mentioned, as *bhikkhácariyavattaṁ*, the duties of a monk when on his begging rounds; *cetiyaṅgaṇavattaṁ*, the duties of the Bo-tree yard in a monastery (such as keeping it well swept, Dh. 229); *bhojanasáláva ttaṁ*, the duties of the refectory. *Vattaṁ karoti*, to perform a duty (Dh. 106, 229). *Kattabbayuttakaṁ vattaṁ katvá*, having discharged the duties that were his due (Dh. 84). *Vattasampanno* (adj.), faithful in the discharge of one's duties, dutiful, devout (Dh. 81, 107, 402). *Vattapaṭivattaṁ*, different kinds of duties or services (F. Ját. 4; Dh. 85, 243, 326, 422). *Vattapaṭivattakárako*, one who performs every duty for another, a faithful attendant (Dh. 108, so *vattapaṭivattakaraṇam*. Dh. 151). Neut. *vaṭṭaṁ*, a circle, round, region, realm; going on, continuance, succession; Saṁsára or continued existence, transmigration, existence; subsistence, maintenance, alms, food. *Vaṭṭarivaṭṭarasena*, according to direct and inverse succession, round and back again (Ját. 75). *Saṁsáravaṭṭaṁ*, circle, revolution or realm of transmigration (Dh. 320, 421, 432). *Anamataggasmiṁ saṁsáravaṭṭe*, in the endless round of transmigration (Dh. 72). *Kilesavaṭṭaṁ*, the realm of kleça (Dh. 197). *Khandhavaṭṭaṁ*, the realm of the attributes of existence. *Khandavaṭṭassa khepitattá*, from Existence having been got rid of (Dh 278). *Vaṭṭabíjaṁ*, germ or seed of existence (Dh. 184). *Vaṭṭasandhi*, the bonds of existence (Dh. 284). *Vaṭṭadukkhaṁ*, the evil of transmigration, the suffering of existence (Dh. 195, 408, 423, 426). *Vaṭṭaddhá*, the road of transmigration (*addhá*, Dh. 281, comp. 392). *Vaṭṭaloko*, the realm of existence, the world of transmigration (Dh 338). *Vaṭṭe vicarati* or *vasati*, to wander through or dwell in transmigratory existence, to exist (Dh. 174, 280). *Pamattassa vaṭṭaṁ náma aparicchinnaṁ*, to the slothful man existence is unlimited, i.e. he goes on transmigrating for an unlimited time (Dh. 179, comp. 180) *Ye cattáro yogá mahájanaṁ vaṭṭe osídápenti*, the four yogas which make men to sink in (the slough of) existence (Dh. 180, comp 195). *Vaṭṭakathaṁ kathento*, expounding the doctrine of metempsychosis. *Tebhúmakavaṭṭaṁ*, the threestaged realm of existence, according to Subh. consists of *kammavaṭṭaṁ, kilesav., vipákav.*, and this agrees with what D'Alwis says about *tivaṭṭaṁ*, the triple realm of existence (Alw. I. viii, see *Tebhumako*, where I wrote under the impression that it implied the káma, rúpa, and arúpa worlds, to which the word *bhúma* is especially applicable). *Tebhúmakáni vaṭṭáni*, the threefold realm of existence (Dh. 210, comp. *Saṁsáravaṭṭesu*, in the circles of transmigration, Ras. 22). *Dánavaṭṭaṁ*, continued almsgiving, a succession of charities, charitable or gratuitous maintenance (Dh. 128, 129). *Mahátissassa therassa . . dánavaṭṭam akárayi*, he provided regular almsgiving (a pension) for the thera M. (Mah. 226, at Mah. 227 Turnour renders *dánavaṭṭa* "maintenance by alms"). *Kapaṇavaṭṭaṁ gilánavaṭṭaṁ*, maintenance for paupers and sick persons (Mah. 221). *Saṅghassa dinnaṁ vaṭṭaṁ khádituá*, having eaten the supplies of food intended for the clergy (Dh. 129). *Paṭiyáditaṁ yaṁ vaṭṭaṁ mayá . . vattaya*, all the food pensions established by me do thou keep up (Mah. 198). At Mah. 223 we have, *Abhayagirivihárassa pákavaṭṭáya dási ca*, which Turnour renders, "bestowed it on the A. vihára for the maintenance of that establishment." In *vattaṁ*, "duty," and *vaṭṭaṁ*, "circle, succession," we have another instance of differentiation.

Caus. *vatteti*, to cause to go on or proceed, to keep up, to practise. *Tvaṁ kevalaṁ devadhamme jánási yeva na pana tesu vattesi*, you certainly know the devadhammas well enough, but you do not practise them, or (taking the devadhammas as persons) you do not care about them, do not occupy yourself with them, Dh. 305, but three lines further we have *tesu vattámi*). *Vase v.*, to get into one's power, subdue (Mah. lxxxvi). *Assúni v.*, to shed tears (Mah. 116). *Paṭiyáditaṁ vaṭṭaṁ v.*, to keep up established pensions (Mah. 198). *Mahádánaṁ v.*, to keep up liberal almsgiving (Mah. 35). *Rájá dhammaṁ hi vattento*, for when a king practises righteousness or justice (Mah. 129). *Etaṁ gihí vattayaṁ*, a layman practising or doing this. Caus. *vaṭṭeti*, to turn, to make round. *Hatthena vaṭṭetvá*, turning it round in his hand, or perhaps poising it with his hand (Alw. I. 75). Also caus. *vattápeti*, to cause to go on, and *vaṭṭápeti*, to cause to turn. *Lákháya vaṭṭápetvá*, having caused the boxes to be lacquered all round (Alw. I. 74, "secured round the lid with lacquer"). In the caus. again we have an instance of differentiation.

VATTHAGUYHAṀ, The pudendum, lit. "that which should be concealed by clothes" [वस्त्र + गुह्य]. Ab. 273. *Kosohitavatthaguyho* (adj.), having the privy member sheathed (B. Lot. 572; Mah. 137).

VATTHAKAṀ, A cloth, garment [वस्त्र + क]. Mah. 59.

VATTHAṀ, Cloth; clothes, raiment [वस्त्र]. Ab. 290; Mah. 139. *Kásávaṁ v.*, the yellow robe of a Buddhist monk (Dh. 2).

VATTHI (*m.* and *f.*), The abdomen, the bladder [वस्ति]. Ab. 276. *Aṇḍakose vatthikose sambhúto*, born from an egg (as birds), or from the womb (as quadrupeds, Sám. S. A.).

VATTHIKO (*adj.*), Belonging to cloth [वस्त्र + इक].

VATTHĪYATI, To wish for clothes [fr. वस्त्र]. Alw. I. 15.

VATTHU, and **VATTHUṀ** (both *neut.*), Substance, object, thing, matter; occasion, cause; plot or subject, story, narrative [वस्तु]. Ab. 969, 997. *Kasmiṁ vatthusmiṁ*, on what subject or matter? on what occasion? *Aṭṭha vatthúni*, eight subjects or things (Dh. 431). *Pácittiyavatthu*, a P. matter. *Ekavatthupariggaho* (adj.), embracing or dealing with only one subject (Alw. I. 106). *Idaṁ vatthuṁ sodhessámi*, I will clear up this matter (Dh. 340). *Dasa vatthúni*, ten matters or ten subjects upon which the schismatic Vajjian monks allowed their followers indulgences denied by Buddha (Mah. 15, where Turnour calls them "the ten indulgences;" Alw. I. 55; Pát. xxxix; comp. Alw. I. 53, note, where we have *dasa vatthuke* masc. acc. pl. for *vatthukáni*, the affix क being added metri causâ). *Dánav.*, a gift, offering (Mah. 87). *Uppanne vatthusmiṁ vadanto*, one who speaks when an occasion arises (Dh. 272). For *vatthukámo* see *Kámo*. *Maṭṭakuṇḍalivatthu*, the Story of Maṭṭakuṇḍalí (Dh. 98, 99). *Vatthuṁ Mahátakkárijátake ávibhavissati*, the story will be found in the M. Játaka (F. Ját. 16, comp. 1, 48). *Petavatthu*, stories of Pretas. *Vatthuṁ katheti*, to tell a story (Dh. 89, 99). Nom. *vatthuṁ* (F. Ját. 1, 16, 48; Ten J. 32, 107; Dh. 99, 292).

VATTHU (*m.*), A site, building ground, floor [वास्तु]. Ab. 225, 969, 997. *Vatthudesaná*, fixing or consecrating a site for a religious building (Pát. 4). *Mahávatthu, rájav., narindav.*, a palace (Mah. 66, 82, 210, 218, 231). *Antovatthumhi*, within the precincts of the palace (Mah. 253). Floor of a Cetiya (Mah. 205)

VATTHUKO (*adj.*), Substitute for वस्तु at the end of a compound. *Maraṇádivatthuká soká* (pl.), grief having death, etc., for its cause (Das. 10; comp. Dh. 100). *Dasavatthuko*, having eight components (Dh. 399, comp. 312). *Ekavatthuko*, of one (or of the same) substance.

VATTHUKO (*adj.*), Substitute for वास्तु at the end of a compound. *Cetiyaṁ uccavatthukaṁ*, a dagaba with a lofty foundation (Mah. 206).

VATTHULAṀ, VATTHULEYYAKAṀ, A plant which appears to be the वस्तुक or Chenopodium Album. Ab. 597.

VATTHUṀ, see *Vasati*, and *Vatthu*.

VATTHUTTAYAṀ, The Three Objects, namely Buddha, the Law, and the Church [वस्तु + त्रय]. Mah. 73; Att. 198, 218.

VATTHUVIJJĀ (*f.*), A magic art by which the proper site for a building, etc. is ascertained [वास्तु + विद्या]. *Vatthuvijjá ti saravatthu-árámavatthádínaṁ guṇadosasallakkhaṇavijjá, mattikádivisesam disvá pi hi vijjaṁ parijapitvá heṭṭhá-paṭhaviyaṁ tiṁsaratanamatte ákáse ca asítiratanamatte padase guṇadosaṁ passanti*, an art for ascertaining the advantages or defects of a site for a pond, garden, etc.; having observed the peculiarity of the soil, whether clay or otherwise by muttering spells, they learn the advantages or defects (of the site) to a depth of 30 cubits below ground or a height of 80 in the air (Br. J. S. A.).

VATTI, To speak, to say; to speak to, address [वच्]. Saddaníti gives the present forms *vatti* and *vacati*, neither of which I have yet met with in texts, *vadati* in Pali being generally substituted for the present of वच्. Imperf. *avacá, avaca* (Alw. I. 7), 2nd pers. pl. *avacuttha* (Pát. 5; Alw. I. 72). Aor. *avoca* (Dh. 24, pl. *avocuṁ* Mah. 28), *avocatha* (Mah. 132). Fut. *vakkhati* (Dh. 129; Pát. 5; Alw. I. xvi, 31). Ger. *vatvá* (F. Ját. 9). Inf. *vattuṁ* (F. Ját. 10, 17, 50; Dh. 310; Ten J. 20). *Má evaṁ avaca*, say not so (Pát. 6, 100). With acc. of the person spoken to: *Rájá theraṁ avoca*, the king said to the thera (Mah. 85, comp. 28, 132). With acc. of the thing spoken: *Imá gáthá avoca*, spoke these stanzas (F. Ját. 18). With two acc. *Atha naṁ Satthá etad avoca*, and the Teacher said this to him (Ten J. 1, comp. Dh. 24). With *iti*: *Sadhúti vatvá*, saying, It is well (F. Ját. 17).—Pass. *uccati* (Ab. 39; Alw. I. 36; Mah. 56, 214), *vuccati* (Mah. 84), to be spoken, recited; to be spoken of, to be called, to be meant (pl. *vuccare*, Dh. 304). *Sa ve bálo ti vuccati*, he indeed is called Fool (Dh. 12). *Punappuna vuccamánam pi mantapadaṁ vattuṁ asakkontiṁ*, unable to say a word of the mantra though repeated to her over and over again (Dh. 159). *Nánánámehi vuccati*, is called by various names (Att. 8). *Kuhiṁ Ānandathero ti vuccamáne tu kehici*, while it was being said by some, Where is Ā.? (Mah. 13). *Jappá náma vuccati taṇhá*, jappá means lust (Alw. I. 107, comp. Pát. 93). With acc. of the thing spoken about: *Sahadhammikaṁ vuccamáno*, being spoken to about the S. (Pát. 5). *Jívatha bhante ti vuccamáná*, having "Jívatha bhante" said to them (Ten J. 20).—P.f.p. *vattabbo*, that ought to be said; that ought to be addressed, or called, or spoken to. *Aññasmiṁ vattabbe*, when one thing has to be said (Dh. 318). *Bhikkhúti pi vattabbo*, ought also to be called a "bhikkhu" (Dh. 310). *Jíváti vattabbo*, he must be said Jíva to (Ten J. 20). *Santaṁ atthíti vattabbaṁ*, of any disease you have you must say. "I have it" (Kamm. 6; here *vattabbaṁ* does not, I think, agree with *santaṁ* or *atthíti*, but is impersonal). Also p.f.p. *vacaníyo, vacaniyyo*. *Evaṁ assa vacaníyo*, must be spoken to as follows (Pát. 5, 95, 100). *Attánaṁ avacaníyaṁ karoti*, refuses to be spoken to, lit. makes himself not to be spoken to (Pát. 5). Also p.f.p. *vácco*, in the compound *váccalingo*, and *-iko*, declinable, adjectival (Ab. 99, 789, 803).—P.p.p. *utto, vutto*, said, spoken to. *Má voca pharusaṁ kañci vuttá paṭivadeyyu' taṁ*, speak not harshly to any one, if people are spoken (harshly) to they might retort upon you (Dh. 24). *Táhi kiṁ idaṁ ti vuttá*, she having been said to by them, What is this? (Dh. 327). *Aṭṭhakatháya vuttanayena*, as told or said in the commentary (Dh. 418, comp. 3). *Vuttappakáraṁ dukkhaṁ*, suffering of the sort (above) spoken of (Dh. 393). *Vuttaṭṭhánamhi tehi*, in the places named by them (Mah. 12, comp. 110). *Appam pi vutto samáno*, being little spoken to. *Idaṁ vuttaṁ hoti*, this is what is meant (Dh. 381, 423). *Nidhi rájakule rája vuttá te pitará*, O king, have the treasures in the palace been spoken of to you by your father? (Mah. 260). Loc. absolute: *Evaṁ vutte*, having said thus, lit. it having been thus said (Dh. 332). *Maraṇassa bhayenáti vutte*, on his replying, "From fear of death" (Mah. 33, 80). *No ti vutte*, on being told, No (Mah. 260). With instr. of the person speaking: *Satthárá kasmá evaṁ karosíti vutte*, the Teacher having said, "Why dost thou so?" lit. having been addressed by the Teacher (Dh. 333, Mah. 78; F. Ját. 6, 8). *Tehi tathá vutte*, the message having been thus delivered by them (Mah. 40). *Vutte uyyánaṁ phásukaṁ iti sukhaṁ vuttaṁ mahárája uyyánaṁ yatiphásukaṁ*, on its being said, "Is the garden convenient?" it was said to be delightful, "Great king, the garden is convenient for monks" (Mah. 85). Sometimes the construction is somewhat different, the locative not being impersonal, but agreeing with the person spoken to; *Evaṁ vuttesu*, on their being thus addressed (Mah. 136); *Kálaṁ vutte*, on his being told the time (Mah. 80, comp. *sahadhammikaṁ vuccamáno*). *Utto* is given at Sen. K. 494. The *v* in *vuccati* and *vutto* is euphonic, comp. *vuṭṭhánaṁ*.—Caus. *váceti*, to read, read out; to repeat, recite; to cause to read or repeat, teach (Alw. I. 80). *Potthakaṁ v.*, to read (aloud) a book (Mah. 195, comp. 252). *Lekhaṁ* or *akkharáni v.*, to read an inscription (Mah. 162; Ját. 8; similarly *paṇṇaṁ*, a letter, Alw. I. 102). *Dhammaṁ v.*, to read aloud the scriptures (Ten J. 32). With dat. *Mantaṁ tuyhaṁ vácessati*, will repeat the mantra to you (Dh. 159). With two acc. *Tíṇi máṇavasatáni mante váceti*, teaches 300 young brahmins the mantras (Sela S., comp. Mah. 29). P.p.p. *vácito* (Mah. 162). Also caus. *vácápeti*, to cause to be read or recited (Alw. I. 99).

VAṬṬI, and VAṬṬĪ (*f.*), A fringe; a rim, brim; a wick; a lump, ball [वर्ति. वर्ती]. *Muttá samuddá uggantvá tíre vaṭṭi viya ṭṭhitá*, pearls rising out of the sea stood like a fringe upon the shore (Mah. 69). Wick of a lamp (Dh. 236; Mah. 196, 212, 220). *Pattamukhavaṭṭi*, the brim of a bowl or vase. *Maricavaṭṭi*, a chilly or red-pepper pod (Mah. 160). *Cakkaválamukhavaṭṭi*, the edge or brim of a cakkavála (formed by a range of mountains, Ját. 64, 72). *Cakkassa nemivaṭṭi*, the felly or outer rim of a wheel (Ját. 64). *Supaṇṇarájassa piñjavaṭṭi*, the spreading tail of the Garuḷa king, said to be sixty yojanas in circumference.

VAṬṬIKĀ (*f.*), A thong (*varattá*); a wick; a rim; a lump, ball, pill [वर्तिका]. Ab. 526; Mah. 182. *Mukhavaṭṭiká*, the brim of a vase or jar (Mah. 112). *Maricavaṭṭiká*, a round chilly pod (Mah. 158, 160). At Dh. 297 the rim of a gong is called *mukhavaṭṭiyá*, which is perhaps an error for *-vaṭṭiká*, but may be वर्ति with an affix *yá* instead of *ká*.

VATTO (*p.p.p. vapati*), Shaven [उप्त]. *Vattasiro* (adj.), having the head shaved.

VATTO, VAṬṬO, "Round," see *Vattati.*

VAṬṬO, Expenditure [वर्त]. There seem from Ab. 1018 to be some vaṭṭas the first of which is kammá, but the S. equivalent appears to be vṛitta not varta. The Sinhalese marginal gloss says karmavipákádi.

VAṬṬO, "Rained," see *Vassati.*

VAṬṬULO (*adj.*), Circular [वर्तुल]. Ab. 707.

VATTUṀ, see *Vatti.*

VAṬUMAṀ, A road [वर्त्मन्]. Ab. 190; Ját. 12.

VATVĀ, see *Vatti.*

VAVAKAṬṬHO (*p.p.p.*), Withdrawn, secluded [p.p.p. व्यवकृष्ट]. Dh. 270, line 8.

VAVATTHĀNAṀ, Fixing [व्यवस्थान]. E.Mon. 262.

VAVATTHĀPANAṀ, Fixing [व्यवस्थापन].

VAVATTHĀPETI (*caus.*), To place, fix, settle, establish [व्यवस्थापयति]. Alw. I. cvii; Dh. 372. P.pr. pass. *vavatthápiyamáno* (Dh. 89).

VAVATTHITO (*p.p.p.*), Fixed, arranged, appointed [व्यवस्थित]. Pát. 29.

VĀYAMATI, To struggle, strive, endeavour [व्यायम]. *Amhe samagge kátuṁ váyami* (aor.), he strove to reconcile us (Dh. 105). With dat. *Arahattatthíya váyamissámi*, I will strive for Arhatship (Dh. 333). Imperat. *váyama* (Dh. 42). Ger. *váyamitvá* (Mah. 238).

VĀYĀMO, Toil, fatigue, exertion, effort, contention [व्यायाम]. Ab. 156, 914; Mah. 151.

VĀYANAṀ, Weaving [from वे]. Ab. 1070. *Váyanadaṇḍako*, a loom (Ab. 522).

VĀYĀPETI (*caus.*), To cause to be woven [caus. वे]. Pat. 11.

VAYAPPATTO, VAYASĀ, see *Vayo* (2).

VĀYASĀRI (*m.*), An owl [वायसारि]. Ab. 638.

VĀYASO, A crow [वायस]. Ab. 638.

VAYASSO, A friend [वयस्य]. Ab. 346; Ten J. 43. Fem. *vayassá*, a woman's female friend (Ab. 238).

VĀYATI, and **VĀTI**, To blow (as the wind); to breathe forth, emit (as an odour); to be emitted [वा]. *Vátá váyanti*, the winds blow (Mah. 72; Ját. 18; Gog. Ev. 20). *Vissagandhaṁ v.*, to emit a foul odour. *Káyato candanagandho váyati*, from my body a perfume of sandal is breathed forth (Dh. 309). Pres. *váti* (Alw I. 43; Dh. 11). Aor. *váyi* (Ját. 51). P p.p. *vato, váyito*. Masc. *váto*, wind (Ab. 37). *Puratthimádivátá*, the east wind and the other winds (Ját. 72; Mah. 3; Dh. 2; Ját. 18). The four winds are *puratthimo v., pacchimo v., dakkhiṇo v., uttaro v.* (see Kh. 8). *Vátábádho*, rheumatism. *Váyito*, blown upon, agitated by the wind (*vátaváyito*).

VAYAṬṬHO (*adj.*), Young, in the prime of life [वयःस्थ]. Ab. 253.

VAYO, see *Vyayo*.

VAYO, and **VAYAṀ**, Youth, prime of life; any period of life, age [वयस्]. Ab. 1079. *Sabbavayesu*, at every time of life (Dh. 408). At Dh. 325 three periods of life are mentioned, *paṭhamavayo, majjhimavayo, pacchimavayo*, youth, middle age, old age. *Paṭhamena vayasa* (instr.), in the first stage of life, in the flower of his youth (B. Lot. 863). *Paripakko vayo*, mature age, old age (Dh. 46). *Vayo* (acc.) *anuppatto*, aged (*vayo anuppatto ti pacchimavayaṁ anuppatto*). *Ekúnatiṁso* (adj.) *vayasá*, when twenty-nine years of age (Mah. 10). *Katarasmiṁ vaye* (loc.) *vattati*, how old is he? lit. at what age is he? (Alw. I. 73). *Asítiko me vayo vattati*, my age is eighty (lit. my age is octogenarian). *Upanítavayo* (adj.), advanced in years. *Vayakalyáṇaṁ*, age-charm, viz. youth (Dh. 232). Loc. plur. *vayesu* (Dh. 325, 326). *Vayappatto* (vayas + prápta), come of age (at the 16th year), grown up (Att. 13; Dh. 78; Alw. I. xlv; F. Ját. 9, 16).

VĀYU (*m.*), and **VĀYO**, Air, wind [वायु]. Pl. *váyú*. *Váyu*, generally called in this connexion *váyodhátu*, is one of the four great elements (see *Mahábhúto*). The form *váyo* perhaps arose from the desire for uniformity in enumerating the four elements, as the 2nd and 3rd are *ápodhátu* and *tejodhátu* (when the *o* is radical), and then comes *váyodhátu*, which may originally have been *váyudhátu*. However this be, *váyo* has a separate existence, whether original or acquired, for Lot. 514 has *tejo váyo na gádhati*, and Ab. gives both forms (vv. 37, 38). The six váyus (*cha váyubhedá*), or vital airs, are *uddhaṅgamo, adhogamo, kucchiṭṭho, koṭṭhásayo, assáso, aṅgánusárí* (Ab. 38, 39; Man. B. 400). *Váyusakho*, fire (Ab. 34). *Váyosaṁvaṭṭo*, destruction of the universe by wind (see *Kappo*).

VE (*particle*), Indeed, truly, verily [वै]. Ab. 1150; Dh 2, 15, 30, 32, 56, 60.

VEBHĀRO, Name of a mountain. Ab. 606; Dh. 346.

VEBHASSAṀ, This word, which is a derivative of विभाष्, appears to mean bullying or threatening language. The comment says, *balavabhassabhávena attano bala-ppakasana-samutrásanena*, "by strong language, by frightening people to show one's strength" (Pát. 100, 102).

VEBHŪTIYAṀ, This word occurs in Hemavata S., and is rendered by Coomaraswamy "slander."

VEDAGŪ (*adj.*), Knowing the Vedas [वेद + ग]. Brahmins are sometimes so called (e.g. Ten J. 48, *vedánaṁ páraṁ gatá ti pi vedagú, vedehi páraṅgatá ti pi vedagú*). But the term is also an epithet of a Buddha. Vij. quotes, *cattaro magge jánátíti vedagú*, and at Ten J. 48 it is said that those are also called *v.* who have gained a thorough knowledge of all conditions material and immaterial. We learn from Man. B. 436 that there is a noun *vedagú*, meaning the "inward life, or the internal living principle, by means of which figure is seen by the eye, sound is heard by the ear, etc."

VEDALLAṀ, Name of one of the nine aṅgas or divisions of the Buddhist scriptures according to matter. Buddhaghosa says of this aṅga: *Cúḷavedalla-mahávedalla-sammádiṭṭhi-sakkapañha-saṅkhárabhájaniya-mahápuṇṇamasuttádayo sabbe pi vedaṁ ca tuṭṭhiṁ ca laddhá pucchitasuttantá vedallan ti veditabbaṁ* (Alw. I. 61). Burnouf believes it to be विदल + य (vaidalya), see Lot. 754, which is doubtless the true etymology, though Kaccáyana makes it वेद with an affix ल्ल (Sen. K. 396). E. Mon. 172.

VEDANĀ (*f.*), Feeling, sensation, perception; pain, suffering [वेदना]. Ab. 154, 762, 1095; B. Lot. 499. *Maraṇantiká v.*, the agonies of death, l'agonie (Dh. 214, comp. B. Lot. 330). *Pharusá v.*, severe pain (Dh. 25, comment says, "headache, etc."). *Khará vedaná* (pl.), sharp pains (comp. Dh. 279). Vedaná is one of the links of the Paṭiccasamuppáda. The 3 vedanás or sensations are *sukhá vedaná, dukkhá v., adukkhamasukhá v.*, pleasant sensation, painful or disagreeable sensation, and sensation which is neither pleasant nor painful.

VEDANĀKKHANDHO, The second Khandha, Sensation [वेदना + स्कन्ध]. It consists of the six vedanákáyas, *cakkhusamphassajá vedaná, sotas. v., ghánas. v., jivhás. v., káyas. v., manos. v.* (Saṅgíti S.), sensation springing from contact of the six senses with the outer world (comp. Man B. 403).

VEDANAṀ, Sensation [वेदन]. Ab. 762; Sen. K. 397.

VEDANATTANAṀ, Sensation. It appears to be वेदन with a curious affix त्वन (Sen. K. 397).

VEDANAṬṬHO (*adj.*), Agonized [वेदना + स्थ]. Mah. 251.

VEDANGAṀ. A Vedáṅga [वेदाङ्ग]. There are six, *sikkhá, chandoviciti, vyákaraṇaṁ, nirutti, jotisatthaṁ, kappo* (Ab. 110).

VEDANĪYO, VEDAYITAṀ, VEDETI, see *Vidati*.

VEDEHO (*adj.*), Belonging to the Videhas [वैदेह]. *Vedeho*, the king of the Vedehas (Ten J. 55). Fem. *Vedehí*. *Vedehiputto*, son of Vaidehí. Sám. S. A. says, *Vedehiputto ti ayaṁ Kosalarañño dhítáya putto na Videharañño, vedehí ti pana paṇḍitádhivacanam etaṁ, yath' áha "vedehiká gahapatáni, ayyo Ānando vedehamuníti" tatráyaṁ vacanattho.* From this it appears that there is a curious adj. *vedeho, vedehako* meaning "wise" (comp. Mah. 13, where Ānanda is called *vedehamuni*, which Turnour renders "accomplished in the Vedo," see his err.).

VEDHATI, To tremble, quake [व्यथ्]. *Na chhambhati na kampati na vedhati na paritassati* (Brahmáyu S.). Subh. quotes *nindápasaṁsásu avedhamáno*, unmoved in blame and praise, where we have the p. pres. Comp. *Pavedhati, Sampavedhati.*

VEDHAVERO, The son of a widow [वैधवेय]. Sen. K. 389.

VEDHI (*adj.*), Trembling [व्यथि]. In *avedhi* (adj.), unshaken.

VEDHĪ (*adj.*), Piercing, shooting, hitting [वेधिन्]. *Maṇivedhí*, boring gems (Ab. 866). *Akkhaṇavedhí*, and *vijjuvedhí*, an archer who shoots as quick as lightning (Ját. 58; Mah. 143, see *Válavedhí*).

VEDHO, Piercing [वेध]. Ab. 762. *Sirávedho*, phlebotomy (Mah. 244).

VEDI, and **VEDĪ** (*f.*), An altar; a bench; a ledge, cornice, eaves [वेदि, वेदी]. Ab. 222, 412. *Muddhavedi*, a "top-ledge," the cornice of a building (Mah. 193, 215). *Pásáṇavediṁ káresi mahábodhisamantato*, built a stone ledge or altar round the Bo-tree (Mah. 228). *Silávedi*, "a stone ledge or cornice" (Mah. 232). Comp. *Vediká.*

VEDĪ (*adj.*), Knowing [वेदिन्]. With acc. (Dh. 75 *pubbenivásaṁ yo vedí*). Last part of compound (Mah. 250, line 9).

VEDIKĀ (*f.*), A bench; a cornice, eaves [वेदि + का]. Ab. 222; Mah. 162, 163, 180, 193, 211.

VEDISO (*adj.*), Belonging to the town of *Vidisá* [वैदिश]. Sen. K. 392.

VEDITABBO, see *Vidati*.

VEDO, Knowledge; pleasure, emotion, excitement; a (Hindu) Veda [वेद]. Ab. 108, 762, 847. *Vedajáto* (adj.), joyous, excited (Ját. 11). *Játavedo*, the excitement that had arisen (Dh. 100, here it has a bad sense, the excitement of anger). The three vedas (*tayo vedá*) are *irubbedo, yajubbedo, sámavedo* (Ab. 108; Alw. I. lxix). The fourth is *athabbanavedo* (Alw. I. cxxiv).

VEGĪ (*m.*), A courier [वेगिन्]. Ab. 379.

VEGO, Impetus, impulse, shock, attack; speed, velocity; stream; impulse of the mind, emotion, passion [वेग]. Ab. 40, 1115. *Assavegena pakkami*, went off at his horse's speed (Mah. 134). *Vegena gantuṁ*, to walk fast (Dh. 98, 154; comp. Ten J. 114; Dh. 158). *Bhayavegena*, under the impulse of fear (Att. 205). *Pítivego*, joyful excitement (Alw. I. 80; Mah. 117). With affix ता, *vegatá*, speed (F. Ját. 17). With affix वत्, *pemavegavá*, impelled by affection (Mah. lxxxviii). Mah. 156.

VEHĀGAMANAṀ, Coming through the air [विह + आगमन].

VEHAPPHALO, Name of the inhabitants of the tenth Brahmaloka [वृहत्फल]. Man. B. 26; B. Int. 614. See *Satto.*

VEHĀSAṬṬHO (*adj.*), In the air [*vehása* + स्थ]. *Hiraññasuvaṇṇaṁ bhúmigataṅ ca vehásaṭṭhaṅ ca*, gold and bullion stored in vaults and attics (B. Lot. 863).

VEHĀSAYO, The air, sky [metathesis of विहायस]. Ab. 46; Ját. 65. *Vehásayaṁ ṭhito*, poised in the air (Mah. 3).

VEHĀSO, The air, sky, heaven [a contraction of विहायस, as in *upaṭṭháka, pácittiya*]. Ab. 46. For the Sanskritic form see *Viháyaso*. *Vehásaṁ abbhuggantva*, rising into the air (Att. 135; Mah.

81). *Vehásakuṭí* is a hut with án attic, I think (Pát. 13, 87).

VEJAYANTIKĀ (*f.*), Name of a tree [वैजयन्तिका]. Ab. 573.

VEJAYANTO, Name of the palace of Sakka [वैजयन्त]. Ab. 22.

VEJJHAṀ, A target [वेध्य]. Ab. 390

VEJJO, A physician [वैद्य]. Ab. 329; Dh. 81. *Vejjakammaṁ*, medical treatment (Mah. 242). *Vejjakammaṁ karonto*, practising as a physician (Dh. 89). *Vejjasálá*, a hospital (Mah. 245).

VEKALLAṀ, Deficiency [वैकल्य]. Dh. 265, 398; Att. 218.

VELÁ (*f.*), Time; shore; boundary; multitude [वेला]. Ab. 66, 660, 848. Loc. *veláyaṁ, veláya*, in due time, seasonably (F. Ját. 53; Dh. 160). *Aruṇaveláya*, at dawn. *Táyaṁ veláyaṁ*, at that time, on that occasion (Gog. Ev. 28; Dh. 391). *Andhakáraveláyaṁ*, when it gets dark (Ját. 7). *Bhojanaveláya*, at meal time (Att. 213, comp. Dh. 83, 279; B. Lot. 432). Sea-shore, beach (Mah. 117).

VELLITO (*p.p.p.*), Shaken, trembling; crooked [वेल्लित]. Ab. 709, 1072.

VEḶU, and **VEṆU** (*m.*), A bamboo, reed; a flute [वेणु]. *Veḷu* (Mah. 68; Dh. 211, 332). *Veṇu* (Ab. 511, 600; Sen. K. 539; Pát. 84).

VEḶUMAYO (*adj.*), Made of bamboo [वेणु+मय]. Mah. 193.

VEḶURIYAṀ, A precious stone, perhaps lapis lazuli [वैदूर्य, for the short *u* comp. *suriya*]. Ab. 490, 421; Mah. 69; B. Lot. 320; Pat. 79.

VEḶUVANAṀ, A bamboo-grove; name of a monastery presented by King Bimbisára to Gautama Buddha [वेणु + वन]. Man. B. 194; Dh. 120; F. Ját. 1; Ten J. 53.

VEMAJJHAṀ, The middle, centre [वि + मध्य] Ab. 767, 1091; Ját. 8; Ten J. 112. *Vemajjhe* (loc.) *maṇḍapassa*, in the centre of the hall (Mah. 163).

VEMATIKO (*adj.*), Inconsistent, variable [विमति + क]. Sen. K. 418 (pro *vemániko*). Comp. Mah. 113, *nibbematiko Buddhassa sásanamhi sace ahaṁ*, if I am undeviating in the religion of B. *Vematikasílaṁ*, keeping the precepts "without any fixed attention."

VEMĀTIKO (*adj.*), Born of a different mother [comp. वैमात्र]. Mah. 21.

VEMATTAṀ, Difference [वि-मात्र]. Ab. 767. With affix ता, *vemattatá* (B. Lot 786).

VEMO, A loom [वेम]. Ab. 522.

VENATEYYO, A Garula [वैनतेय]. Ab. 633; Sen. K. 416.

VEṆAVIKO, A flute-player [वैणविक]. Ab. 511.

VENAYIKO (*adj.*), Versed in he Vinaya [वैनयिक]. Sen. K. 391.

VENEYYO (*p.p.p.*), Tractable, that can be converted [विनेय with vṛiddhi, which we sometimes have in p.f.p.. comp. *páṭikaṅkha, pátimokkha*]. Used of a person about to be converted (Dh. 94, Vij. renders "convertible brethren").

VEṆI (*f.*), A woman's hair simply platted without ornament [वेणि]. Ab. 258. *Veṇigáho*, taking hold of a woman's hair (Pát. 4, 69).

VEṆIKO, A lute-player [वैणिक]. Ab. 510.

VEṆO, A worker in bamboo or wicker work [वेण]. Ab. 509. Pát. 83 says it is one of the low castes, it has nothing to do with वेणु. At Pát. 84 read *veṇajáti*.

VEṆU, see *Veḷu*.

VEṆUDHAMO, A flute-player [वेणुध्म]. Ab. 511.

VEṆUKĀRO, One who works in bamboo or wicker work [वेणु + कार]. Pát. 84 (= *veṇo*).

VEPACITTI (*m.*), Name of an Asura [विप्रचित्ति]. Ab. 45; Dh. 193.

VEPĀKĪ, see *Samarepákí*.

VEPANAṀ, **VEPATHU** (*m.*), **VEPO**, Trembling, tremor [वेपन, वेपथु, वेपस्]. Sen. K. 528.

VEPULLAṀ, Development [वैपुल्य]. Pát. xx. *Sativepullappatto*, a man of great intellectual development (Vij. this should clearly be the reading at Dh. 281, line 2).

VERAJJAKO (*adj.*), Belonging to various provinces or kingdoms [वि-राज्य + क]. *Verajjaká bráhmaṇá* (Alw. I. lxix). I find the following glosses: *vividhehi rajjehi ágatá verajjaká;* and, *Aṅgamagádhádihi nánappakárehi verajjehi*...

VERAṀ, Wrath, anger, hatred; sin [वैर]. Ab. 86, 164, 1109; Dh. 1; Mah. 246.

VERAMAṆĪ (*f.*), Abstinence [fr. विरम्]. Ab. 160. With abl. of the thing abstained from (Kh. 3).

VERAVASIKO (*adj.*), I think this compound is वैर-वश + इक, falling under the influence of hatred or revenge (Ten J. 114).

VERĪ (*adj.*), Hating, hostile, revengeful [वैरिन्]. At Dh. 36 we have a curious loc. pl. *verinesu*.

Masc. *veri*, an enemy (Ab. 344; Dh. 8; Mah. 246, 261).

VERIVĀ (*m.*), An enemy [वैरिन् + वत्]. Dh. 8.

VEROCANO, The sun [वैरोचन]. Ab. 62.

VESĀKHO, Name of a month, April-May [वैशाख]. Ab. 75. *Vesákhamáso* (Mah. 7). *Vesákhapújá*, a festival held in the month of V. (Mah. 212, 222, comp. 234). Mah. 169.

VESĀLĪ (*f*), Name of a town in the Licchavi country [वैशाली]. Ab. 199; B. Int. 86; Dh. 184. 211, 219, 360

VESĀLIKO, and **-YO** (*adj.*), Belonging to Vesálí [last + क and य]. Mah. 15.

VESAMAṀ, Inequality [विषम + अ]. Sen. K. 397.

VESĀRAJJAṀ, Confidence [वैशारद्य]. A Buddha has four vesárajjas or subjects of confidence or fearlessness (Dh. 118: B. Lot. 346, 396). They are the consciousness that he has attained omniscience, that he has freed himself from human passion, that he has rightly described the obstacles to a religious life, that he has rightly taught the way to obtain salvation (see E Mon. 291).

VESĀYĪ (*m.*), A name of Yama Ab. 44

VESAYIKO (*adj.*), Belonging to a sphere of action [वैषयिक].

VESĪ (*f.*), and **VESIYĀ** (*f.*), A harlot [वेश्या] Ab. 233; Dh. 335, 358

VESIYĀNO, A Vaiçya [for the form we may perhaps comp. *addhána*, *gimhána*, *vassána*, *sotthána*].

VESMAṀ, A house [वेश्मन्]. Ab. 206.

VESO, Dress, apparel, equipment: disguise [वेष]. Ab, 282. *Rájavesaṁ paháya*, laying aside his kingly attire (Ras. 18). *Dema no vesadhárino*, we give it to one who wears our dress (Mah. 29). *Buddhavesadharo*, assuming the appearance of a Buddha (Mah. 108). *Paribbájakavesena*, in the guise of an ascetic (Mah 47, comp F. Ját 54). *Aññátakavesena*, in unrecognizable dress, in disguise (Ten J. 107: Ját. 14).

VESSABHŪ (*m.*), Name of a Buddha [विश्वभू]. Man. B. 95; Mah. 2; Dh. 117, 344.

VESSĀMITTO, Name of a Ṛishi [वैश्वामित्र]. Ab. 109.

VESSĀNARO. Fire [वैश्वानर] Ab. 35.

VESSANTARO, Name of a king who was the Bodhisatta in the last birth but one (the last was in the Tusita heaven) [विश्वान्तर]. Man. B. 116; Ját. 2; B. Lot. 411; Dh. 117, 335.

VESSAVAṆO, A name of Kuvera [वैश्रवण]. Ab. 32; Dh. 304; Man. B. 24.

VESSO. A Vaiçya [वैश्य]. Ab. 445; Mah. 11, 123; Man. B. 66.

VETĀḶAM. A magic art. *Vetáḷan ti ghanatáḷaṁ mantena matasarīruṭṭhápanaṁ*, bringing dead bodies to life by spells (Br. J. S. A.).

VETĀLIKO, A bard whose duty it is to awaken a king at dawn with music and song [वैतालिक]. Ab. 396.

VETANAṀ, Hire, wages [वेतन]. Ab. 531. Of a doçtor's fee (Dh. 93).

VETANIKO, A hired servant, labourer [वैतनिक]. Ab. 514.

VETARAṆĪ (*f.*), The river of hell [वैतरणी]. Ab. 658.

VETASO. The ratan reed, Calamus Rotang [वेतस]. Ab. 553

VEṬHAKO (*adj.*), Surrounding, enveloping [वेष्टक]. Ab 138: Mah. 68.

VEṬHANAM, Surrounding, enveloping; a turban, diadem: an envelope, wrap [वेष्टन]. Ab. 1131; Ját. 60. 65. Metaphorically: *Attabhávaṁ jhánaveṭhanena veṭhetvá*, clothing himself with meditation as with a garment (Dh 299).

VEṬHETI (*caus.*), To surround, encompass, envelope, wrap. clothe [वेष्टयति]. Dh 100, 175, 299; Alw. I 74, 78; Mah. 139, 152. P.p.p. *vethito* (Ab. 745)

VETHO, Surrounding, etc. [वेष्ट]. Ab. 1131

VETTAM, A stick, staff [वेत्र] Att. 198; Ját. 52.

VEVAÇANAṀ, A synonym [fr. विवच्]. Ab. 120, 837.

VEVANṆIYAṀ, Change, diversity [वैवर्ण्य].

VEVAṆṆO (*adj.*), Various. different [वि-वर्ण]. Alw. I. xlv.

VEYYĀBĀDHIKO, An adj formed from *vyábádho*.

VEYYAGGHO (*adj*), Belonging to a tiger [वैयाघ्र]. Dh. 52; Alw. N. 92, 94. Masc. *veyyaggho*, a car covered with a tiger's skin (Ab 372).

VEYYĀKARAṆAṀ, Answer; explanation, exposition, exegesis [वैयाकरण]. *Tatra veyyákaraṇaṁ bhavati*, the answer to this is (B. Loṭ. 515, comp. *pañhassu veyyákaraṇáya*, and Pát. 2). One of the aṅgas of the Buddhist Scriptures is V. or Exposition; it contains the whole Abhidhammapiṭaka, the sutras which have no gáthás, and all the other words of Buddha not included in the remaining eight aṅgas (*sakalaṁ abhidhammapiṭakaṁ niggáthakasuttaṁ yañ c'aññam pi aṭṭhahi aṅgehi asaṅgahitaṁ Buddhavacanaṁ*). Alw. I. 61; E. Mon. 172.

VEYYĀKARAṆO, and **-ṆIKO**, A grammarian [वैयाकरण, and व्याकरण + इक]. Sen. K. 391; Alw. I. lxx.

VEYYĀVACCAṀ, Service or duty performed by an inferior for a superior [व्यावृत + य]. Pát. 107; Sen. K. 417. At Mah. 167 Turnour renders *veyyávaccaṁ akási*, "showed him the usual attentions." *Veyyávaccakaro*, one who does business or executes a commission for another, an agent (Pát. 9, 79; Gog. says "a person who attends to your concerns," comp. Dh. 238, 239).

VEYYĀVAṬIKAṀ, Same meaning as last [व्यावृत + इक]. Sela S. At Dh. 95 we have *-tikaṁ*, which is perhaps also right.

VI, A preposition much used in composition with verbs and their derivatives, frequently with the sense of separation, difference, opposition [वि]. Ab. 1171.

VIBBHAMANAṀ, Roaming (fr. next). Dh. 403.

VIBBHAMATI, To roam, wander [विभ्रम्]. Dh. 403; Ras. 19. P.p.p. *vibbhanto*, confused (Ját. 68).

VIBBHAMO, Whirling; agitation, hurry, flurry; amorous dalliance [विभ्रम]. Ab. 174, 1087. *Vibbhamaseyyá*, a swoon (Att. 41). *Cittav.*, madness (Ab. 172).

VIBHĀ (*f.*), Light, lustre [विभा]. Sen. K. 523.

VIBHĀGO, Division [विभाग].

VIBHAJANAṀ, Division, sharing with others (fr. next).

VIBHAJATI, To divide, apportion; to distinguish, go into details, be minutely accurate [विभज्]. *Khettaṁ vibhajitvá*, having divided the field (between himself and his brother, Dh. 126). *Tidhá v.*, to divide into three (Dh. 188). *Kammaṁ satte vibhajati yadidaṁ hínappaṇítatáya*, Karma allots beings to poverty or grandeur (Gog. Ev. 32). *Saṅkhittena bhásitassa vitthárena atthaṁ vibhajati*, to distinguish or explain in detail the meaning of what is concisely expressed (Alw. I. xxvii). Ger. *vibhajja*. *Vibhajjavyákaraṇíyo pañho*, a question that must be answered after distinguishing, i.e. one that must receive a qualified reply (see *Pañho*). Buddha is said to be *vibhajjavádí*, which Turnour renders not inappropriately, "of the religion of investigated truth" (Mah. 42); perhaps "religion of Logic or Reason" would not be too free a rendering. I understand the expression to mean that Buddhism does not deal merely in generalities, like the heretical religions, but both in doctrine and discipline goes into the minutest details, considering a thing in all its bearings, meeting difficulties and providing for contingencies. Subh. quotes from a Ṭíká, *vibhajja vibhajitvá vadati sílenâti vibhajjavádí*. At Pát. ix we have, *amhákaṁ mahárája satthá khandhádínaṁ vibhajitattá vibhajjavádí sammásambuddho*, Great King, our teacher the All-wise Buddha holds a doctrine of distinction, because distinction is made of the Skandhas and so forth. *Sásanaṁ hi vibhajjavádo*, for Buddhism is the religion of Logic. P.f.p. *vibhattabbo*. *Vibhattabbadhanaṁ*, wealth to be divided (between heirs, Ab. 898). P.p.p. *vibhatto*. *Suvibhatto*, well distributed, correctly divided, well proportioned, regular (B. Lot. 575, 593; Dh. 201, of a maṇḍapa, well planned). *Saṅkhittena bhásitaṁ avibhattaṁ*, concisely expressed, not distinguished or detailed. Caus. *vibhájeti*.

VIBHAṄGO, Division; distinction, determination, explanation [विभङ्ग]. Ab. 1055. *Cívarav.*, distribution of robes (Pát. 106). *Dhátuv.*, the distribution of Buddha's relics (Mah. 181). *Mahávibhaṅgo*, "Great Division," is a name for that portion of the Vinaya which deals with the 227 Pátimokkha precepts (Br. J.S.A.). The sections of the Vinaya dealing with the precepts for monks and for nuns are called respectively *bhikkhuvibhaṅgo* and *bhikkhunív*. *Vibhaṅgaṁ* or *vibhaṅgappakaraṇaṁ* is the name of one of the Abhidhamma books (for the neut. comp. *kammavácaṁ*). It contains eighteen vibhaṅgas or disquisitions, the first of which is *khandhavibhaṅgo*. E. Mon. 170; Alw. I. 61.

VIBHĀSĀ (*f.*), An alternative [विभाषा]. Ab. 1189.

VIBHĀTI, To glitter [विभा]. Att. 190. P.p.p. *Vibhátáya rattiyá*, at dawn, lit. when night had become bright (Dh. 222). Neut. *vibhátaṁ*, daybreak (Ab. 68).

VIBHATTI (*f.*), In gram. inflection of nouns and verbs, declension, conjugation [विभक्ति]. *Paṭhamá vibhatti*, the first inflection of the nominal theme, the nominative case (Sen. K. 226). *Sattamí v.*, the seventh inflection of the verbal root, the optative case (Sen. K. 427).

VIBHATTO, see *Vibhajati.*

VIBHĀVANAṀ, Making clear, ascertainment [विभावन]. Dh 303.

VIBHĀVARĪ (*f.*), Night [विभावरी]. Alw. I. c.

VIBHĀVETI (*caus.*), To understand clearly [विभावयति]. Kh 8

VIBHĀVĪ (*adj.*), Wise [विभाविन्]. Ab. 228; Alw. I. 112.

VIBHAVO, Power, prosperity, majesty, splendour; property, wealth [विभव]. Ab. 485; Mah. 215, 262; Dh. 99. *Kim anena rajjavibhavena*, what is the use of this possession of a kingdom? (Att. 212). *Mahávibhavo* (adj.), having great possessions (Dh. 80). *Kuto vibhavato,* from any thing (Dh. 350). *Sirivibhavo,* majesty and might (Ras. 25) *Mahatá vibhavena,* with great state or pomp (Mah. 159).

VIBHAVO, Absence or cessation of existence, non-existence, Nirváṇa [वि-भव]. *Vibhavo* sometimes means Nirvána or annihilation, as at Ját. 4; and Yátr. quotes from Saddaníti, *vibhavo ti nibbánaṁ* . *bhavato vigatattá bhavato vigato vibhavo.* The terms *bhavataṇhá* and *vibhavataṇhá* have a special signification; the former applies to the *sassataditthi* and means a desire for an eternity of existence, the latter applies to the *ucchedaditthi* and means a desire for annihilation in the very first form of existence (Vij.). Both of these doctrines are odious to Buddhists, the first striking at the doctrine of Nirvána, and the second at that of Karma (see Man. B. 496, note, which fully confirms Vijesinha's explanation). At Ten J. 116 the sportsman says he was told by some non-Buddhist teachers that *idh' eva jīvo vibhavaṁ upeti,* "in this very existence a being undergoes annihilation," and the gloss observes that they were *ucchedavádino* At Dh. v. 282 *bhavo* and *vibhavo* are used in the sense of "spiritual progress and decline" (comment *vaḍḍhi* and *avaḍḍhi*).

VIBHĀVO, Condition or sentiment of the body or mind [विभाव].

VIBHEDANAṀ, Division [विभेदन]. Kh. 23.

VIBHEDIKĀ (*f.*), The Palmyra tree [fr. विभिद्]. Ab. 603.

VIBHINNO (*p.p.p.*), Scattered; divided, at variance [विभिन्न]. Alw. I. x.

VIBHĪTAKO, and -KĪ (*f.*), and -KAṀ, Beleric myrobolan [विभीतक]. Ab. 567 (*ṭ* is a misprint); Att. 86, 213.

VIBHŪ (*m.*), A lord, ruler [विभु]. Sen. K. 523.

VIBHŪSANAṀ, Adornment [विभूषण]. Ját. 8; Kh. 3.

VIBHŪSITO (*p.p.p.*). Adorned [विभूषित]. Mah. 157.

VIBHŪTI (*m.*), Splendour, dignity [विभूति]. Mah. 211; Ját. 50.

VIBODHANAM, Awakening [विबोधन].

VIBUDDHI (*f.*), Enlightenment [fr. विबुध्].

VIBUDHO, A learned or wise man; a deva [विबुध]. Ab. 11; Alw. I. x.

VICAKKHANO (*adj*), Knowing, wise, discerning, sensible, skilful [विचक्षण]. Ab 228; Das. 6; F. Ját. 50; Mah. 117, 121, 169, 228.

VICĀRAKO, One who investigates, a judge [विचारक]. Mah. 216.

VICĀRAṆĀ (*f.*), and -ṆAM, Investigation, doubt [विचारण]. Ab. 154; Pát. xv.

VICARAṆAṀ, Going about [fr. विचर्]. Dh. 104; Das. 39

VICARATI, To walk or go about [विचर्]. *Cárikaṁ v.,* = *cárikaṁ carati* (Mah. 12). Aor. *vicari* (Dh. 124). Dh. 264, 300. P.p.p. neut. *vicaritaṁ,* wandering? (Dh. 410). Caus. *vicáreti,* to cause to go about; to cause to go on, carry on; to investigate. At Dh. 212 *avicaretvá,* not making others go about (waiting on Buddha). *Kammante v*, to carry on business (Das. 30, comp. Alw. I. 79). *Rajjaṁ v.,* to carry on or administer the government (Mah. 216, 254). To investigate, examine (F. Ját. 51).

VICĀRO, Investigation, examination [विचार]. Ab. 1114; Man. B. 408, 422; E. Mon. 268, 270.

VICAYO, Research, investigation [विचय]. Ab 774; B. Lot. 798; Alw. I. 106.

VĪCCHĀ (*f.*), Succession [वीप्सा]. Ab. 1174.

VICCHAḌḌETI, To throw away [वि + छृद्].

VICCHIDDAKAṀ, One of the Asubha kammaṭṭhánas, obtained by the contemplation of a corpse fissured from decay [वि + छिद्र + क].

VICCHIKO, A scorpion [वृश्चिक]. Ab. 621. The zodiacal sign Scorpio (Ab. p. 11, note).

VICCHINDATI, To break off, interrupt [विच्छिद्] Pát. 29. *Avicchinno,* unimpaired (Att. 216).

VICCUTO (*p.p.p.*), Fallen down [विच्युत].

VICEYYO (*p.f.p.*), Accompanied with discrimination [विचेय]. Mah. 23.

VĪCI (*m f.*), A wave; leisure [वीचि]. Ab. 662, 1059.

VICIKICCHĀ (*f.*), Doubt, uncertainty [विचिकित्सा]. Ab. 170; Man. B. 418. See *Saṁyojanaṁ*.

VICIKICCHATI, To doubt, hesitate [विचिकित्सति]. Alw. I. 107. P.p.p. neut. *vicikicchitaṁ*, doubt (Kh. 9).

VICINATI, To seek, search, investigate, examine; to gather, collect [विचि]. Alw. I. 106 (*vicinati*). *Pupphaṁ vicinanto*, gathering flowers (Dh. 209). To look for, seek (Att. 217). *Sakalajambudípaṁ vicinitvá*, having searched through all India (Ras. 19). Fut. *vicinissati* (Dh. 209). Caus. *Saraṁ vicinápetvá*, having caused the pond to be examined or searched (Dh. 224).

VICINTAKO (*adj.*), Devising, finding out (fr. next).

VICINTETI, To think, consider, imagine [विचिन्त्]. Dh. 5b; Mah. 17, 107, 153, 207.

VICITI (*f.*), Examination [विचिति]. Ab. 110.

VICITO (*p.p.p.*), Separated [p.p.p. fr. विचि "to separate"]. *Vicitakáḷakaṁ bhattaṁ*, rice from which the black grains are picked out (Brahmáyu S.).

VICITRO, and **VICITTO** (*adj.*), Variegated, painted, ornamented, embroidered, etc. [विचित्र]. Dh. 109; Ját. 18; Ab. 838. *Vicitravíjaní*, a painted fan (F. Ját. 46, or perhaps rather, carved). *Vicitradhammadesaná*, a varied exposition of the Truth (Dh. 314).

VICUṆṆO (*p.p.p.*), Crushed [fr. विचूर्ण]. Ját. 26.

VIDAḌḌHATĀ (*f.*), Gallantry, wit [विदग्धता]. Att. 199.

VIDAHATI, To allot, assign, appoint, fix, order, prescribe; to provide, practise [विधा]. *Vadhaṁ v.*, to order to execution or punishment (Att. 203). *Ārakkhaṁ v.*, to post a guard (Mah. 160). *Buddhasásane dhanaṁ vidahituṁ*, to devote my wealth to the religion of B. (Ras. 37). Ger. *vidháya*. *Vidháya sàjane*, having provided for his relations (Mah. lxxxix). Pass. *vidhíyati* (Att. 212). *Vyápárá sabbabhútánaṁ sukhattháya vidhíyare*, occupation is appointed for the welfare of all beings (Att. 195). *Rájadaṇḍo mayi vidhíyatu*, let me be punished, lit. let punishment be allotted in my case (Att. 205). P.f.p. *vidheyyo*, obedient, tractable (Ab. 730; Dh. 95). P.p.p. *vihito*, done, performed; assigned, appointed. *Yathávihitakammáni akaṁsu*, performed their duties as they are assigned to them (Mah. 66). *Vejjehi vihitaṁ bhesajjaṁ*, medicines prescribed by the doctors (Mah. 196). *Anekavihitaṁ*. in various ways (Alw. N. 71, it is used adverbially, I think). *Aññavihito*, and with affix क, *aññavihitako*, engaged upon something else, busy (Dh. 327). With affix ता, *aññavihitatá*, being engaged upon something else (Alw. I. 102).

VIDĀLANO (*adj.*), Breaking up (fr. next). *Kaṅkháṭhánavidálano* (adj.), "solving doubtful points" (Trenckner).

VIDĀLETI (*caus.*), To break open, split, rip up [caus. विदल्]. Mah. 128. P.p.p. *vidálito* (Dh. 146).

VIDĀRAṆAṀ, Rending [विदारण]. Ab. 931.

VIDĀRITO (*p.p.p.*), Rent, split [विदारित]. Ab. 991.

VIDĀRO, Tearing [विदार]. Ab. 759.

VIDATI, To know, ascertain [विद्]. I have met two or three times with this anomalous present (e.g. *vidanti etenáti vedo*), and it will be convenient to bring under it the various Pali derivatives of विद्. The Sansk. वेत्ति is entirely lost, and for the most part *jánáti* is the substitute for विद् in class 2, but there is a curious form *vediyati*, often contracted to *vedeti* (comp. *paṭisaṁvediyati* and *-eti*), which is used in the sense "to feel, experience." At Dh. 149 *paccayaṁ vedayanti* seems to mean "feel security, experience confidence." Sometimes *vedeti* may possibly be the caus. वेदयति, as at Ját. 27. From *vediyati* we have p.p.p. neut. *vedayitaṁ*, sensation, feeling (Ab. 154; Alw. N. 72). *Viduṁ* or *vidú* is the S. perf. 3rd pl. विदुः. *Taṁ Labhíyavasabhaṁ vidú*, they called him L. (Mah. 143). *Khañjadevo ti taṁ vidu*, they called him Kh. (Mah. 142). The regular Sansk. future *vedissati* is occasionally met with, e.g. *parisuddhá ti vedissámi*, I shall know you are innocent (Pát. 2). The ger. *viditvá*, having learnt, known, perceived, ascertained, considered, occurs pretty frequently (Das. 35; Mah. 79; Dh. 8, 9, 98). P.f.p. *vedaníyo* and *-níyyo*, intelligible (Gog. Ev. 6). Also p.f.p. *veditabbo*, to be known or understood (Alw. I. 77; Dh. 222, 313). *Attho pi 'ssa aṭṭhakatháya vuttanayen' eva veditabbo*, and its meaning is to be understood as explained in the commentary (Dh. 418). P.p.p. *vidito*, known, understood, etc. (Ab. 724, 757; Mah. 104; Ten J. 48).—The pres. according to the 6th class, *vindati* = विन्दति, occurs pretty frequently with the meaning "to find, to get, possess, enjoy" (Dh. 11, 49; Mah. 2). Inf. *vindituṁ* (Ját. 8).—According to the 6th class we have *vijjati* = विद्यते, to be, to exist, to be found, to be obtained (Dh. 34; B. Lot. 576). Pl. *vijjare* (Mah. 251). *Mama vijjati sahâyako*, I have a friend (Mah. 138, comp. Dh. 17). *Gorakkh' etta na vijjati*, there is no cattle-keeping there (Kh. 11, comp. 7, Dh. 26). *Na vijjati so jagatippadeso*, there does not exist a region in the earth . . (Dh. 23). P.pr. *vijjamáno*, existing. With affix क, *Gehe vijjamánakaṁ sabbaṁ vikkinitvá*, having sold everything that there was in the house (Dh. 324). P.p.p. neut. *vittaṁ*, property, wealth, possession (Kh. 7; Ab. 485). With affix क, *únavittako* (adj.), deficient in property, poor (Alw. I. 75 the term. belongs to the whole compound).

VIDATTHI (*f.*), A span of twelve aṅgulas [वितस्ति]. Ab. 195, 267; Mah. 166: Alw. I. 76. D'Alwis has published an interesting treatise to show that *sugatavidatthi* (Pát. 10, 106) means, not "Buddha's span," but "an ordinary span." I do not however think that he has proved his case.

VIDDASU (*adj.*), Skilled, wise [probably विद्वस्]. Ab. 229 *Aviddasu* (adj), ignorant, foolish (Dh. 47).

VIDDESÍ (*m.*) An enemy [विद्वेषिन्]. Ab. 345.

VIDDESO, Enmity, hatred [विद्वेष]. Ab. 164.

VIDDHAṀSANAṀ, Crushing, destruction (from next). Dh. 312; Att. xvii.

VIDDHAṀSETI, -SĀPETI (*caus.*), To crush, destroy, overthrow, scatter, disperse [विध्वंसयति]. Das. 9. Of demolishing a building (Mah. 206, 209). Pass. *viddhaṁsíyati* (Alw. I. iv). P.p.p. *viddhaṁsito* (Dh. 320).

VIDDHAṀSO, Demolition, etc. [विध्वंस]. Mah. 234.

VIDDHASTO (*p.p.p.*), Broken, fallen to pieces [विध्वस्त]. Dh. 127.

VIDDHO, see *Vijjhati.*

VIDDUMO, Coral [विद्रुम]. Ab. 491.

VIDEHĀ (*m.pl.*), Name of a people [विदेह]. Ab. 185; Ten J. 56. *Videharaṭṭhaṁ*, the V. country (Ten J. 54).

VIDHĀ (*f.*), Pride [विधा]. Ab. 168, 846. The three forms of pride are *seyyo 'h' asmíti vidhá*, *sadiso 'h' asmíti vidhá*, *híno 'h' asmíti vidhá*, the pride that says, "I am better than you," the pride that says, "I'm as good as you," the pride that says, "You're a better man than me" (another MS. reads *'ham asmíti*). Comp. *Vidho.*

VIDHAMANAṀ, Dispelling (fr. next). Dh. 312.

VIDHAMATI, To scatter, dispel [विध्मा]. *Márabalaṁ* (Dh. 118, 319). *Andhakáraṁ* (Ten J. 47). Caus. *vidhameti* (Ras. 38; Ját. 75).

VIDHĀNAṀ, Arrangement, disposal, assignment; act, performance; . precept, rule, rite, ceremony [विधान]. Ab. 1047. *Vidhánaññú* (adj.), skilled in rules or ceremonies (Mah. lxxxvi, = vidhánajña). Mah. 170.

VIDHAVĀ (*f.*), A widow [विधवा]. Ab. 235.

VIDHĀVATI, To run about [विधाव्]. *Cittaṁ v.*, the thoughts wander (Ját. 7). F. Ját. 4.

VIDHĀYA, VIDHEYYO, see *Vidahati.*

VIDHI (*m.*), Rule, precept; ceremony; luck, destiny [विधि]. Ab. 90, 1049. *Yathávidhiṁ*, with due form, duly (Mah. 53, 56). *Sakkárapújávidhiná* (instr.), with the due forms of hospitality and respect (Mah. 82). *Vidhiná samalaṅkataṁ*, duly decorated (Mah. 159). Mah. 241.

VIDHĪYATI, see *Vidahati.*

VIDHO, Form. measure, kind, sort; part, fold [विध]. Ab. 846. At the end of compounds. *Cuddasavidhena*, in 14 parts. *Bhavo duvidhena hoti*, B. is of two sorts. The foll. are adjectives. *Navavidho* ninefold (Alw. I. 78). *Dasaddhavidho*, fivefold (Mah. 161). *Evaṁvidho*, of such kind, such. *Nánávidho*, various. *Akaṭavidho*, belonging to the uncreate sort, uncreate (Sám. S.). Comp. *Vidhá.*

VIDHU (*m.*), The moon [विधु].

VIDHŪNATI, To shake [विधू]. F. Ját. 57.

VIDHŪPANAṀ, A fan [fr. धूप् with वि]. Pát. 105, 111.

VIDHŪPITO (*p.p.p.*), Scattered, destroyed [fr. धूप् with वि]. Ras. 78.

VIDHURAṀ, Absence, seclusion [विधुर]. Ab. 765.

VIDISĀ (*f.*), An intermediate point of the compass [विदिश्]. Ab. 29; Att. 143.

VIDITO, VIDITVĀ, see *Vidati.*

VIḌOJO, A name of Indra [विडोज]. Ab. 20.

VIDŪ (*adj.*), Knowing, skilled; wise [विदु, विद्, विद्]. Ab. 229; Kh. 21. *Lokavidú*, knowing the world, epithet of Buddha (Kh. 21; Alw. I. 77). *Sabbavidú*, omniscient (Dh. 63, comp. Mah. 88, line 8). *Ṭhánáṭhánavidú*, knowing right and wrong sites (Mah. 88). *Adhippáyavidú vidú*, the wise (king) who was skilled in knowing intentions (Mah. 121). For *vidú* "they knew," see *Vidati.*

VIDURO (*adj.*), Wise [विदुर]. Ab. 229.

VIDŪSITO (*p.p.p.*), Corrupted [p.p.p. विदूषयति]. Mah. 161.

VIDVĀ (*adj.*), Wise [विद्वस्]. Ab. 228. *Avidvá* (adj.), ignorant, foolish. Masc. *vidvá*, a wise man, learned man, savant (Alw. I. 112).

VIGACCHATI, To depart [विगम्]. Dh. 228. P.p p. *vigato*, gone, disappeared, dispelled, ceased (Dh. 97; Mah. 215). *Avijjá vigatá*, ignorance was dispelled (Gog. Ev. 10). *Deve vassitvá vigate*, when the weather had got fine after rain, lit. the cloud having rained and then cleared away (F. Ját. 47, comp. Dh. 88, where for *vigame* I think *vigate* should be read, "the middle watch having passed away"). *Vigaticcho* (adj.), free from desire, lit. from whom desire has departed (Dh. 64). *Vigatavaláhako* (adj.) *nabho*, a cloudless sky.

VIGĀHATI, VIGĀHETI, To plunge or wade into; to enter [विगाह्]. *Salilaṁ vigáhetvá*, having waded into the water (Mah. 117, comp. Ras. 78). *Parisaṁ v.*, to enter an assembly (F. Ját. 11, comp. Kh. 8). Ger. *vigayha* (Ras. 78; F. Ját. 11; Kh. 8). Pass. *vigayhati* (Ras. 89). Caus. *viguhápeti*, to cause to enter or penetrate (Dh. 177).

VIGAMO, Departure, dispelling [विगम]. *Valáhakav. ahosi*, the clouds cleared off (Dh. 155).

VIGARAHATI, To reproach, rebuke, censure [विगर्ह्]. Dh. 395, 400.

VIGATO, see *Vigacchati*.

VIGAYHA, see *Vigáhati*.

VIGGĀHAKO (*adj.*), Quarrelsome [fr.caus. विग्रह्].

VIGGAHAVĀ (*adj.*), Having the form of; handsome [विग्रहवत्].

VIGGAHO, The body; strife; in gram. resolution of a word into its elements, analysis [विग्रह]. Ab. 151, 400, 1046; Dh. 104 *Manussav.*, a human being (Pát. 3; Pát. 67 says, *purisav. náma yaṁ mátu kucchismiṁ paṭhamaṁ cittaṁ uppannaṁ paṭhamaṁ viññánaṁ pátubhútaṁ yáva maraṇakálaṁ etthantare eso manussav. náma*). *Aññatra viññuná purisaviggahena*, without the presence of a discreet person (Pát. 12). *Suviggaho* (adj.), handsome (Mah. 117).

VIGGHO, An obstacle [विघ्न].

VIGHĀSĀDO, One who eats the remains of food [next + अद्]. Ab. 467; Dh. 274.

VIGHĀSO, Remains of food, broken meat, scraps, orts [fr. विघस्]. Ab. 467

VIGHĀṬANAṀ, Overthrow, removal (fr. next).

VIGHĀṬETI (*caus.*), To overthrow, remove, batter down [caus. विघट्]. Mah. 152.

VIGHĀTO, Destruction; annoyance, vexation; opposition [विघात]. Mah. 72; Dh. 258. *Icchāv.*, defeat of one's wishes (Att. 207).

VIGUṆṬHITO (*p.p.p.*), Arrested, foiled [p.p.p. वि + गुण्ठ्]. Att. 194.

VIHAGO, A bird [विहग]. Ab. 624. With *adhipo*, *vihagádhipo*, a Garula (Ab. 633).

VIHĀHISI, see *Viharati*.

VIHANGAMO (*adj.*), Going through the air, flying [विहंगम]. Masc. *vihaṅgamo*, a bird (Ab. 624).

VIHAṄGO, A bird [विहंग]. Ab. 624.

VIHAÑÑATI, To be vexed, grieved, afflicted [विहन्यते]. Dh. 3, 12. P.p.p. *vihato*, destroyed, impaired (Dh. 80, 233).

VIHARATI, To dwell, sojourn, live [विहृ]. Dh. 18. *Sukhaṁ v.*, to live happily (Dh. 36, 68; Ten J. 47). Opt. 2nd pl. *viharemu*, *vihareyyáma* (Ten J. 47). Aor. *vihási* (Mah. 39; Dh. 303, 328; Ten J. 107; Das. 39). Fut. 2nd sing. *viháhisi* (Dh. 68). Comp. *Viháro*.

VIHĀRĪ (*adj.*), Dwelling, living [विहारिन्]. *Sukhavihári*, living happily, enjoying ease or peace of mind. *Sádhuvihári*, well-conducted, living righteously (Dh. 58, comp. 11). *Ekav.*, living alone (Dh. 107).

VIHĀRIYO (*adj.*), Living [विहार + य]. *Mettáv.*, living in the exercise of *mettábhávaná* (Dh. 66).

VIHĀRO, Rambling, roaming, recreation; a Buddhist monastery or convent; state of life, condition; stopping, staying, sojourn, living, abiding, dwelling [विहार]. Ab. 857; B. Lot. 317; E. Mon. 21; B. Int. 286. *Jaṅghávihâraṁ anucaṅkamáno*, wandering about on foot (Sela S.). *Catu-iriyápathavihárena viharati*, to live in the exercise of the four noble postures (Ten J. 47). *Araññako v.*, a monastery in a forest (Dh. 85). *Maháv.*, the Great Monastery. *Jetavanav.*, the monastery of Jetavana. *Divávihâraṁ karoti* or *kappeti*, to enjoy a noonday rest, take a siesta (Mah. 7, 121). *Vihárakusalo*, skilled in recreation (Mah. 121). *Kena nu vihárena ajja mama putto Kassapo viharati*, I wonder in what state of existence my son K. is living to-day (Dh. 183). *Asaṁsaṭṭhav.* (adj.), living apart from the laity (Ját. 1). *Sukhav.*, comfort, bliss. *Diṭṭhadhammasukhav.*, happiness or comfort in this life. *Diṭṭhadhammasukhavihâram anuyutto v.*, to live devoted to a life of ease (Dh. 104). *Phásuv.*, comfort. The three vihâras, or blissful states of existence, are *dibbo viháro*, *brahmav.*, *ariyav.*, state of being a deva of the kámaloka, state of being a Brahma angel, state of being a saint (one walking in the Paths). The term *brahmaviháro* is used in two or three shades of meaning, and is partly connected with the ecstatic meditation (see *Brahmaviháro*). At Kh. 16 *brahmaṁ vihárаṁ* means "holy state," not "abode."

VIHATO, see *Vihaññati*.

VIHATTHO (*adj.*), Perplexed [विहस्त]. Ab. 736.

VIHĀYA, see *Vijahati*.

VIHĀYASĀ (*adv.*). Through the air [विहायसा]. Mah. 72, 195.

VIHĀYASO, The air, sky [विहायस]. Ab. 1112. Comp. *Vehásayo*.

VIHĀYITAṀ, A gift [विहायित]. Ab. 420.

VIHESĀ (*f.*), Annoyance, vexation, worry, weariness, fatigue [fr. विहिंस्]. Pát. 17; Gog. Ev. 6.

VIHESAKO (*adj.*), Annoying, troubling, wearying (comp. last). Pát. 12, 86. Fem. *vihesiká* (Pát. 100, 102).

VIHEṬHAKO (*adj.*), Harassing [विहेठक]. Pát 102.

VIHEṬHANAṀ, Harassing, hurting [विहेठन]. In the phrase *yuddho aññamaññaviheṭhano*, strife inflicting losses on both sides (Mah. 117), we have perhaps an adj. *viheṭhano*, injuring, harassing.

VIHEṬHETI (*caus.*), To annoy, harass, hurt [caus. वि + हेठ्]. Dh. 34; Mah. 255. P.pr. of pass. *viheṭhiyamáno* (Dh. 98, being hard pressed by questions).

VĪHI (*m.*). Rice, paddy [व्रीहि]. Ab. 450, 452; Mah. 129.

VIHIṀSĀ (*f.*), Hurting, injury, cruelty (fr. next).

VIHIṀSATI, To hurt, injure [विहिंस्]. Dh. 24.

VIHĪNO, see *Vijahati*.

VIHITO, see *Vidahati*.

VIJAHATI, To leave, forsake, relinquish, reject [विहा]. *Vijahati* (Dh. 99). P.pr. *vijahanto* (Dh. 95). Ger. *viháya* (Att. 194; Mah. 75), *vijahitvá* (Dh. 130; Alw. I. 64). *Attabhávaṁ vijahitvá*, quitting his present form (Ras. 19, 24, comp. Dh. 130). P.p.p. *vihíno*, abandoned, bereaved (Dh. 146), *vijahito*, forsaken, neglected (Dh. 193).

VIJAMBHATI, To rouse oneself, display activity [विजृम्भ्]. Ját. 12 (of a lion).

VIJĀNANAṀ, Knowing, etc. (fr. next).

VIJĀNAṀ, Understanding [fr. विज्ञा]. *Suvijáno* (adj.), easy to understand (comp. *Pajánaṁ*).

VIJĀNĀTI, To discern, distinguish, be wise, perceive, learn, understand, know exactly, find out, ascertain [विज्ञा]. Dh. 12. Pres. 2nd sing. *vijánási* (Dh. 340). Imperat. 2nd pers. *vijána* (Att. 124). Opt. *vijáneyya* (Dh. 70; Gog. Ev. 6). Aor. *vijáni* (Mah. 79). Ger. *viññáya* (Att. 201), *vijániya* (Mah. 2, 54, 250). Inf. *viññátuṁ*. P.pr. *vijánaṁ*, *vijánanto*, discerning, wise (Dh. 31, 67; Mah. 136). *Avijánaṁ*, not knowing or understanding (Dh. 7, 11; Ras. 35). *V.* generally governs an acc., but at Dh. 34 and Mah. 167 we have the construction with *iti*. Pass. *viññáyati* (Alw. I. 27). P.f.p. *viññeyyo*, that should be known or understood, intelligible, cognisable (Alw. I. vi; B. Lot. 566; Ab. 129). Also p.f.p. *vijániyo* (Mah. 22). P.p.p. *viññáto* (Ját. 2). *Viññátasásano*, learned in religion, devout (Mah. 80, Pát 75, comp. Mah. 250). Caus. *viññápeti*, to speak to, address, inform, teach; to make a representation or appeal, to solicit, beg. *Parisaṁ v.*, addresses or teaches an assembly (B. Lot. 566). *Manusse viññápentá*, appealing to the multitude (Dh. 338). *Paṇitabhojanáni viññápeyya bhuñjeyya*, should ask for (or obtain by asking) and eat sweet food (Pát. 14, comment says *viññápeyyáti yáceyya*, comp. Dh. 145). With a double acc. *Gahapatiṁ cívaraṁ viññápeyya*, should ask a householder for a robe (Pát. 8). At Pát. 105 we have an interesting double causative *viññápápeti*, to cause to be asked for.

VĪJANĪ (*f.*), A fan [comp. वीजन]. Ab. 316; F. Ját. 46; Mah. 164; Alw. I. xcvi.

VIJANO (*adj.*), Lonely, deserted [विजन]. Ab. 353.

VIJĀTĀ, see *Vijáyati*.

VIJAṬANAṀ, Disentangling (fr. next).

VIJAṬETI, and **VIJAṬĀPETI**, To comb out, disentangle; metaphorically, to unravel, explain [denom. fr. जटा with वि]. Pát. 10, 80.

VĪJATI, To fan a person [वीज्]. Dh. 106. P.pr. *víjamáno* (Mah. 73; Dh. 198, 241). Caus *víjeti*. *Nágena víjayantaṁ*, having himself fanned by an elephant (Mah. 33).

VIJĀYANAṀ, Bringing forth, delivery (fr. next). *Vijáyanagharaṁ* = *sútigharaṁ*.

VIJĀYATI, To bring forth young [विजन्]. Aor. *vijáyi* (Dh. 78, 120). Fut. *vijáyissati*. *Puttaṁ vijáyitvá*, having given birth to a son (Mah. 23). Of an animal (Dh. 199). P.p.p. fem. *vijátá*, a woman who has had a child (Ab. 235). *Dasak-*

khattuṁ vijátá, having ten times been a mother, having had ten children (Dh. 233). With acc. *Puttaṁ vijátá*. having brought forth a son.

VIJAYO, Victory, triumph; name of the first Aryan coloniser and sovereign of Ceylon [विजय]. Ab. 402; Mah. 47, 159. *Vijayuttaro*, name of Sakka's conch or trumpet (Mah 180).

VIJETI, and VIJINATI, To conquer, master, triumph over [विजि]. Fut. *vijessati* (Dh. 9), *vijinissati* (Dh. 209). Aor. *vijayi* (Mah. 51). Ger. *vijitvá* (Att. 192). P.p.p. *vijito*, conquered (Ab. 1028; Dh. 58), won, gained. *Vijitabhúmippadeso rájá*, a king by whom a district has been conquered (Dh. 406). *Vijitasaṅgámo* (adj.), by whom the battle has been won, victorious (Mah. 155, 217). Neut. *vijitaṁ*, a kingdom, realm (Ah. 189, 1028; Dh. 109, 232; Ten J. 113).

VIJIGUCCHATI, To loathe [वि + जुगुप्स्].

VIJINANAṀ, Conquering (fr. *Vijeti*).

VIJITĀVĪ (*adj.*), Victorious [विजित+विन्]. Dh. 74; B. Lot. 580.

VIJITO, see *Vijeti*.

VIJĪVITO (*adj.*), Dead [विजीवित]. Att. 215.

VIJJĀ (*f.*), Knowledge, learning, scholarship, science; wisdom [विद्या]. Ab. 153, 1034. *Vijjácaraṇasampanno*, endowed with knowledge and conduct (Alw. I. 77, comp. Dh. 26). *Vijjásippaṁ*. sciences and arts (Mah. 250). *Vijjámayo* (adj.), sprung from knowledge (Man. B. 504). The threefold knowledge (*tivijjá*, *tisso vijjá*, Ab. 1034; Man. B. 495; Dh. 182) is the knowledge of the three great truths, *aniccaṁ*, *dukkhaṁ*, *anattaṁ* (see *Lakkhaṇaṁ*). There are also three othèr vijjás, *pubbenivásánussatiñáṇaṁ*, *sattánaṁ cutúpapáte ñáṇaṁ*, *ásavánaṁ khaye ñáṇaṁ* (Dasuttara S.). The eight vijjás, or branches of knowledge possessed by an Arhat, are, *vipassanáñáṇaṁ*, *manomayiddhi*, *idhippabhedo*, *dibbasotaṁ*, *parassa cetopariyañáṇaṁ*, *pubbenivásánussatiñáṇaṁ*, *dibbacakkhu*, *ásavakkhayañáṇaṁ* or *ásavasaṅkhayo* (Alw. I. xxxiv; Man. B. 414).

VIJJATI, see *Vidati*.

VIJJHANAṀ, Piercing (fr. next). Ab. 366; Dh. 196.

VIJJHATI, To pierce, perforate; to strike, hit, break through; to hurt, wound; to shoot with an arrow [व्यध्]. Aor. *vijjhi* (Mah. 152). Ger. *vijjhitvá* (F. Ját. 6). Inf. *vijjhituṁ* (Ten J. 115). *Akkhí me vátá vijjhanti*. the wind hurts my eyes (Dh. 82). *Sálehi v.*, to pierce with stakes (Dh. 127). Pass. *vijjhati* (*ime sattá haññantu vá vijjhantu vá*). P.p.p. *viddho* (Ab. 748). *Taruṇamakuláni páṇakaviddháni*, tender flower-buds bored by insects (Dh. 209). *Mukhe viddho 'smi*, I am hit, or wounded, in the face (Mah. 156). Caus. *vijjhayati* (Ját. 45), *vijjhápeti*. P.p.p. caus. *vedhito* (Ab. 748).

VIJJHĀYATI, To burn out, go out, be extinguished [वि + ध्यै, comp. *Jháyati*]. Kh. 28. *Dve akkhíni dípasikhá viya vijjháyiṁsu*, his two eyes were extinguished like the flame of a lamp (Dh. 89).

VIJJOTATI, To shine [विद्युत्]. Caus. *vijjoteti*, to illumine, illustrate (Ját. 1).

VIJJU (*f.*), and VIJJUTĀ (*f.*), Lightning [विद्युत्]. Ab. 48. Loc. *vijjuyaṁ* (Ab. 871). Pl. *vijjú* (Mah. 72). *Vijjuvedhí*, an archer who shoots as quick as lightning (Mah. 143). *Vijjutá* at Ab. 48 and Mah. 182.

VIJJULLATĀ (*f.*), Forked lightning [विद्युल्लता]. Att. 211; Mah. 260.

VIJJUTĀ, see *Vijju*.

VIKACO (*adj.*), Blossoming [विकच]. Ab. 542.

VIKALO (*adj.*), Defective, wanting; deprived of [विकल]. *Cakkhuvikalo*, blind (Dh. 88). *Andho desakavikalo*, a blind man without a gùide (Sen. K 468).

VIKĀLO, Afternoon, evening; wrong time [विकाल]. *Vikálacariyá*, going on the begging rounds in the afternoon; this was strictly forbidden to Buddhist monks, who were required to complete their rounds in the early morning (Ten J. 118). *Vikálabhojanaṁ*, taking food at a wrong time, said of a meal taken by a Buddhist priest at any but the appointed time, which was between sunrise and noon (E. Mon. 94; Kh. 3; Pát. 14, comment says *vikálo náma majjhantike vítivatte yáva aruṇuggamanaṁ*). *Vikále* (loc.) *kuláni upasaṅkamitvá*, having visited a family late in the evening, or at a forbidden time (Pát. 112, it is explained to mean after sunset, comp. Das 8). In Sig. S. we have *vikálavisikhácariyánuyogo*, which Gogerly renders "being addicted to wandering about the streets at unseasonable hours."

VIKAṄKATO, Name of a plant (*sádukaṇṭa*) [विकङ्कत]. Ab. 559.

VIKAPPANĀ (*f.*), Apportioning, assignment (fr. *vikappeti*). Pát. 48.

VIKAPPANAṀ, Option, alternative; indecision [विकल्पन]. Ab. 1189, 1199; Pát. 78.

VIKAPPETI (*caus.*), To apportion, assign [विकल्पयति]. Pát. 16, 48, 103. P.p.p. *vikappito* (Pát. 76, 81).

VIKAPPO, Option, uncertainty; thinking over, considering [विकल्प]. Ab. 112, 954, 1138. At Pát. 8, 11, *cívare vikappaṁ ápajjeyya* is rendered by Dickson "give directions about the robe," and this I think is borne out by the comment at p. 78; but perhaps the strictly literal interpretation might be "falls into a discussion about the robe."

VIKĀRO, Change, alteration; perturbation; wrong state of mind [विकार]. Ab. 765; F. Ját. 11. *Indriyavikáro*, perturbation of mind (Das. 3). *Caj' etaṁ vikáraṁ*, dismiss from thee this evil thought (Att. 206). *Ime ucchuvikárá*, these products of the sugar-cane (sugar-cane in altered forms, Ab. 462)

VIKAROTI, To alter [विकृ]. Aor. *vi-akási* (F. Ját. 11). P.f.p. *vikáriyo* (Cl. Gr. 144). P.p.p. *vikato*.

VIKASĀ (*f.*), Bengal madder [विकसा]. Ab. 582.

VIKASATI, To expand, blossom [विकस्]. P.pr. *vikasamáno*. P.p.p. *vikasito*, blown, blossoming (Ab. 542).

VIKĀSĪ (*adj.*), Illumining, delighting [विकाशिन्]. Mah. 115.

VIKATĪ̆ (*f.*), Change; emotion, anger, etc.; sort, kind; altered form, product [विकृति]. Ab. 401, 765. *Pítivikatíhatacetano* (adj.), in whom all thought of joy and anger is destroyed (Att 203). *Esá p' eká púvavikatí bhavissati*, this must be some sort of cake (Dh. 139). *Nánappakárá ábharaṇavikatiyo*, various sorts of ornaments (Ját. 59). *Pakká vá apakká vá sabbá pi ucchuvikati pháṇitan ti veditabbaṁ*, every product of the sugar-cane whether cooked or raw is to be looked upon as pháṇita (Pát. 81, comp. *Vikáro*).

VIKATIKĀ (*f.*), A woollen coverlet embroidered with figures of lions, tigers, etc. Ab. 314.

VIKATO (*p.p.p. vikaroti*), Changed [विकृत].

VIKAṬO (*adj.*), Changed, altered [विकट]. Ab. Ab. 1019. Neut. *vikaṭaṁ*, filth.

VIKIRAṆAṀ, Dispersing; investment of money [विकिरण]. Dh. 312.

VIKIRAṆO (*adj.*), Dispersing, spending, squandering [विकिरण]. Fem. *vikiraṇí*. Masc. *vikiraṇo*, the gigantic swallow-wort, Calotropis Gigantea (Ab. 581).

VIKIRATI, To scatter, sprinkle, spread abroad; to overwhelm [विकॄ]. Ger. *vikiritvá* (Ját. 55; Dh. 135). Inf. *vikiritum* (Dh. 182). Pass. *vikiríyati* (Alw. I. iv). P.p.p. *vikiṇṇo*. *Vikiṇṇakeso* (adj.), with dishevelled hair (Ját. 47). Caus. *vikirápeti* (Dh. 176).

VIKKAMO, Advancing, walking; strength, heroism, prowess [विक्रम]. Ab. 398, 953; Alw. I. x.

VIKKANTO (*p.p.p.*), Stepping, walking; heroic [विक्रान्त]. Ab. 380. At B. Lot. 576 perhaps we should read *nágavikkantacáro*.

VIKKAYĪ (*m.*), **VIKKAYIKO**, A vendor [विक्रयिन्, विक्रयिक]. Ab. 470, 511.

VIKKAYO, Sale [विक्रय].

VIKKETĀ (*m.*), [विक्रेतृ]. A vendor. Ab. 470.

VIKKEYYO (*p.f.p. vikkiṇati*), Saleable, for sale [विक्रेय]. Ab. 471.

VIKKHĀLANAṀ, Washing (fr. next). Att. 192.

VIKKHĀLETI (*caus.*), To wash [विक्षालयति]. *Mukhaṁ v.* (Dh. 165; Alw. I. 97).

VIKKHAMBHANAṀ, This word, which is the equivalent of विष्कम्भण, occurs in the compounds *vikkhambhanappahánaṁ*, *vikkhambhanavimutti*, and probably means, as in Sansk., "obstructing, stopping." Vij. says, "*vikkhambhanappahána* is the removal of the nívaraṇas, etc., by samádhi, as by striking a pot on the surface of the water to free it (the water) from moss floating upon it, *ghaṭappaháren' eva udakapiṭṭhe seválassa tesaṁ nívaraṇádidhammánaṁ pahánaṁ.*" Ten J. 48; Dh. 151; Ras. 85.

VIKKHAMBHITO (*p.p.p.*), Obstructed, stopped [विष्कम्भित]. *Tattha kámacchando vyapádo ti imáni dve samápattiyá vá avikkhambhitáni maggena vá asamucchinnáni* (Par. S. A.).

VIKKHAMBHO, Diameter [विष्कम्भ]. Mah. 112.

VIKḴHĀYITAKAṀ, One of the Asubha Kammaṭṭhánas, obtained by the contemplation of a corpse gnawed by animals [fr. खाद् with वि, the *k* being abnormally doubled, as in *abhikkánta* = abhikánta, *paṭikkúla*, etc.]. I find in Vis. M., *ito vá etto vá vividhákárena soṇasigáládíhi kháyitan ti vikkháyitaṁ*.

VIKKHEPO, Scattering, confusion; perplexity, puzzle, disorder of mind [विक्षेप]. B. Lot. 413. *Vikkhepaṁ vyákaroti*, to give a perplexed and unintelligible answer (B. Lot. 410). *Vikkhepo me hoti*, I get puzzled or put out (Dh. 324). *Amarávikkhepo*, perplexity like the *amará* fish, which is very slippery and wriggles through your hands (Vij.). This term is applied by the Buddhists to the teaching of Sañjaya Belaṭṭhiputta (see *Titthiyo*). Its applicability will be seen from the full. passage which I extract from his reply to Ajátasattu, . . *n'eva hoti na na hoti tathágato param maraṇá ti iti ce me assa, n'eva hoti na na hoti t. param maraṇá ti iti ce taṁ vyákareyyaṁ, evan ti pi me no, tathá ti pi me no, aññathá ti pi me no, no ti pi me no, no no ti pi me no,* If I thought that the individual neither exists nor does not exist after death, if I should answer thee, 'The individual neither exists nor does not exist after death,' I do not think it is so, I do not think it is thus, I do not think it is otherwise, I do not think it is not, I do not think it is not not (see Lot. 460; Man. B. 473). This reasoning is called *amarávitakko*, "slippery reasoning."

VIKKHIPATI, To scatter [विक्षिप्]. P.p.p. *vikkhitto*, scattered, dispersed, confused. *Cittam vikkhittaṁ*, wandering or perplexed thoughts (Dh 200, comp. 134).

VIKKHOBHETI (*caus.*), To agitate [विक्षोभयति].

VIKKIṆĀTI, To sell [विक्री]. Mah. 24. Fut. *vikkiṇissati*. Ger. *vikkiṇitvá* (Alw. I. 73; Dh. 199, 324). P.pr. *vikkiṇanto* (Dh. 114). P.f.p. *vikkeyyo, vikkiṇiyo*, saleable, for sale (Ab. 471; Dh. 231).

VIKOPANAṀ, Injuring (fr. next). Ab. 852.

VIKOPETI (*caus.*), To cause or suffer to be injured [caus. वि-कुप्]. Ját. 20.

VIKUBBANAM, Assuming a different form by supernatural power, magical or miraculous transformation [fr. विकृ]. Mah. 116; Man. B. 500.

VIKŪJATI, To chirp, warble [विकूज्]. Ját. 52.

VILAGGO (*p.p.p.*), Fastened [विलग्न]. Masc. *vilaggo*, the waist (Ab. 271, 1039).

VIḶAMBANAṀ, Disguise, masquerade [विडम्बन]. Att. 199.

VILAMBATI, To loiter, tarry [विलम्ब्]. Dh. 115. P.p.p. neut. *vilambitaṁ*, delay (comp. Ab. 40 *avilambitaṁ*, speed).

VIḶAṄGAṀ, The plant Erycibe Paniculata [विडङ्ग]. Ab. 586.

VILAPATI, To lament, wail; to talk idly, to lie [विलप्]. Dh. 222; Das. 31; Pát. 3.

VILĀPO, Lamentation [विलाप]. Ab. 123.

VILĀSO, Sport, pastime; dalliance; charm, beauty [विलास]. Ab. 174; Att. 191, 192. With affix वत्, *vilásavá* (adj.), sportive (Mah. 170).

VILAYO, Destruction [विलय]. *Vilayaṁ neti*, to kill (Mah. 50, 52).

VILEKHIṬO, (*p.p.p.*), Rendered by Gog. "smooth" (of a robe when well woven) [p.p.p. caus. विलिख्]. Pát. 11.

VILEKHO, Perplexity [विलेख]. Pát. 17.

VILEPANAṀ, Toilet perfume [विलेपन]. Ab. 306.

VILIMPATI, To smear, to anoint [विलिप्]. Ját. 55; Das. 30; Dh. 316. P.p.p. *vilitto* (Dh. 233; Mah. 244). Caus. *vilimpeti, vilimpápeti*, to smear (Mah. 261; Ját. 50; Das. 41).

VILĪNO (*p.p.p.*), Clinging, adhering [विलीन]. *Vilínasneho, vilínatelaṁ*, the fat that adheres to the muscles (Ab. 282. 873).

VILĪVAKĀRO, A basket-maker (Ab. 509).

VILOCANAṀ, The eye [विलोचन].

VILOKANAṀ, Looking, a look [विलोकन]. Dh. 117; Ját. 49.

VILOKETI, To look at, look over, examine [विलोक्]. Mah. 131; Das. 24; Dh. 117. P.p.p. neut. *vilokitaṁ*, a look.

VILOLETI (*caus.*), To stir, move about [विलोडयति]. Ját. 26.

VILOMETI, To disarrange, invert (denom. fr. next). Kh. 21.

ILOMO (*adj.*), Against the grain, reversed, different, wrong [विलोम]. Alw. I. 54, 63. *Vilománi* at Dh. v. 50 is explained by the comment to mean "harsh words," but perhaps "faults. sins," is rather what is intended.

VILOPAKO (*adj.*), Pillaging, larcenous [fr. caus. विलुप्]. Ját. 5.

VILOPO, Plunder, pillage [विलोप]. Ját. 7; Att. 211; Dh. 300.

VILUMPATI, To plunder [विलुप्]. Dh. 201; Das. 21. P.p.p. *vilutto* (Mah. 205).

VILŪNO (*p.p.p.*), Cut off [विलून].

VIMADDUTTHO, Scent arising from the trituration of perfumes [विमर्दोत्थ]. Ab. 145.

VIMALO (*adj.*), Pure, clear, spotless [विमल]. Ab. 670; Ját. 18; Dh. 73.

VĪMAṀSĀ (*f.*), Investigation, examination, trial [मीमांसा with consonant dissimilation]. Ab. 154; B. Lot. 311.

VĪMAṀSANAṀ, Trying, testing [मीमांसन]. Mah. 136; F. Ját. 57.

VĪMAṀSATI, To think over, consider, reflect upon; to examine, investigate, try, test [मीमांस् see *vímaṁsá*]. Ten J. 109; Mah. 23; F. Ját. 12, 37, 54; Mah. 23, 79, 252. *Samatthabhávaṁ therassa vímaṁsanto*, trying the power of the thera, testing his capabilities (Mah. 41). *Vijitanagaragáhatthaṁ vímaṁsanto*, revolving in his mind the way to take the city of V. (Mah. 151).

VIMĀNAṀ, and -NO, A pagoda or palace of seven stories; the abode of a deva, a celestial mansion; a residence, abode [विमान]. Ab. 25, 917; Dh. 363). *Nágav.*, Nagá abode or palace (Mah. 22, comp. Dh. 190 *asurav.*). The vimánas of the devas are splendid pagoda-shaped palaces, movable from place to place by an effort of the will. A deva may even descend to the earth in this mansion, using it as a car or chariot (Dh. 99). The size and splendour of a vimána depends on the heaven to which the deva belongs, and on the degree of his merit. Maṭṭakuṇḍalin had a golden palace 120 leagues in breadth (Dh. 95).

VIMANO (*adj.*), Perplexed, distressed [विमनस्]. Ab. 723.

VIMATI (*f.*). Perplexity, doubt [विमति]. Ab. 170; Mah. 44.

VIMAṬṬHO (*p.p.p.*), Soft [विमृष्ट]. *Ubhatobhágavimaṭṭhaṁ vatthaṁ*, cloth with a nap on both sides (Par. S.).

VIMHĀPETI (*caus.*), To astonish [विस्मापयति]. Mah. 107.

VIMHAYO, Astonishment [विस्मय]. Mah. 27; Ab. 1149.

VIMHITO (*p.p.p.*), Astonished, amazed [विस्मित]. Mah. 44, 82.

VIMOCANAṀ, Release [विमोचन]. Mah. 220.

VIMOHAKO (*adj.*), Bewitching, deluding [fr. विमोहयति].

VIMOKHO, Release, escape, deliverance, salvation; release from human passion, Arhatship; release from existence, Nirváṇa or annihilation [विमोक्ष]. At Dh. 282 Vimokha is said to be threefold, *suññatavimokho*, *animittav.*, *appaṇihitav.*, or void, unconditioned, and passionless (see Nibbánaṁ, p. 270, *b*). At B. Lot. 831 Arhatship and Annihilation are distinguished as *saṅkhatárammaṇavimokho* and *asaṅkhatárammaṇavimokho*. The eight Vimokhas belong to the ecstatic meditation. The first three are as follows, *rúpí rúpáni passati ayaṁ paṭhamo vimokho, ajjhattaṁ arúpasaññí bahiddhá rúpáni passati ayaṁ dutiyo v., subhan t' eva adhimutto hoti ayaṁ tatiyo v.* The next four are the four Arúpa meditations (*ákásánañcáyatanaṁ*, etc.), and the eighth is *saññávedayitanirodho* (see *Nirodho*). Rarely, as at Kh. 14, we have the spelling *vimokkha*. B. Lot. 824.

VIMUKHO (*adj.*), Averted, neglectful [विमुख] Mah. 136.

VIMUÑCATI, To release; to give up, to spend [विमुच्]. Ger. *vimuñciya* (Mah. 161). Pass. *vimuccati*, to be released (Dh. 118). Aor. pass. *vimucci*. P.p.p. *vimutto*.

VIMUTTĀYATANAṀ, Point of emancipation [विमुक्ति + आयतन]. There are five of these enumerated in Saṅgíti and Dasuttara SS. They are the complete understanding of the Dhamma and consequent serenity of mind (*cittaṁ samádhiyati*); 1st, by hearing the Dhamma preached by Buddha or some pious spiritual teacher, 2nd, by preaching the Dhamma to others, 3rd, by reciting the scriptures (*sajjháyaṁ karoti*), 4th, by pondering them in the mind, 5th, by grasping and retaining a *samádhinimittaṁ* (see *Nimittaṁ*).

VIMUTTI (*f.*), Release, emancipation, Arhatship, Nirváṇa or Annihilation [विमुक्ति]. Ab. 9; B. Lot. 824. The five vimuttis are *tadaṅgav.*, *vikkhambhanav.*, *samucchedav.*, *paṭippassaddhiv.*, *nissaraṇav.* (Ten J. 48, see *Samucchedo*).

VIMUTTO (*p.p.p. vimuñcati*), Released, emancipated [विमुक्त]. *Vimuttamánaso* (adj.), having the mind emancipated (Dh. 62). *Taṇhakkhaye vimutto*, emancipated by the destruction of human passion, an Arhat (Dh. 63, comment says *arahatte asekháya vimuttiyá*).

VIMUYHATI, To be confused, bewildered [विमुह्]. Kh. 13.

VINĀ (*adv.*), Without, except [विना]. Ab. 1137. With acc. *Viná pupphaṁ*, without flowers (Ab. 540); *Taṁ v.*, without him (Mah. 11, comp. 41); *Satiṁ v.*, without recollection, thoughtlessly; *Geharakkhanake v.*, except people to watch the house, i.e. leaving them behind (Mah. 239). With instr. *Viná dosena*, without any fault of hers (Mah. 259, comp. 235). With abl. *Viná dhammá*, without the Law (Ras. 17); *Ñátisaṅghá v. hoti*, he is deprived of his relatives (Das. 38). *Vinábhávo*, difference (Das. 9, 36).

VĪṆĀ (*f.*), The Indian lute [वीणा]. Ab. 138. *Víṇáhattho* (adj.). holding a lute (Mah. 180). *Víṇávádí* (m.), a flute-player (Ab. 510). *Víṇáguṇo*, a string of a lute (Ab. 882).

VINĀMETI (*caus.*), To bend about, twist [विनामयति].

VINANDHATI, To encircle, cover [वि-नह्]. Ger. *vinandhitvá* (Mah. 119). P.p.p. *vinaddho*, bound, covered, interlaced (F. Ját. 6; Ab. 141; Dh. 316).

VINĀSETI, see *Vinassati.*

VINĀSĪ (*adj.*), Destructive [विनाशिन्]. Fem. *vinásiní* (Mah. 186).

VINĀSO, Loss; destruction, ruin [विनाश]. Ab. 770. *Mahárajjavinásena,* through the loss of his kingdom (Mah. 260). *Akkhivinásaṁ patto,* has lost his sight, lit. has come to loss of eyes (Dh. 211). *Vinásaṁ patto,* ruined, perished (Dh. 418; Ras. 29). *Mahávinásaṁ pápuṇi,* came to great grief, was utterly ruined (Ten J. 53). *Sílavináso,* loss of morality, breach of the vow of chastity (Dh. 156).

VINASSATI, To be lost; to perish, be destroyed [विनश्]. Kh. 13; Gog. Ev. 8, 15. P.p.p. *vinaṭṭho.* Caus. *vináseti,* to destroy, ruin, spoil. lose (Alw. I. 63). P.p.p. *vinásito* (Mah. 238).

VINATĀ (*f.*), The mother of the Garuḷas [विनता]. Ab. 628.

VINATAKO, Name of one of the Kulácalas [विनत + क]. Ab. 27.

VINĀYAKO, A spiritual leader or teacher, a Buddha [विनायक]. Ab. 2.

VINAYANAṀ, Instruction, conversion [विनयन]. B. Lot. 335.

VINAYO, Putting away, avoidance; subduing, conversion; training, discipline; name of a portion of the Buddhist scriptures [विनय]. *Maccheravinayo,* putting away selfishness (Dh. 186, 190, comp. Ras. 84). *Sattavinayaṁ kátuṁ,* to effect the conversion of the people (Mah. 88). *Gihivinayo,* discipline or duties of a layman (Sigálováda Sutta is sometimes so called). At Ras. 85 we are told that there are two sorts of *vinaya* or discipline, *saṁvarav.* and *pahánav.,* discipline of restraint, and discipline of getting rid of (evil states). *Vinayo* is the ecclesiastical code, or common law, by which the Buddhist monks are governed, and is contained in the Vinaya Piṭaka (see *Tipiṭakaṁ*). The Vinayapitaka consists of five books, entitled respectively, *Párájikaṁ, Pácittiyaṁ, Mahávaggo, Cúlavaggo,* and *Pariváro.* Buddhaghosa's commentary on the Vinaya is called *Samantapásádiká.* E. Mon. 167; B. Int. 35, 232; Mah. lxxv. *Vinayadharo,* one who is versed in the Vinayapiṭaka (Alw. I. 94; Pát. 17). *Vinayaññú,* = विनय + ज्ञ, knowing the V. (Mah. 13, *vinayaññúnaṁ maggena* is the reading of my MS.). There is a division of the Vinaya called *khandhakaṁ,* and from Buddhaghosa's account of the 1st council it would appear that it is a collective name for the Mahávagga and Cúlavagga (comp. E. Mon. 115). It is divided into minor khandhakas, one of which is mentioned at Mah. 103, the *vassupanáyikaṁ khandhakaṁ,* or section dealing with the mode of commencing the Vassa residence. At Pát. 28 the *uposathakkhandhakaṁ* is mentioned. At Pát. 69 we are told that "the parivásadána, etc. are described in detail in the Samuccayakkhandhaka. Subh. writes to me that the *dvásíti khandhakavattáni* are 82 precepts contained in the Kammakkhaka and Parivásika khandhakas. In the terms *sativinayo, amúḷhavinayo,* I am inclined to think that vinaya means "removal (of blame), acquittal." If so *amúḷhav.* means acquittal on the ground of restored sanity." Vij. has sent me the Pali text of the incident that led to the enactment of this adhikaraṇasamatha. A monk named Gagga in a fit of madness did many foolish and unworthy things, and, when called to task on his recovery by his brother monks, he said he had no recollection of what had occurred, as it was done under aberration of mind. Some of the monks continuing to chide, the more sober-minded (*appicchá*) were indignant, and brought the matter before Buddha, who gave the foll. judgment. *tena hi bhikkhave saṅgho Gaggassa bhikkhuno amúḷhassa amúḷhavinayaṁ detu, evañ ca pana bhikkhave dátabbo, tena bhikkhave Gaggena bhikkhuná saṅghaṁ upasaṅkamitvá . . saṅgho evaṁ assa vacaníyo, ahaṁ bhante ummattako ahosiṁ . . so 'haṁ bhante amúḷho saṅghaṁ amúḷhavinayaṁ yácámi,* if this be the case, priests, let the clergy grant to the monk Gagga, who is in his right mind, an acquittal on the ground of his present sanity: and thus let it be granted: let the clergy be approached by Gagga and thus addressed by him, "Lords, I have been insane, but now am in my right mind. and on that ground crave for an acquittal" (see Pát. 63, from which we learn that the amúḷhavinaya is given by a ñatticatutthakammavácá).

VINDANO (*adj.*), Finding, getting (fr. *vindati*). F. Ját. 51.

VINDATI, see *Vidati.*

VINETI, To remove, put away; to subdue, conquer, restrain; to instruct, educate, train [विनी]. F. Ját. 49. Imperat. *vinayatu* (Mah. 253). Opt. *vineyya* (Kh. 16; Das. 37). Ger. *vinayitvá*. P.pr. *vinento* (Ras. 88). Of converting the heathen (Mah. 2). P.p.p. *viníto* (Alw. I. xiii). Of a trained horse (Ab. 369). *Ariyadhamme aviníto*, untrained in the doctrine of the saints (Alw. N. 72). *Suviníto*, well-bred.

VINIBANDHO, Bondage [fr. वि-नि-बन्ध्].

VINICCHAYO, Investigation, trial; ascertainment, decision [विनिश्चय]. *Dhammav.* at Dh. v. 144 is explained by the comment as *káraṇákáraṇajánanaṁ*, knowing right and wrong causes or things. *Iechantehi vinicchayaṁ*, "by those who sought redress," lit. trial (Mah. 128, comp. Das. 2). *Vinicchayaṭṭhánaṁ*, a court of justice (Ten J. 2). *Vinicchayamahámacco*, or *-mahámatto*, the lord chief justice (Mah. 237; Alw. I. 99). *Vinicchayaṁ anusásati* or *deti*, to give judgment (said of the judge, Ten J. 2; Das. 25). *Aṭṭav.*, deciding a case (Ten J. 1). *Vinicchayakatháya vattamánáya*, when an inquiry is going on, "when a case is under consideration" (Pát. 18). *Vinicchayadhammo*, righteous judgment (Dh. 378).

VINICCHINATI, To investigate, try; to judge, decide, determine [विनिश्चि]. Opt. *vinicchineyya* (Dh. 377; Ten J. 1). Aor. *vinicchini* (Ten J. 2). Ger. *vinicchinitvá* (Dh. 378; Ten J. 1; Alw. I. 99). P.pr. *vinicchinanto* (Ten J. 1). *Aṭṭaṁ v.*, to judge, decide a case (Das. 11; Ten J. 1). *Taṁ pañhaṁ avinicchinitvá uṭṭhahiṁsu*, broke up without settling the question (Pát. xvi).

VINIDHĀYA (*ger.*), Having deposited [विनिधाय]. Att. 141.

VINIGGAMO, Departure [विनिर्गम]. Mah. 131.

VINIGGATO (*p.p.p.*), Departing; free from [विनिर्गत]. Att. 202.

VINĪLAKO (*adj.*), Purple, black and blue [विनील + क]. Ten J. 54. *Vinílakaṁ* is one of the Asubha Kammaṭṭhánas, obtained by the contemplation of a corpse black with decay.

VINIMMUTTO, and **VINIMUTTO** (*p.p.p.*), Released; discharged (as an arrow) [विनिर्मुक्त, and वि-नि-मुक्त]. Dh. 322; Pát. xviii.

VINIPĀTIKO (*adj.*), This term is applied to beings belonging to the four Apáyas [विनिपात + इक]. By *ekacce vinipátiká*, "some of the V.s" (see *Sattáváso*), are meant beings who by good actions have obtained release from the worst condition of their páya existence (*ekacce vinipátiká ti catu-apáyainimmuttaká*, Mahánidána S. Aṭṭh.). Instances re given, as that of the yakkhiní Uttaramátá, vho having listened to a discourse of Buddha became a Sotápanná.

VINIPĀTETI (*caus.*), To do away with, destroy [विनिपातयति]. Ten J. 34.

VINIPATITO (*p.p.p.*), Fallen down [विनिपतित].

VINIPĀTO, State of punishment or suffering [विनिपात]. This term is a synonym for the four Apáyas (B. Lot. 866).

VINĪTO, see *Vineti.*

VINĪVARAṆO (*adj.*), Unbiassed [वि + *nívaraṇa*].

VINIVAṬṬATI, To roll back [विनिवृत्]. Ját. 69. Caus. *vinivaṭṭeti*, and *-tteti*, to turn over and over, to mingle (Dh. 245, 280; Ját. 25).

VINIVEṬHANAṀ, Unwrapping, explaining, refuting [वि-नि-वेष्ट + अन].

VINIVIJJHATI, To pierce through and through [वि-नि-व्यध्]. Dh. 220.

VIÑJHO, The Vindhya mountain-range [विन्ध्य]. Ab. 606. *Viñjháṭaví*, the great Vindhya forest (Mah. 171).

VIÑÑĀṆAṀ, Intelligence, knowledge; consciousness; thought. mind [विज्ञान]. Ab. 152. *Patto buddhiñ ca viññáṇaṁ*, having attained wisdom and intelligence (Ras. 28, comp. 26, and see *Viññutá*; should *buddhiṁ* be *vuddhiṁ*?). *Matá dárukkhandhasadisá apagataviññáṇá*, dead, deprived of consciousness, like logs of wood (Dh. 179, comp. 8). *Cakkhuv.*, eye-consciousness sight (B. Lot. 511). *Manov.*, mind-consciousness, thought (Ditto). *Ayaṁ kho me káyo . . idañ ca pana me viññáṇaṁ ettha sitaṁ ettha paṭibaddhaṁ*, this is my body, and this again is my Mind, residing in my body, imprisoned within it (Sám. S.).

Viññáṇa is one of the Khandhas (Dh. 420; B. Int. 502), and in this sense is generally rendered "consciousness," a term, however, which is inadequate to express all that is meant by viññáṇa. It may I think sometimes with advantage be rendered by Thought or Mind, the more so as both *cittaṁ* and *mano* are more or less accurate synonyms for it. It will be seen further that it consists mainly of thoughts or mental impressions of various sorts. Viññáṇa as the thinking part of the individual is the most important of the five khandhas, and if any one khandha can be said to constitute the individual it is this. In Buddha's words, *viññáṇassa nirodhena etth' etaṁ uparujjhati*, by the destruction of Mind the whole being perishes. Of the four mental khandhas the superiority of V. is strongly asserted in the first verse of Dhammapada: *Manopubbaṅgamá dhammá manoseṭṭhá manomayá*, the mental faculties (*vedaná, saññá* and *saṅkhára*) are dominated by Mind, they are governed by Mind, they are made up of Mind (that this is the true meaning of the passage I am now convinced, see Alw. N. 70-75).

As one of the Khandhas and a metaphysical term, Viññáṇa has no less than eighty-nine subdivisions, which I will now briefly elucidate from Visuddhi Magga and Abhidhammatthasaṅgaha. First we have the broad division into *kusalaviññáṇaṁ, akusalav.*, and *avyákatav.*, meritorious thought, demeritorious thought and indifferent thought. Kusalaviññáṇa consists of 8 kámávacarakusalacittas, 5 rúpávacarakusalacittas, 4 arúpávacarakusalacittas, and 4 lokuttarakusalacittas. Akusalaviññáṇa consists of 8 lobhasahagatacittas, 2 paṭighasampayuttacittas, and 2 momúhacittas. Avyákataviññáṇa has two broad subdivisions into vipáka and kiriyá. To the former belong 7 akusalavipákacittas, 8 kusalavipákahetukacittas, 8 sahetukakámávacaravipákacittas, 5 rúpávacaravipákacittas, 4 arúpávacaravipákacittas and 4 lokuttaravipákacittas: to the latter belong, 3 ahetukakriyácittas, 8 sahetukakámávacarakriyácittas, 5 rúpávacarakriyácittas, 4 arúpávacarakriyácittas (these numbers added together will be found to amount to 89, which is the number given by Hardy at Man. B. 419). It is impossible in a work of this extent to enumerate the whole of the 89 cittas, but I will give a few as specimens, and add a quotation from Vis. M. which will give a fair idea of the nature of the Buddhist metaphysics.[1]

The foll. is the text of the seven akusalavipákacittas, or thoughts having an evil result: *Upekkhásahagataṁ cakkhuviññáṇaṁ, upekkhásahagataṁ sotaviññáṇaṁ, upekkhásahagataṁ ghánaviññáṇaṁ, upekkhásahagataṁ jivháviññáṇaṁ, dukkhasahagataṁ káyaviññáṇaṁ, upekkhásahagataṁ sampaṭicchanacittaṁ, upekkhásahagataṁ santíranacittaṁ*, eye-consciousness attended with indifference (viz. attended by neither pain nor pleasure), ear-consciousness attended with indifference, nose-consciousness attended with indifference, tongue-consciousness attended with indifference, touch-consciousness based on suffering, acquiescing thought attended with indifference, deciding thought attended with indifference. The five Rúpávacarakusalacittas are the good thoughts or states of mind leading to the five Jhánas, *vitakkavicárapítisukhekaggatásahitaṁ paṭhamajjhánakusalacittaṁ, vicárapítisukhekaggatásahitaṁ dutiyajjhánakusalacittaṁ, pítisukhekaggatásahitaṁ tatiyajjhánakusalacittaṁ, sukhekaggatásahitaṁ catutthajjhánakusalacittaṁ, upekkhekaggatásahitaṁ pañcamajjhánakusalacittaṁ*. The five Rúpávacaravipákacittas are five states of mind in which the five Jhánas result, *vitakkavicárapítisukhekaggatásahitaṁ paṭhamajjhánavipákacittaṁ*, and so on as in the last category. The four Arúpávacarakriyácittas are four thoughts combined with action (?) causing birth in the four Arúpa brahmalokas, *ákásánañcáyatanakriyácittaṁ, viññáṇañcáyatanakriyácittaṁ*, etc. The four Lokuttarakusalacittas are four states of mind leading to the four Paths, *sotápattimaggacittaṁ, sakadágámimaggacittaṁ, anágámimaggacittaṁ, arahattamaggacittaṁ*. The four Lokuttarávipákacittas are four states of mind leading to the four Fruitions, *sotapattiphalacittaṁ*, and so on.[1]

I will conclude by quoting Buddhaghosa's brief account in Vis. M. of the eight Kámávacarakusalacittas, as it affords a good specimen of the practical bearing of Buddhist metaphysics, and of the life that animates compositions which at first sight might be mistaken for lists of barren technicalities. *Tattha kámávacaraṁ somanassupekkháñáṇasaṅkhárabhedato aṭṭhavidhaṁ seyyathîdaṁ, somanassasahagatañáṇasampayuttaṁ asaṅkháraṁ sasaṅkháraṁ ca tathá ñáṇavippayuttaṁ, upekkhásahagataṁ*

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[1] I hope to take an early opportunity of printing the text of Abhidhammatthasaṅgaha (a modern Burmese work), which is an able and lucid compendium of the Abhidhamma.

[1] The enumerations in the above paragraph are taken from Abhidhammatthasangaha.

ñáṇasampayuttaṁ asaṅkháraṁ sasaṅkháran ca tathá ñáṇavippayuttaṁ.[1] *Yadá hi deyyadhammapaṭiggáhakádisampattiṁ aññaṁ vá somanassahetuṁ ágamma haṭṭhapahaṭṭho atthi dinnan ti ádinayappavattaṁ sammádiṭṭhiṁ purakkhatvá asaṁsídanto anussáhito parehi dánádíni puññáni karoti tadá 'ssa cittaṁ somanassasahagatañáṇasampayuttaṁ asaṅkháraṁ hoti. Yadá pana vuttanayena haṭṭhatuṭṭho sammádiṭṭhiṁ purakkhatvá pi amuttacágatádivasena saṁsídamáno vá parehi vá ussáhito karoti tadá 'ssa tad eva cittaṁ sasaṅkháraṁ hoti: imasmiṁ hi atthe saṅkháro ti etaṁ attano vá paresaṁ vá vasena pavattassa pubbapayogassádhivacanaṁ. Yadá pan' assa ñátijanassa paṭipattidassanena játaparicayá bálaká bhikkhú disvá somanassajátá sahasá kiñcid eva hatthagataṁ dadanti vá vandanti vá tadá tatiyaṁ cittaṁ uppajjati. Yadá pana detha vandatháti ñátíhi ussáhitá evaṁ paṭipajjanti tadá catutthaṁ cittaṁ uppajjati. Yadá pana deyyadhammapaṭiggáhakádínaṁ asampattiṁ aññesaṁ vá somanassahetúnaṁ abhává ágamma catusu pi vikappesu somanassarahitá honti tadá sesáni cattári upekhásahagatáni uppajjantíti, evaṁ somanassupekháñáṇasaṅkhárabhedato aṭṭhavidhaṁ kámávacarakusalaṁ veditabbaṁ.* I translate this passage thus: "Now the Kámávacara Viññáṇa is eightfold from its division under the heads of joy, indifference, knowledge and spontaneity,[2] as follows: Viññáṇa accompanied with joy and connected with knowledge, and either spontaneous or unspontaneous, and in the same way unconnected with knowledge; and viññáṇa accompanied with indifference and connected with knowledge, and either spontaneous or unspontaneous, and in the same way unconnected with knowledge. For when a man gives alms and does other meritorious actions not listlessly, not incited by others, but gladly and cheerfully, for the sake of benefitting the recipient of the gift, etc., or for some other pleasurable motive, while he is influenced by right views expressed in such phrases as 'there is almsgiving' (compare the opposite view *n'atthi dinnaṁ*, p. 511 *b*, line 1), then he has spontaneous thoughts attended with joy and connected with knowledge. On the other hand, when a man, with a glad and cheerful heart as aforesaid, while acting according to the dictates of steady liberality, or other virtue, nay while still influenced by right views, yet acts mechanically or by the suggestion of others, then these same thoughts of his are called unspontaneous. For in this connexion the word Saṅkhára designates an inducement proceeding either from oneself or from others. Again, when youthful monks, emulous from witnessing the good conduct of relatives, filled with pleasure, impulsively (*sahasá*) give away whatever they happen to have in their hands, or perform an act of religious worship, then the third mental state is acquired. And when they act in the same way because they are incited by their relatives saying 'Give,' or 'Worship,' then the fourth state is acquired. But when owing to the recipients of gifts, etc., being unbenefitted, or from the absence of other pleasurable motives, they are deprived of satisfaction in each of the four alternatives, then the remaining four (states of mind), which are accompanied with indifference, are called into existence. And thus the kámávacarakusala Viññáṇa may be considered as eightfold from its division under the heads of joy, indifference, knowledge, and spontaneity."

The word *paṭisandhiviññáṇaṁ* occurs in a remarkable passage at Dh. 255. When the Arhat Godhika died and consequently ceased to exist, Mára the Buddhist Satan, who had as he thought prevented his attaining Arhatship, is represented as exclaiming, *kattha nu kho imassa paṭisandhiviññáṇaṁ patiṭṭhitaṁ*, which may be freely rendered "where has this man's soul fixed itself?" i.e. in what form has he been reborn? Buddha addressing his disciples says, "Priests, Mára the Evil One seeks for the soul of the noble-born Godhika, and asks where his soul has fixed itself: but I tell you, priests, that Godhika has entered Nirváṇa without his soul fixing itself anywhere." And he says to Mára, "What, O wicked one, have you to do with the place of rebirth of Godhika? a hundred or a thousand such as you can never find his place of rebirth (as it does not exist)." Paṭisandhiviññáṇa means then the viññáṇa (fifth khandha) which passes into a new state of existence when a man dies, lit. "rebirth-consciousness or rebirth-mind." I have said for convenience sake "passes into a new state," but it must be remembered that in reality it is not the same viññáṇa, but a new one (corresponding to it and as it were carrying it on) which starts into existence instantaneously on the destruction of the old viññáṇa (see *Khandho*, p. 198, *b*, lines 29 and foll.).

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[1] The foll. is the full text, *Somanassasahagataṁ ñáṇasampayuttaṁ asaṅkhárikaṁ ekaṁ sasaṅkhárikaṁ ekaṁ, somanassasahagataṁ ñáṇavippayuttaṁ asaṅkhárikaṁ ekaṁ sasaṅkhárikaṁ ekaṁ, upekkhásahagataṁ ñáṇasampayuttaṁ asaṅkhárikaṁ ekaṁ sasaṅkhárikaṁ ekaṁ, upekkhásahagataṁ ñáṇavippayuttaṁ asaṅkhárikaṁ ekaṁ sasaṅkhárikaṁ ekan ti imáni aṭṭha kámávacarakusalacittáni náma* (Abh. Saṅgaha).

[2] See art. *Saṅkháro*, p. 455 (b), line 14.

VIÑÑĀṆAÑCĀYATANAṀ, Realm of infinity of intelligence, name of the second Arúpabrahmaloka; it is so called because the beings who inhabit it are filled with the idea that viññáṇa is infinite (*anantaṁ viññáṇan ti*). Properly speaking the wòrd is the equivalent of विज्ञान+आनन्त्य+आयतन, but it will be easily seen that in reality a syllable is omitted: *viññáṇánañcáyatanaṁ* would be the full form, but that word being unmanageably and inelegantly long, the second of the two successive *án*'s is omitted, to the great improvement of the sound. Man. B. 26; B. Lot. 812.

VIÑÑĀṆAṬṬHITI (*f.*), Station or abode of Intelligence [विज्ञान + स्थिति]. The text of the four V.s is as follows: *Rúpúpáyaṁ vá ávuso viññáṇaṁ tiṭṭhamánaṁ tiṭṭhati rúpárammaṇaṁ rúpappatiṭṭhaṁ nandúpavesanaṁ vuddhiṁ viruḷhiṁ vepullaṁ ápajjati, vedanúpáyaṁ vá ávuso viññáṇaṁ* . . etc. . . *saññúpáyaṁ vá* . . *saṅkhárúpáyaṁ vá* . ., "when Intelligence takes its stand it does so with Form for its mode of action, with Form for its object, with Form for its basis, and so acquires increase, growth, extension, . . etc." In other words Viññáṇa dominates and feeds upon the other four Khandhas (Saṅg. S.). The seven V.s are enumerated in Mahánidána S. (the Aṭṭh. says *viññáṇaṁ tiṭṭhati etthâti viññáṇaṭṭhiti viññáṇapatiṭṭhánaṭṭhánass' etaṁ adhivacanaṁ*). They are seven modes of intelligence possessed by different beings, and are identical with the Sattávásas omitting the fifth (the asaññasatta angels), and the last.

VIÑÑĀPANO (*adj.*), Informing, instructing [विज्ञापन]. Fem. *-ní* (Dh. 72).

VIÑÑĀPETĀ (*m.*), One who informs (fr. next).

VIÑÑĀPETI, see *Vijánáti*.

VIÑÑATTI (*f.*), Information, intimation; intimation of a want, asking [विज्ञप्ति]. Ab. 1058. *Viññattipaṭilábho*, obtaining by begging (Pát. 104). A monk's begging for alms is called *viññatti*, but it should consist merely in presenting himself with his almsbowl before the house, and standing silent and motionless; *vaciv.*, or speaking a request for alms, is strictly forbidden, and so is any gesture (*káyav.*) by which the attention of the householders may be drawn to him (E. Mon. 72, see *Rúpaṁ*).

VIÑÑĀYA, and **VIÑÑEYYO**, see *Vijánáti*.

VIÑÑŪ (*adj.*), Intelligent, wise, learned, discreet [विज्ञ]. Ab. 229; Kh. 11; B. Lot. 566; Dh. 12, 41; Pát. 12.

VIÑÑŪTĀ (*f.*), Intelligence [last + ता]. *Viññútaṁ pattakálato patthâya*, from the time she had attained intelligence, i.e. I think, from the time she had reached years of discretion (Dh. 327).

VINODAKO (*adj.*), Dispelling (from *vinodeti*).

VINODANAṀ, Dispelling, removal [विनोदन]. Mah. 198.

VINODETI (*caus.*), To dispel, put away, get rid of [विनोदयति]. Dh. 61, 125, 293; Mah 40, 111.

VIPACCANĪKO (*adj.*), Hostile [वि-प्रत्यनीक]. B. Lot. 324.

VIPACCATI (*pass.*), To be cooked, scorched, etc. [विपच्यते]. Att. 209:

VIPĀCETI (*caus.*), To work oneself up into indignation, to be indignant, angry, annoyed [विपाचयति]. Pát. x, xxviii; Alw. I. 72 (where it is rendered "speak disparagingly," but I think wrongly).

VIPAJJATI, To fail (opposed to *sampajjati*); to perish [विपद्]. *Kammaṭṭhánaṁ v.*, the endeavour to attain Jhána fails (Ját. 7). *Te there caṅkamante yebhuyyena vipajjiṁsu*, these (insects) as the thera walked up and down perished in great numbers (Dh. 88). P.p.p. *vipanno*. *Sílavipanno*, one who has failed to keep the moral Law. With affix ता, *diṭṭhivipannatáya*, through a failure of doctrine or true belief (Dh. 410).

VIPĀKĪ (*adj.*), Having a result [विपाकिन्]. *Samavipákí*, having the same consequences (Dh. 90, the term. belongs to the whole compound).

VIPAKKHAKO (*adj.*), Opposite [next + क]. Ab. 669.

VIPAKKHO (*adj.*), Opposite; hostile [विपक्ष]. Masc. *vipakkho*, an enemy (Ab. 345). *Vipakkhasevi*, one who serves the enemy, a traitor (F. Ját. 1).

VIPĀKO, Result, product, consequence; good result, fruit, profit, reward; evil result, retribution [विपाक]. *Ayaṁ me pañcamo supine imasse kp* *vipáka*, this is my fifth dream, what will come of it? (Das. 25). *Vipáko hoti acintiyo*. infinite advantage is derived (Mah. 108). The good or evil result of good or bad works is called *vipáko* (see *Kammaṁ*; Dh. 12, 13). *Akusalav.*, reward of demerit, retribution (Att. 204). *Sukhavipáko* (adj.), having a happy result. *Kammavipáko*, result of actions, moral retribution. *Sandiṭṭhiko v.*, immediate reward or punishment, retribution in this world as opposed to retribution in a later existence (Mah. 260). *Diṭṭhadhamme vá samparáye vá vipákaṁ na deti*, brings no retribution either in the present life or in a future state of existence (Dh. 293).

VIPALLĀSO, and **VIPARIYĀSO,** Reversal, change [विपर्यास]. Ab. 776, 1188. *Liṅgav.*, change of gender (Dh. 286).

VIPANNO, see *Vipajjati*.

VIPARĀMOSO, Highway robbery [fr. वि-परा-मुष्].

VIPARĀVATTO (*p.p.p.*), Reversed, changed [वि परा-वृत्त].

VIPARIṆĀMETI (*caus.*), To transform oneself [caus. वि-परि-नम्]. *Na vipariṇámentiti pakatiṁ na jahanti* (Sám. A.).

VIPARIṆĀMO, Change, reverse [fr. वि-परि-नम्]. *Jívitaṁ vipariṇámadhammaṁ*, life is subject to changes and chances. *Vipariṇámadukkhaṁ*, the evil or suffering caused by change or reverses (Alw. I. 108).

VIPARIṆATO (*p.p.p.*), Changed [वि-परि-नत]. Altered for the worse, depraved (Pát. 4, 69).

VIPARĪTO (*p.p.p.*), Reversed, opposite, contrary, different, changed; wrong, false [विपरीत]. B. Lot. 787; Dh. 358. With affix ता, *viparítatá*, change, transformation (Kh. 21).

VIPARIYĀSO, see *Vipalláso*.

VIPARIYAYO, Reversal, change [विपर्यय]. Ab. 776.

VIPASSAKO (*adj.*), Contemplating; endowed with *vipassaná* (fr. *vipassati*). Dh. 334, 336.

VIPASSANĀ (*f.*), Seeing clearly, spiritual insight (fr. next, in Sansk. it would be vidarçana). Ab. 153, 331. V. is produced by the successful exercise of ecstatic meditation, and is an attribute of Arhatship (E. Mon. 253, 288; Man. B. 232, 414, 422, 494, 499; Dh. 109; Mah. 32). See *Samatho*.

VIPASSATI, To see clearly, to obtain spiritual insight [विदृश्]. Dh. 32, 67, 337.

VIPASSĪ (*adj.*), Seeing clearly, wise [वि + पश्य + इन्, it answers to विदर्शिन्]. Ab. 229. Name of a Buddha (Mah. 2; Man. B. 95).

VIPĀTETI (*caus.*), To crush [विपातयति]. Dh. 13.

VIPĀTIKĀ (*f.*), An abscess on the foot [विपादिका]. Ab. 325.

VIPATTI (*f.*), Misfortune; failure [विपत्ति]. Ab. 385. *Sílav.*, failure or breach of morality (Dh. 86; Pát. 63). *Akkharavipattiyaṁ hi atthassa dunnayatá hoti*, for there is miscarriage of meaning involved in a failure of the letters; viz. if the spelling is wrong the sense is lost (Sen. K. 200).

VIPEKKHATI, To stare about [विप्रेक्ष्].

VIPINAṀ, A grove, wood [विपिन]. Ab. 536.

VIPIṬṬHIKAROTI, To throw behind one [वि + पृष्ठ + कृ with *a* changed to *i* and shortened].

VIPOTHETI (*caus.*), To bruise [वि-पोथयति].

VIPPAJAHATI, To abandon, give up [वि-प्र-हा]. Opt. *vippajaheyya* (Dh. 40). Ger. *vippaháya* (Dh. 16). P.p.p. *vippahíno*, deprived of (at the end of a compound).

VIPPAKĀRO, Change of state; impropriety [वि-प्रकार]. Jat. 61; Dh. 94, 95, 118, 207, 341; Mah 246.

VIPPAKATO (*p.p.p.*), Imperfectly executed, left unfinished [विप्रकृत]. Mah. 239.

VIPPAKAṬṬHAKO (*adj.*), Distant [विप्रकृष्टक]. Ab. 706.

VIPPAKIRATI, To scatter [विप्रकॄ]. Dh. 99. P.p.p. *vippakiṇṇo* (Ját. 7).

VIPPAKKHITTO (*p.p.p.*), Scattered about [वि-प्र-क्षिप्त].

VIPPALADDHO (*p.p.p.*), Disappointed, deceived [विप्रलब्ध]. Att. 41.

VIPPALAMBHETI (*caus.*), To mock, delude [विप्रलम्भयति].

VIPPALAPATI, To chatter, talk nonsense; to lament [विप्रलप्]. Ját. 61; Das. 7, 32.

VIPPALĀPO, Wrangling [विप्रलाप]. Ab. 124.

VIPPAMUÑCATI, To cast off, free oneself from [विप्रमुच्]. Dh. 67. P.p.p. *vippamutto*, released (Dh. 17, 38; Kh. 9).

VIPPANAṬṬHO (*p.p.p.*), Ruined, sunk, lost [वि-प्रणष्ट].

VIPPASĪDATI, To become calm or serene [विप्रसद्]. Dh. 15, 273. P.p.p. *vippasanno*, clear, limpid, serene (Dh. 15, 73, 102; Mah. 170).

VIPPAṬISĀRĪ (*adj.*), Remorseful [next + इन्]. Ten J. 13.

VIPPAṬISĀRO, Remorse, regret, repentance [विप्रतिसार]. Ab. 169; Dh. 222.

VIPPAVASATI, To go abroad, leave home, be away from home, be absent [विप्रवस्]. *Ekaṁ rattiṁ v.*, to spend a night away from home. Inf. *vippavatthuṁ*. *Aññatra saṅghasammutiyá bhikkhussa vippavatthuṁ na vaṭṭati*, without the permission of a chapter a monk may not leave home (Sen. K. 329). P.p.p. *vippavuttho*, living abroad or away from home, absent. *Avippavutthasati* (adj.), whose thoughts are not all abroad, not absent-minded (Dh. 181). With instr. *cívarena v.*, to be without a robe, be parted from it (Pát. 11).

VIPPAVĀSO, Absence [विप्रवास]. *Satiyá v.*, absence of mind, inattention, thoughtlessness (Dh. 179, 389). *Ticívarena avippaváso*, not parting with the three robes (Ras. 70; Pát. 11).

VIPPAVIDDHO (*p.p.p.*), Pierced through and through [विप्रविद्ध]. Ját. 61.

VIPPAVUTTHO, see *Vippavasati*.

VIPPAYOGO, Separation [विप्रयोग].

VIPPHANDATI, To struggle, writhe [विष्पन्द्]. Dh. 403. P.p.p. *diṭṭhivipphanditaṁ*, sceptical agitation (Vij.).

VIPPHANDATTAṀ, State of writhing [विष्पन्द + त्व]. *Avipphandattaṁ upanetabbo*, he must be reduced to a state of quiescence (Att. 194).

VIPPHARAṆAṀ, Thrilling, pervading (of joy) [fr. विस्फर्, विस्फुर्]. Att. 213.

VIPPHĀRIKO (*adj.*), Pervading, spreading, diffusing (fr. next). Dh. 254. Comparat. *vipphárikataro* (Mahánidána S. Aṭṭh.).

VIPPHĀRO, = स्फार.

VIPPHULINGAṀ, A spark of fire [विस्फुलिङ्ग]. Ab. 35.

VIPPHURAṆAṀ, Another form of *vippharaṇaṁ*. D'Alwis renders *mahatá gimhavipphuraṇena*, "by the dissemination of great heat" (Att. 82, 210).

VIPPHURATI, To vibrate, wave, flash [विस्फुर्]. *Vipphurantaválavíjano* (adj.), having waving fans (Ját. 51).

VIPPO, A brahmin [विप्र]. Ab. 408.

VIPUBBAKAṀ, One of the Asubhakammaṭṭhánas, obtained by the contemplation of a festering corpse [वि + पूय + क].

VIPULO (*adj.*), Large, great, broad, extensive [विपुल]. Ab. 700; Dh. 6, 51; Alw. I. xiii.

VIRACITO (*p.p.p.*), Made, composed [विरचित]. Kh. 24 (of a book).

VIRĀDHETI, see *Virajjhati*.

VIRĀGO, Absence of desire or human passion, Arhatship, Nirváṇa [विराग]. Ab. 8; Kh. 7; Dh. 48, 61, 411; Gog. Ev. 6.

VIRAHITO (*p.p.p.*), Bereft of, exempt from [विरहित]. Kh. 31; B. Lot. 297. With instr. *Dhutavatena v.*, destitute of all practice of the dhutaṅga precepts (Dh. 379).

VIRĀJATI, To shine, be conspicuous or eminent [विराज्]. Mah. 245. P.p.p. *virájito*, irradiated (Ten J. 46, it can hardly I think be the p.p.p. from *virájeti*).

VIRĀJETI, see next.

VIRAJJATI, To be displeased, disgusted, to loathe [विरज्यति]. Aor. *virajji* (Dh. 315). Inf. *virajjituṁ*. P.p.p. *viratto*, detached, turning from; free from attachment. *Kilesesu virattacitto*, with a mind estranged from worldly pleasure (Ját. 61; Dh. 315; Kh. 9). *Viratto pajávaggo*, "the disaffected populace" (Att. 213). Caus. *virájeti*, to put away, divest oneself of. *Kámarágaṁ v.* (Alw. N. 121). *Bhave chandaṁ v.*, to put away desire for existence (Dh. 316, also read *-ráj-* at Dh. 205). *Tatiyajjhánena pítiṁ virájeti*, divests himself of príti by attaining the 3rd Jhána.

VIRAJJHATI, To fail, go wrong, miss, lose [विराध्यति]. Fut. *virajjhissati* (Ját. 17). Ger. *virajjhitvá* (Ten J. 40; F. Ját. 10). Caus. *virádheti*, to miss, fail (Att. 193, 195). P.p.p. *virádhito*. *Avirádhitaṁ*, without missing (used adverbially).

VIRAJO (*adj.*), Free from corruption or human passion [विरजस्]. Dh. 69. Epithet of an Arhat (Dh. 69, 72; Kh. 6; Ras. 28).

VIRALAÑJANO (*adj.*), Thinly peopled [विरल + जन]. Att. 204.

VIRALO (*adj.*), Delicate, fine [विरल]. Ab. 707; Att. 213.

VIRAMAṆAṀ, Abstaining (fr. next). Mah. 82.

VIRAMATI, To abstain, refrain, desist [विरम्]. F. Ját. 19. Imperat. 2nd pers. *viramassu* (Dh. 97). With abl. *Pápadhammato v.*, to refrain from sin. With dat. *Viramath' áyasmanto mama vacanáya*, do not speak to me, or, stop speaking to me (Pát. 5). P.p.p. *virato*, abstaining. With abl. *Páṇátipátá v.*, abstaining from life-slaughter (Ten J. 116, 118).

VIRATI (*f.*), Abstinence [विरति]. Ab. 160; Mah:

126; Man. B. 492. *Akattabbav.*, abstinence from what is wrong. With abl. (Kh. 5).

VIRATO, see *Viramati.*

VIRATTO, see *Virajjati.*

VIRAVATI, To cry aloud, shout, cry out; to rattle, jingle [विरु]. Ját. 51. *Mahárávaṁ viraviṁsu*, they uttered a great shout (Mah. 75, comp. Dh. 315 *mahávíravaṁ viravamáná*, and Ját. 25). *Putta puttáti viravanti*, crying out, My son, my son (Dh. 329). *Gadrabharávaṁ viravanto*, braying like an ass (Mah. 250). Of a swan's cry (Dh. 416, comp. F. Ját. 49). Fut. *viravissati* (Dh. 155). Caus. *viráveti*, to sound. *Ghaṇṭaṁ v.*, to ring a bell (Mah. 128).

VIRAVO, and **VIRĀVO**, Crying, shouting, clamour [विरव, विराव]. Ab. 128 (*á*); Ját. 25 (*a*), 74 (*á*); Dh. 315 (*a*).

VIRECANAṀ, Purging; a purgative [विरेचन].

VIREKO, Purging, diarrhœa [विरेक].

VIRIYAṀ, Strength, vigour, energy, fortitude, effort, exertion; dignity, influence [वीर्य]. Ab. 156, 1094 (where, strangely enough, we have *viriyo*); Man. B. 409; Dh. 26. *V. árabhati*, or *karoti*, to make an effort (Mah. 13). *Viriyakaraṇaṁ*, *viriyárambho*, making an effort, energy (Das. 38; Dh. 111). *Áraddhaviriyo* (adj.), energetic, strenuous (Dh. 2). *Hínaviriyo* (adj.), lazy, listless (Dh. 21). *Viriyapáramitá*, the perfection of Fortitude. The *cattári viriyañgáni*, or four branches of fortitude, are when through excessive exertion the flesh and blood dries up, and only skin, bone and sinew remain (*tacassa ca nahâruno avasissanam aṭṭhissa maṁsalohitasussanaṁ*, Ab. 157).

VIRIYAVĀ (*adj.*) Energetic [वीर्यवत्]. Dh. 433.

VĪRO (*adj.*), Strong, mighty, heroic [वीर]. Ab. 102, 380. Sometimes an epithet of a Buddhist saint (Dh. 74, comp. Ját. 9, *Buddhapaccekabuddhádí vírapurisá*). At the end of a compound: *Buddhavíro*, mighty Buddha; *súravíro*, a mighty hero.

VIROCANO (*adj.*), Shining [विरोचन]. Das. 45.

VIROCATI, To shine, be brilliant or splendid; to be eminent, conspicuous [विरुच्]. Ját. 18; Att. 200. P.pr. *virocamáno* (Ras. 17, 28).

VIRODHANAṀ, Opposition, contradiction [विरोधन].

VIRODHI (*adj.*), Opposing, obstructing, adverse [विरोधिन्]. Ab. 125. Masc. *virodhi*, an enemy, opponent (Ab. 345).

VIRODHITO (*p.p.p.*), Rendered hostile [विरोधित].

VIRODHO, Opposition; contradiction, inconsistency; enmity [विरोध]. Ab. 164; Dh. 283. *Vriodhaṁ dassayi*, pointed out the fallacy of his arguments (Mah. 251). *Aññathá aṭṭhakathávacanaṁ aññamaññavirodhaṁ ápajjati*, in any other interpretation the statements of the commentaries fall into discrepancy.

VIRODHOTTI (*f.*), Contradiction, quarrel [विरोधोक्ति]. Ab. 124.

VĪRŪ (*f.*), A spreading creeper [वीरुध्]. Ab. 550 (Clough has *ví-*).

VIRUDDHO, see *Virujjhati.*

VIRŪDHANAKO (*adj.*), Growing [from विरुह्]. Pát. 72.

VIRUJJATI (*pass.*), To fall to pieces, to decay [pass. विरुज्]. Dh. 315.

VIRUJJHANAṀ, Being obstructed (fr. next).

VIRUJJHATI (*pass.*), To be obstructed, annoyed, disturbed, troubled [विरुध्यते]. Dh. 18, 283. P.p.p. *viruddho*, annoyed; hostile; opposite, different (Dh. 72; Pát. 66). *Viruddhattho* (adj.), opposite, reversed (artha, Att. 203). *Buddhavacanena saddhiṁ viruddhe akaṁsu*, made (the vedas) at variance with the word of B. (Alw. I. cxxiv).

VIRŪḶHI (*f.*), Growth, increase [fr. विरुह्]. Mah. 87; Pát. xx; Kh. 10.

VIRŪḶHO (*p.p.p.*), Grown, blossoming [विरूढ]. F. Ját. 49; Ras. 89. *Virúḷho* or *Virúḷhako* is the name of the Regent of the South, and chief of the Kumbhaṇḍas (Ab. 31; Man. B. 24).

VIRŪPAKKHO, Name of the Regent of the West, and chief of the Nágas [विरूपाक्ष]. Ab. 31; Man. B. 24.

VIRŪPO (*adj.*), Deformed, monstrous, ugly [विरूप]. *Virúparúpí*, assuming horrible shapes (Mah. 72). *Virúpavesadhárí* (adj.), wearing disordered dress (Ját. 47). With affix त्व, *virúpattaṁ*, deformity (Ab. 1169).

VĪSA, see *Vísaṁ.*

VISABHĀGO (*adj.*), Not common to all, different, dissimilar [वि + *sabhága*]. Ten J. 51, 105; Pát. 27.

VISADATTAṀ, Purity [विशद् + त्व]. Ab. 793.

VISADHARO, A snake [विषधर]. Ab. 654.

VISADO (*adj.*), Pure, white; clear, manifest [विशद]. Ab. 1073.

VISĀDO, Dejection [विषाद्]. Ab. 1193.

VISAHATI, To be able, to dare, to venture [विषह्]. F. Ját. 12; Dh. 105, 161. Aor. *visahi*, fut. *visahissati* (Dh. 187).

VISAJJA, VISAJJETI, see *Vissajjati*.

VISAKAṆṬHAKAṀ, A sort of sugar. Ab. 462.

VISĀKHĀ (*f.*), Name of a Nakkhatta; name of a celebrated female saint, a contemporary and disciple of Buddha [विशाखा]. Ab. 59; 437; Dh. 78; Ját. 18; Mah. 1, 169, 196.

VISALLO (*adj.*), Free from pain or grief [विशल्य]. Ras. 80.

VISĀLO (*adj.*), Wide, extensive, great [विशाल]. Ab. 700; Mah. 115. Fem. *visálá*, the bitter apple, Cucumis Colocynthis (Ab. 597). *Visálakkho* (adj.), large-eyed. With affix ता, *visálatá*, breadth, greatness (Ab. 295).

VISAṀ, Poison, venom [विष]. Ab. 655; Dh. 22. *Visavejjo*, a physician who cures snake-bite (Ras. 34). *Visapíto saro*, a poisoned arrow (Ab. 390). *Visosadhaṁ*, a remedy against snake-bite, an antidote (Ras. 34). *Visena hanti*, to poison a person (Mah. 209, and *visaṁ deti*, to administer poison).

VĪSAṀ (*fem. num.*), Twenty [विंशत्]. *Vísaṁ khettáni*, 20 fields (Mah. 245). *Vísaṁhatthasataṁ uccaṁ*, 120 cubits high (Mah. 161). *Vísaṁvassasatiko*, 120 years old (Brahmáyu S.). *Vísaṁyojanasataṁ gantvá*, having gone 120 yojanas (Dh. 384). *Aṭṭhavísaṁ*, 28 (Alw. I. 104). *Vísayaṭṭhi* (f.), a measure of 20 rods (Ab. 996). *Aṭṭhavísamahâyuddhaṁ*, 28 great battles (Mah. 194). *Sattádhikavísanakkhattá*, 27 lunar mansions (Ab. 60). Gen. *vísáya* (Alw. N. 36). *Pañcavísa*, 25 (Mah. 8). Comp. *Vísati*.

VISAMO (*adj.*), Uneven, unequal; unjust, lawless, wicked [विषम]. *Visamácáro* (adj.), lawless, vicious (Mah. 48). *Visamacariyá*, misconduct, vice (comp. Mah. 53). Neut. *visamaṁ*, an inaccessible place (Ten J. 56, *girivisamaṁ*).

VISAṀVĀDAKO (*adj.*), Deceiving, lying (fr. *visaṁvádo*).

VISAṀVĀDETI (*caus.*), To break one's word to a person, deceive, disappoint [विसंवादयति].

VISAṀVĀDO, Deceiving, disappointing, etc. [विसंवाद].

VISAṀYOGO, and **VISAÑÑOGO**, Separation, disjunction [विसंयोग]. The four v.s are *kámayogavisaṁyogo*, *bhavayogav.*, *diṭṭhiyogav.*, *avijjáyogav.*, or abandonment of the four yogas.

VISAṀYUTTO, and **VISAÑÑUTTO** (*p.p.p.*), Separated, detached [विसंयुक्त]. Dh. 74 (*sabbayogavisaṁyutto*). Detached from the world, free from the ties of human passion (Dh. 69, 71, 72, 73).

VISĀṆAṀ, A horn, an elephant's tusk [विषाण]. Ab. 497, 867.

VISAṄKHĀRO, Destruction, annihilation [वि-संस्कार]. Dh. 28, 270, 320.

VISAṄKHITO (*p.p.p.*), Destroyed, annihilated [वि-संस्कृत]. Dh. 28, 320.

VISAÑÑĪBHUTO (*adj.*), Unconscious, swooned away [वि-सञ्ज्ञा-भूत with *á* changed to *í*]. Ját. 67.

VISAÑÑITĀ (*f.*), Unconsciousness, syncope [वि-सञ्ज्ञिन् + ता]. Ab. 173. *Visaññitaṁ patto*, having swooned away (Das. 4).

VISAÑÑO (*adj.*), Unconscious [वि + सञ्ज्ञा]. (Das. 4).

VISAÑÑOGO, VISAÑÑUTTO, see *Visaṁy-*.

VISAPHALATĀ (*f.*), Unprofitableness [वि-सफल + ता]. Dh. 409.

VISAPPANAṀ, Spreading [विसर्पण]. Ab. 769.

VISĀRADO (*adj.*), Bold, confident, ready, self-possessed; wise, skilled [विशारद]. Ab. 228, 958; Mah. 32, 241, 251. *Vinaye v.*, learned in the Vinaya (Pát. xiii).

VISĀRĪ (*adj.*), Spreading [विसारिन्]. *Avisári* (adj.), not spreading or losing itself (of the sound of a voice, Ab. 129, B. Lot. 566).

VISARO, A multitude [विसर]. Ab. 629.

VĪSATI (*fem. num.*), Twenty [विंशति]. *Tisso vísatiyo*, three twenties, 60. *Dvávísatiṁ* (acc.) *vassáni*, for 22 years (Mah. 21). *Yuddhesu aṭṭhavísatiyá* (loc.), in 28 battles (Mah. 156, comp. 182). *Catuvísatiyá* (gen.), *Buddhánaṁ santike*, in the presence of the 24 Buddhas (B. Lot. 345). It will be seen from the last three examples that this numeral is generally used in the singular in apposition with a plural noun in the same case. Comp. *Vísaṁ*.

VĪSATIMO (*adj.*), Twentieth [विंशतितम]. Mah. 126. *Aṭṭhavísatimo*, 28th (Mah. 242).

VISAṬO, and **VISÀTO** (*p.p.p.*), Spread, diffused [विसृत]. Ab. 746; Sen. K. 498; Ras. 87, 88; B. Lot. 378.

VISAṬṬHI (*f.*), Emission [विसृष्टि]. Pat. 4.

VISATTIKĀ (*f.*). Desire, lust [विषक्त + इका]. Ab. 162; Dh. 60.

VISAYI (*n.*). An organ of sense [विषयि]. Ab. 149.

VISAYO, District, region, country; realm, domain, range, sphere, scope; an object of sense [विषय]. Ab. 94, 186, 806. *Yonav.*, the Yona country (Mah. 74). *Mama visayagatá manussá*, the inhabitants of my kingdom (Att. 205). *Asabbavisayaṭṭhánaṁ*, a place which is not accessible to all, a private room (Ab. 215). *Pañcavisayarasá*, the five indulgences of the senses (Att. 193, comp. 192). *Visayasukhaṁ*, sensual pleasure (Att. 212). The six objects of sense are *rúpaṁ, saddo, gańdho, raso, phasso, dhammo* (Ab. 94, comp. *Ārammaṇaṁ*; the five are the first five of these, comp. Man. B. 402). *Te jánituṁ tava ca avisayo .. Buddhánam eva visayo*, to know them is beyond your range, it is the peculiar province of the Buddhas (Dh. 183, comp. *Khettaṁ*). Like the Kantian philosophy, Buddhism has four great Problems or unthinkable ideas, one of which is *lokovisayo*, the Origin of Matter (Man. B. 9).

VISESAKO, A sectarial mark on the forehead [विशेषक]. Ab. 300.

VISESANAṀ, Distinguishing [विशेषण]. Ab. 1177.

VISESAÑÑŪ (*adj.*), Knowing distinctions, discerning, critical [विशेषज्ञ].

VISESETI (*caus.*), To distinguish, define, specify [विशेषयति]. Dh. 308. P.p.p. *visesito* (Mah. 70). See latter part of next art.

VISESO, Distinction, discrimination, speciality, specification; sort, kind; peculiar merit or advantage, excellence, superiority [विशेष]. Inst. *visesena*, especially, in particular, even more; *avisesena*, generally (Dh. 99; Ras. 88; Pát. xl). *Ayaṁ imesaṁ visesena pápo*, this man is more a sinner than they (Sen. K. 398). *Sakabuddhivisesena*, according to their respective attainments. Abl. *visesato*, specially, distinctively, emphatically (Mah. 252). *Visesato jánáti*, to know a thing with its distinctions, to know it thoroughly (Dh. 5). *Visesasáraṁ dánaṁ*, charity which has a special or peculiar worth (Mah. 165). *Mattikádivisesaṁ disvá*, having observed the peculiarities of the soil, whether clay or otherwise (see *Vatthuvijjá*). *Paññávisesasahito*, endowed with the various sorts of wisdom (Mah. 161). *Mahantaṁ visesaṁ pápuni*, obtained great advantage (Dh. 402). *Aparimáṇe Buddhavisese ṭhatvá*, resting in the infinite superiority (or special qualities) of a Buddha (Dh. 134). *Sabbe lokiyalokuttará visesá*, all temporal and spiritual blessings (Dh. 195). According to Vij. *visesabhágiyo samádhi* means "distinctive Samádhi, leading to the attainment of various supernatural powers" (B. Lot. 792). When in the ecstatic meditation a special thought has been successfully grasped, and jháua induced, this is called *visesádhigamo*, specific attainment (Dh. 127). Similarly, *visesaṁ nibbattetuṁ*, to produce the specific idea, to enter on Jhána (Dh. 328). *Adhigatavisesá háyanti*, they fall away from the degree of Jhána already attained. In this connexion we have the verb *viseseti* meaning to obtain a specific object of meditation (*árammaṇa*), one specialized and localized, so to speak. At Dh. 195 we are told of a monk who practising kammaṭṭhána failed to reach arhatship. Exclaiming *visesatvá kammaṭṭhánaṁ kathápessámi*, "I will get myself taught a special kammaṭṭhána," he set off to visit Buddha, but on his way came across a forest conflagration, which supplied him with the special idea he required. At Dh. 210 a similar story is told, the distinctive kammaṭṭhána in this case being the sight of a mirage (comp. Dh. 328).

VISESSO (*p.f.p.*), Principal, chief [विशेष्य]. Ab. 691.

VISIBBATI, To unsew, unpick [वि-सिव्]. Pát. 106.

VISĪDATI, To be afflicted [विषद्]. Dh. 31.

VISIKHĀ (*f.*), A street, road; an arrow [विशिखा]. Ab. 202; Att. 194.

VISĪLO (*adj.*), Immoral [विशील].

VISIṬṬHO (*p.p.p.*), Superior, excellent [विशिष्ट]. Ab. 696.

VISĪVANAṀ, Warming oneself (fr. next). Pát. 15 (Dickson has *visívanápekho*, which is the true reading).

VISĪVETI, To warm oneself (Dh. 175). I think this word represents वि-श्यापयति, to un-congeal, to thaw, to warm. For the *v* comp. *posávana*, *ubbillávita*.

VISODHANAṀ, Cleansing; emending [विशोधन].

VISODHETI, see *Visujjhati*.

VISOKO (*adj.*), Free from sorrow [विशोक]. Dh. 17.

VISOSETI, see *Vissussati*.

VISSAGGO, In the phrase *bhattavissaggaṁ karoti*, which seems to mean to make a meal (despatch the rice?). Mah. 16.

VISSAJJANĀ (*f.*), An answer, reply (fr. *vissajjeti*). Alw. I. 106, 107; Mah. 19.

VISSAJJANAM̆, A gift [विसर्जन]. Ab. 420.

VISSAJJATI, To send forth, emit, throw, shoot, etc.; to let go, dismiss; to answer; to leave, forsake; to spend [विसृज्, for the double *s* comp. *okkassa* = avakṛishya, *sassirika*, *soppana*, *ossajjati*, etc.]. A form with a single *s* may perhaps occur as an archaism, but I have only met with it once, in Par. S., *visajja* (ger.) *pallaláni*, leaving the marshes, where however the metre necessitates a short syllable. The caus. *visajjeti* with a single *s* occurs several times in Turnour's Mahávansa, but each time metri causâ. *Ettakam̆ vissajitvána*, having set aside or omitted thus much (Alw. I. 63, this is the only place where I have met with the single *j*, which is probably metri causâ). *Tesam̆ pañham̆ vissajjanti*, they answer their questions (Dh. 121). *Sattim̆ vissajji*, hurled his spear (Dh. 115). *Tam̆ vissajjitvá*, having given it away (Dh, 248). P.p.p. *vissaṭṭho*, loosed, released, etc. (F. Ját. 18 let go; Mah. 64 dismissed; F. Ját. 51; Dh. 232, 341). *Vissaṭṭho* as applied to the human voice probably means distinct, well enunciated (B. Lot. 566; Ab. 129). Caus. *vissajjeti*, with same meanings as *vissajjati*. *Suñkam̆ vissajjentu*, let them (the tax-gatherers) remit their taxes (Alw. I. 74, comp. 73). *Iṭṭhárammaṇe mánasam̆ vissajjetvá*, allowing his mind to dwell upon a pleasant object of contemplation (lit. casting or letting loose his mind, Dh. 111). *Sáliyavakhettesu vissajjeti*, turns the ass into the rice and barley fields (F. Ját. 15). *Catupaṇṇásakoṭidhanam̆ vissajjetvá*, having expended 54 koṭis of treasure (Dh. 78). *Daṇḍakam̆ vissajjetvá*, letting go the stick (from his mouth, F. Ját. 17, comp. Dh. 86). *Dadhighatam̆ vissajjesi*, poured out the bowl of curds (F. Ját. 5). *Te .. vissajjetvána bhikkhavo*, having sent forth those priests (Mah. 2). *Lekham̆ v.*, to send a letter (Mah. 53, 203). To send a person away, dismiss, take leave of him (Mah. 23). *Vissajjessámi nam̆*, I'll release him, let him go (Ten J. 115; Dh. 192). *Acoro ce vissajjenti*, if he is innocent, they release him (Alw. I. 99). *Pañham̆ v.*, to answer a question (Ten J. 12; Mah. 13; Pát. 1, see correct reading *viss-* in the footnote). *Pakkhe vissajjetvá otari*, dropping its wings, swooped down (Dh. 154). To give away (Dh. 113, 408; Pát. 10). *Satim̆ v.*, to lose one's memory (Dh. 397). To drop or shed (of a plant shedding its leaves, Dh. 423). *Ure saram̆ vissajjesi*, discharged an arrow at her breast (Dh. 173). *Samuddasmim̆ vi(s)sajjayi*, committed her to the deep, "launched her forth into the ocean" (Mah. 131). P.p.p. *vissajjito*. *Imáni cattári padáni imehi catúhi padehi vissajjitáni*, those four lines are answered by these four (Alw. I. 106, comp. Mah. 13). *Kaṇḍo tena v.*, the arrow shot by him (Mah. 143). *Visajjayi*, with one *s* metri causâ, occurs at Mah. 23, 53, 131, and *visajjito* at 143. Also caus. *vissajjápeti*, to cause to be let loose, released, etc. (Dh. 144, 158, 395; Mah. 151). *Vissajjápesi ságare*, sent them adrift upon the ocean (Mah. 46).

VISSAKAMMO, Name of the celestial architect, a deva of the cátummahárájika heaven, who acts as architect and artist to the devas [विश्वकर्मन्]. Dh. 117, 190; Mah. 111, 165.

VISSAM̆, A smell like raw meat [विस्र]. Ab. 146.

VISSAMANAM̆, Resting (fr. next). Dh. 188.

VISSAMATI, To cease from toil, rest, repose [विश्रम्]. Dh. 163, 202, 355, 401; Ten J. 36.

VISSAMBHO, Trust, confidence, intimacy [विस्रम्भ]. Ab. 353.

VISSĀṆANAM̆, Gift, donation [विश्राणन]. Ab. 420.

VISSANDATI, To flow, well up, overflow [विस्यन्द्]. Ját. 51. Caus. *vissandeti*. *Vissandayanto mukhato*, causing it to flow over the brim (Mah. 24).

VISSARATI, To forget [विस्मृ]. With acc. (Mah. 160).

VISSARO, Outcry (?) [विस्वर].

VISSASATI, To confide in, trust to [विश्वस्]. With loc. *tásu vissase*, should put confidence in them (Att. 194). At Dh. 145 we have aor. *visási*, which is probably an error for *vissasi*. P.p.p. *vissattho*, confident, bold, unsuspecting; intimate, friendly. *Vissatthá hotha má bhátha*, be reassured, fear not (Ját. 26). With affix ता: *Tassa vissatthatam̆ ñatvá*, perceiving that he was without suspicion (Mah. 134). Mah. 222, 236.

VISSĀSIKO (*adj.*), Intimate, confidential, trusty [विश्वासिक]. F. Ját. 17; Dh. 214, 418.

VISSĀSIYO (*adj.*), Confidential, trustworthy [विश्वास्य]. Dh. 214.

VISSĀSO, Intimacy, confidence, trust [विश्वास]. Ab. 353. Sincerity, faith (Man. B. 283). *Vissásaparamá ñáti*, the best kinsman is a man you can trust (Dh. 37, *ñáti* pl. should probably be read). *Bhikkhu vissása' m' ápádi*, priest, do not be confident, lit. enter not into confidence (*vissásaṁ má ápádi*, Dh. 48). *Játavissáso* (adj.), restored to confidence, "in a tractable frame of mind" (Mah. 247). *Tena saddhiṁ vissásaṁ akaṁsu*, made friends with him, got intimate with him (F. Ját. 17).

VISSATTHO, see *Vissasati*.

VISSAṬṬHO, see *Vissajjati*.

VISSAVATI, To ooze [विस्रु].

VISSO (*adj.*), Whole, entire [विश्व]. Dh. 47.

VISSUSSATI, To be dried up [विशुष्]. I have only met with this word at Gog. Ev. 15, where possibly the *ss* may be due to attraction to *ussussanti* immediately preceding. Caus. *visoseti*, to dry up (Ras. 77, read *-sos-*).

VISSUTO (*p.p.p.*), Renowned [विश्रुत]. Ab. 724; Mah. 21, 121; Alw. I. xiii.

VISŪCIKĀ (*f.*), Cholera [विसूचिका]. Ab. 328.

VISUDDHAYATI, To become bright or clear [denominative fr. विशुद्ध]. Alw. I. 17.

VISUDDHI (*f.*), Purity, holiness, rectitude, correctness; Nirváṇa [विशुद्धि]. Ab. 9; Dh. 49. *Visuddhimaggo*, the Way of Holiness, name of a famous work of Buddhaghosa, which forms a sort of cyclopædia of Buddhist theology (Mah. 252, see a specimen under *Viññáṇaṁ*). *Visuddhibráhmaṇo*. one who is a brahmin (not by birth but) by a holy life, an Arhat (Ten J. 48). *Visuddhidevo*, one who is an angel by a holy life, an Arhat (Daś. 45). *Dassanassa v.*, purity of vision, correctness of belief (Dh. 48). *Kammav.*, purity of action, good karma (Dh. 3). Hardy alludes to five visuddhis, of which he mentions three, *sílav.*, *diṭṭhiv.*, *cittav.*, purity of life, of belief, of mind (Man. B. 414). At E. Mon. 193 he mentions in addition, *kaṅkhávitaraṇav.*, *maggámaggañáṇadassanav.* *paṭipadáñáṇadassanav.*, and *ñáṇadassanav.* (these are the titles of the last four chapters of Visuddhi Magga). According to Hardy *visuddhisílaṁ* means keeping the precepts perfectly, and *avisuddhisílaṁ* keeping them imperfectly (Man. B. 193).

VISUJJHATI, To be cleansed, to be pure [विशुध्]. Dh. 30. P.p.p. *visuddho*, clear, bright, pure, holy, sanctified; correct, orthodox (Alw. I. 64; B. Lot. 866). Caus. *visodheti*, to cleanse, clear, purify. *Laṅkádípaṁ visodhetuṁ*, to purge the island of Ceylon, convert it to Buddhism (Mah. 2). *Dibbacakkhuṁ v.*, to make clear the divine eye, viz. to obtain supernatural insight (Dh. 87, 319). *Ñañño aññaṁ visodhaye*, one man cannot sanctify (or justify) another, viz. cannot bear his sins. work out his Karma (Dh. 30). *Nibbánagamanaṁ maggaṁ khippam eva visodhaye*, he will clear the road that leads to N., i.e. make it easy, and so enter upon it (Dh. 51, comp. 50).

VISŪKAṀ, A show, spectacle, worldly amusement [Burnouf refers it to सूच्]. B. Lot. 444, 465; Kh. 18. In Sutta Nipáta I find *diṭṭhivisúkáni*, the puppet-shows of heresy.

VISUṀ (*adv.*), Separately, individually [विषु with added *ṁ*, as in *kuvaṁ*, *kudácanaṁ*, *sudaṁ*, *cirassaṁ*]. *V. vasissáma*, we will live apart (Dh. 153). *Anukampáya mayi pi te visuṁ hotu*, let thy mercy be extended to me also individually (Mah. 6, lit. let it be for mercy to thee individually in my case also). *Ánápayitvá nánapásaṇḍike visuṁ*, having caused the various non-Buddhist religionists to be brought to him one by one (Mah. 23). *Visuṁ bhikkhusahassena catuhi* (error for *caturo?*) *parivárite there pesesi*, sent four theras each attended by a thousand monks (Mah. 40, comp. 74). *Visuṁ karoti*, to separate, sever (Att. 215, *sísaṁ sandhito v. karitvá*). *Pújá 'kaṁsu visuṁ visuṁ*, each made their separate offerings (Mah. 109). *Visuṁ visuṁ pure rajjaṁ kamato anusásayuṁ*, "separately, in distinct successions, reigned each in their respective capital" (Mah. 9).

VIṬABHĪ (*f.*), The fork of a tree (comp. *viṭapo*). Ab. 547; Pát. xxxi.

VITACCHIKĀ (*f.*), Scabies [विचर्चिका]. Ab. 327. This is an interesting case of consonant dissimilation.

VITACCHITO (*p.p.p.*), Planed, smoothed [from वितक्ष्]. *Suvitacchito*, well carded (of a woollen robe, Pát. 11).

VĪTADDARO (*adj.*), Fearless [वीत + दर, the *d* is possibly doubled metri causâ]. Dh. 69.

VITAKKANAṀ, Reasoning [वितर्कण]. Ab. 1191.

VITAKKETI, To reason, argue, consider, reflect [वितर्क्]. Ras. 89.

VITAKKO, Reflection, thought, argument, reasoning [वितर्क]. Ab. 155; Att. 212; Man. B. 408, 422; E. Mon. 255, 270. See *Jhánaṁ*, *Kusalavitakko*. *Micchávitakká*, wrong, unlawful thoughts

(Dh. 413). For the three sorts of evil thought see *Akusalavitakko*: they are sometimes called simply *tayo vitakká*, e.g. Dh. 63, 289; and sometimes *tayo micchávitakká*, e.g. Dh. 383, 413.

VĪTAMALO (*adj.*), Pure, clear, spotless [वीतमल]. Ját. 29.

VITAṆḌĀ (*f.*), Frivolous or captious discussion [वितण्डा]. Ab. 112. See *Lokáyataṁ*.

VIṬAṄKO, and **-KAṀ**, A dove-cot, aviary [विटङ्क]. Ab. 221.

VITAÑÑATI (*pass.*), To be spread, diffused [pass. वितन्]. Att. 211.

VITĀNO, and **NAṀ**, Spreading, expansion; multitude; a canopy, awning [वितान]. Ab. 299, 631, 974; Dh. 291; Mah. 88, 179 (line 4 from bottom).

VIṬAPĪ (*m.*), A tree [विटपिन्]. Ab. 539.

VIṬAPO, The fork of a tree; a clump, thicket [विटप]. Ab. 547, 1122; Dh. 155.

VĪTARĀGO (*adj.*), Free from human passion, an Arhat [वीतराग]. Ab. 10; Dh. 18, 64.

VITARAṆAṀ, Donation, gift; abandoning, escaping from [वितरण]. Ab. 420; E. Mon. 193.

VITARATI, To continue, go through; to perform [तॄ]. Ten J. 19. Aor. pl. *vitariṁsu* (Mah. 249). P.p.p. *vitiṇṇo*, escaped from, abandoned, rejected. *Vitiṇṇakaṅkho* (adj.), free from doubt (Dh. 25, 97). *Vitiṇṇaparaloko* (adj.), who does not trouble himself about future life (Dh. 32, by whom the next world is rejected or neglected).

VITATHO (*adj.*), False, unreal [वितथ]. Ab. 126; Ját. 19. *Vitathabhávo*, falsehood (Dh. 340).

VITATO (*p.p.p.*), Extended, diffused, overspread [वितत]. Neut. *vitataṁ*, drums covered with leather on both sides (Ab. 141). *Vallíhi v.*, overspread with creepers (Mah. 106).

VĪTHI (*f.*), A row, line; a road; a bazaar, street [वीथि]. Ab. 202, 539, 939; Dh. 85. *Víthigato* (adj.), walking in the street (Mah. 153). *Rája-víthi*, high road, king's highway (Mah. 125). Of the path or course of a star or planet (Ját. 25).

VĪTHIKO (*adj.*), Substitute for *víthi* at the end of a compound, *cáruvíthiko*, having a delightful street (Mah. 212, but it may possibly be वीथिका).

VĪTIHĀRO, In *padav.*, a long footstep, stride [व्यतिहार]. Ját. 53.

VĪTIKKAMATI, To exceed, transgress [व्यतिक्रम्]. Dh. 405.

VĪTIKKAMO, Going beyond bounds, transgression, sin [व्यतिक्रम]. Ab. 430.

VĪTINĀMANAKO (*adj.*), Spending one's time, living [*vítinámanaṁ*, from next, + क]. Dh. 289.

VĪTINĀMETI (*caus.*), To spend or pass the time, to live; to wait [caus. वि-अति-नम्]. *Jhánasukhena vítinámeti*, lives in the bliss of Jhána (Alw. I. 80). *Muhuttaṁ vítinámayaṁ*, waiting awhile (Mah. 244). With acc. *Imaṁ temásaṁ katihi iriyápathehi vítinámessatha*, in how many attitudes will you spend this quarter? (Dh. 81). *Antovassaṁ v.*, to spend Lent (Dh. 105). *Kálaṁ v.*, to pass the time (Dh. 182). *Kevalaṁ vítinámesi rattiṁ*, passed the whole night (Mah. 248).

VITIṆṆO, see *Vitarati*.

VĪTIPATATI, To fall away, transgress [वि-अति-पत्]. Dh. 229.

VĪTISĀRETI (*caus.*), To remind mutually [वि-अति-स्मारयति]. See *Sárániyo*.

VĪTĪVATTO (*p.p.p.*), Having passed, exceeded; past [p.p.p. व्यतिवृत्]. *Sabbasaṁyojaníye ca vítivatto*, and having escaped from all bonds. *Gacchato pan' assa parivárá bhikkhú gaṇanapathaṁ vítivattá*, and as he advanced the monks that followed him exceeded computation (Br. J. S. A.). *Gaṇanávítivattá* (pl.), innumerable (Mah. 29). *Idha me máso vítivatto*, here I have spent a month (Dh. 266). *Majjhantike vítivatte* (loc. abs.), when midday is past (Pát. 89). *Sattasu sádhukíḷanadivasesu vítivattesu*, when the seven days of jubilee had elapsed (Br. J. S. A.). *Bhagavati parinibbute lokanáthamhi catussatádhike dvisahasse vítivatte terasame saṁvacchare*, in the 2413th year that has elapsed since the death of Buddha (Subh.).

VĪTO, see *Víyati*.

VĪTO (*p.p.p.*), Devoid of, free from [वीत]. As the first part of compounds. *Vítabhayo*, free from fear (Mah. 78). *Vítataṇho*, free from desire (Dh. 63). *Vítamoho* (Dh. 64).

VITTAṀ, see end of art. *Vidati*.

VITTHAMBHANAṀ, Instability [fr. विष्टम्भ].

VITTHĀRETI (*caus.*), To expand, detail [विस्तारयति]. *Vitthháretvá katheti*, to relate in detail (Dh. 341, comp. 139). P.f.p. *vitthháretabbo*, that ought to be given in full (B. Lot. 388). P.p.p. *vitthhárito*. *Vatthuṁ Takkáriyajátake vitthháritaṁ*, the story is given in full in the T. Játaka (F. Ját. 48, comp. Dh. 393). *Ativitthhárito*, diffuse, prolix (Mah. 1).

VITTHĀRIKO (*adj.*), Extended, diffused [विस्तार + इक]. Ját. 28, 29.

VITTHĀRO, Width, breadth; extension, amplification, detail [विस्तार]. Ab. 768. *Caturásíti yojanasahassáni vittháreṇa*, 84,000 yojanas in breadth (Gog. Ev. 14, comp. Kh. 20). *Vittháreṇa katheti*, to relate in detail (Dh. 329, comp. Alw. I. xxxvii, 78, B. Lot. 305). Abl. *vittkárato*, in breadth (Pát. 111; Ját. 49), in detail (Ten J. 107).

VITTHĀSI, This is an aor. from विचस् (Kamm. 5). Dickson renders it "do not hesitate."

VITTHATO (*p.p.p.*), Extended, wide [विस्तृत]. Ab. 269, 746; Pát. 11. *Paṭhavísamá vitthatá paññá*, wisdom broad as the earth (Dh. 385). *Paññásayojanavitthato*, fifty yojanas wide (Dh. 86, comp. Alw. I. 79, Mah. 3). *Guṇavitthatakitti* (adj.), the fame of whose virtues has spread far and wide (Mah. 104). *Sattayojanadíghdya vitthatáya tiyojanaṁ senáya*, with an army seven yojanas long and three yojanas broad (Máh. 112).

VITTHIṆṆO (*p.p.p.*), Extensive, large [विस्तीर्ण]. Ab. 701.

VITTI (*f.*), Joy; feeling, sensation [वित्ति]. Ab. 87, 1058, 1095.

VITŪDATI, To strike, sting [वितुद्]. See *Satti* for a p.pres. *vitúdanto*. At Dh. 146 there appears to be a p.pres. *vitudaṁ*, but the whole passage is very corrupt. P.p.p. neut *vitunnaṁ*, the potherb Marsilia Quadrifolia (Ab. 596).

VIVADANAṀ, Causing separation [fr. विवद्]. It is the opposite of *saṁvadanaṁ*: Br. J. S. A. says, *vivadanan náma sace viyujjitukám' attha ajj' eva viyujjatha iti vo punasampayogo na bhavissatíti evaṁ viyogakaraṇaṁ.*

VIVADATI, To dispute, quarrel [विवद्]. Pát. 62; B. Lot. 316 (*vivadamáno*). P.f.p. *vivaditabbo.*

VĪVADĀTO, = व्यवदात (F. Ját. 25).

VIVĀDO, Dispute, contention; litigation [विवाद्]. Ab. 117, 400. There are six vivádamúlas (or roots of contention), quarrelsomeness, hypocrisy, envy, etc.

VIVĀHANAṀ, Getting a husband for a girl [fr. विवह्]. *Viváhanan ti imaṁ dárikaṁ asukassa náma dárakassa asukanakkhattena detha evam assá vuddhi bhavissatíti viváhakaraṇaṁ*, by viváhana is meant match-making, saying "bestow this girl upon such and such a youth, under such and such a conjunction of the stars, thus will she have prosperity" (Br. J. S. A.).

VIVĀHO, Marriage [विवाह]. Ab. 318.

VIVAJJETI, To forsake, to avoid [विवृज्]. Mah. 203; Dh. 275. P.p.p. *vivajjito*, forsaken (Dh. 83; Das. 42; Ab. 432). Pass. *vivajjati* = विवर्ज्यते. *Sabbítiyo vivajjantu*, may all dangers be averted (Ját. 27).

VIVAṆṆAKAṀ, Dispraise, reviling, contempt [विवर्ण + क].

VIVAṆṆO (*adj.*), Discoloured, wan [विवर्ण]. Das. 6, 36.

VIVARAṀ, A hole, hollow, fissure, cleft; gap, interstice; an empty space, vacuum; recess, core; a flaw, defect [विवर]. Ab. 649, 1013; Dh. 23, 418; Att. 207. *Mano vivaravyákulaṁ*, a heart agitated to its core (Att. 207). *Kuñcikáv.*, keyhole (Ab. 222).

VIVARAṆAṀ, Explanation, comment [विवरण]. Ab. 965. *Lokav.* at Alw. I. 77 is rendered "the world's emancipation,"

VIVARATI, To open [विवृ]. *Dváraṁ v.*, to open a door (Ját. 8). *Karaṇḍakaṁ v.*, to open a box (Alw. I. 75). *Vivarati* and *vivaranto*, at Dh. 106 should clearly be *vic-*. Pass. *vivaríyati.* P.p.p. *vivaṭo*, open, uncovered.. *Tato pana taṁ gehaṁ sásanassa vivaṭadváro ahosi*, thenceforth that house opened its doors to religion, viz. welcomed it, was friendly to it (Dh. 245). *Bhikkhúnaṁ vivaṭadváro ahosi*, he kept open house to the monks (Dh. 262). *Vivaṭá kuṭi*, a roofless hut. *Vivaṭánano* (adj.), open-mouthed (Att. 194). *Vivaṭena cetasá*, with the mind awake and clear. *Vivaṭehi akkhíhi*, with open eyes (Dh. 307). Caus. *vivarápeti*, to cause to be opened (Alw. I. 75; Dh. 131, 175).

VIVASO (*adj.*), Unrestrained, independent [विवश]. Ab. 743.

VIVAṬO, see *Vivarati.*

VIVATTACCHADDO, and -CCHADO (*adj.*), One by whom the veil (of human passion) is rolled away [विवृत्त + छद्मन् and छद्]. This is an epithet of a Buddha. Subh. sends me the foll. gloss, *vivattacchadde ti ettha rágadosamohamánadiṭṭhi-avijjáduccaritachadanehi paṭichanne kilesandhakáre loke taṁ chadanaṁ nivattetvá samantato sañjátáloko hutvá ṭhito ti vivattacchaddo, atha vá vivatto vicchado vá ti vivattacchado vaṭṭarahito chadanarahito cáti vuttaṁ hoti*, "when the world was darkened by sin, was covered with the sin-veils of lust, anger, ignorance, pride, false doctrine and error, having removed that veil he became enlightened on every side; or it may mean rolled back, uncovered, freed from transmigration (*vaṭṭa*), freed from covering." This comment leaves it undecided whether *loke vivattacchaddo* means "one by whom the world's veil is removed," or "one whose veil is removed;" I should incline to the former interpretation. Ját. 51; Dh. 132, 163; B. Lot. 581, 583.

VIVAṬṬAṀ, Part of the dress of a Buddhist priest; turning round the other way, rolling back [वि-वृत्त]. Ab. 296; Ját. 75.

VIVAṬṬAṀ, Absence of *vaṭṭa* or transmigration, Nirváṇa [वि-वृत्त]. Ab. 8; Pát. 85.

VIVAṬṬATI, To roll on or round, revolve [विवृत्]. *Saṁsáravaṭṭesu vivaṭṭamáno*, revolving in the circles of transmigration (Ras. 22). P.p.p. *vivatto*, *vivaṭṭo*.

VIVAṬṬO, Beginning again, renovation [विवर्त]. Man. B. 5; B. Lot. 327. See *Kappo*.

VIVECANAM, Investigation [विवेचन].

VIVECETI (*caus.*), To separate, seclude [विवेचयति]. Dh. 270.

VIVEKAJO (*adj.*), Caused by seclusion or detachment. [विवेकज]. B. Lot. 803.

VIVEKO, Separation, seclusion; discrimination [विवेक]. Ab. 430, 1114; Dh. 14, 16. *Vivekakámo* (adj.), desirous of solitude or retirement (Ras. 27, see *Anubrúheti*). The three sorts of viveka are *káyav.*, seclusion of the body (viz. solitude), *cittav.*, detachment of the mind (from human passion), and *upadhiv.* or Nirváṇa (Dh. 270, 284; Att. 213). *Viveke*, in solitude, at Dh. 16 is taken by the comment in the sense of Nirváṇa.

VIVICCA (*ger.*), Separating oneself from [विविच्य]. *Viviccasayanaṁ*, solitude (Dh. 48).

VIVICCATI (*pass.*), To separate oneself, retire [pass. विविच्]. P.p.p. *vivitto*, separate, solitary (Ab. 353). *Dasahi saddehi avivitto*, not separated from the ten cries, viz. possessing them (Ját. 2).

VIVICCHĀ (*f.*), Said to mean *vicikicchá* or doubt, Alw. I. 106, 107.

VIVIDHO (*adj.*), Various; manifold [विविध]. Ab. 717; Mah. 152, 157.

VIVITTO, see *Viviccati*.

VIYA, see *Iva*.

VIYAGGO, VIYAÑJANAM, VIYĀKĀSI, see *Vyaggo*, *Vyañjanaṁ*, *Vyákaroti*.

VĪYATI, and VIYYATI (*pass.*), To be woven [pass. वे]. Pát. 11. P.p.p. *víto*, woven (Ab. 1076; Pát. 11, 82).

VIYOGO, Separation, disunion; absence, deprivation; loss, death [वियोग]. Ab. 104; Dh. 341, 359; Mah. 260. *Mahábodhiviyogena sasokavá*, mournful at parting with the Bo-tree (Mah. 116). *Dhammav.*, being deprived of the Dhamma (Ras. 15).

VIYOJETI (*caus.*), To separate [वियोजयति]. Alw. I. xvii. P.p.p. *viyojito*.

VIYŪHATI, To remove, take out, disengage [व्यूह्]. Alw. I. 80; Dh. 186. Of digging up sand to get at a buried fish (F. Ját. 53).

VIYUTTO (*p.p.p.*), Separated [वियुक्त]. Pát. 73.

VIYYATI, see *Víyati*.

VO, see *Tvaṁ*.

VOCA, see *Vatti*.

VOCHIJJATI, To be cut off [व्यवच्छिद्यते].

VODĀNAṀ, Purification, purity [fr. वि-अव-दै]. *Paramavodánaṁ*, the highest purity or sanctification, Arhatship. (Dh. 270). B. Lot. 789, 792; Kh. 17.

VODĀPANAṀ, Purification (fr. next). Dh. 345.

VODAPETI (*caus.*), To purify [caus. वि-अव-दै]. Dh. 278. *Vodiyamáno* at Dh. 240 should evidently be *cod-*.

VOHARATI, To give currency to, use; express [व्यवहृ]. *Amhákaṁ ruciṁ ádáya voharati*, he adopts and expresses our wishes (Pát. 5, comp. xv). Pass. *vohariyati*, to be used, to be current (Bál. 1). Pass. caus. *voháriyati*, to be called (Att. 218, *ajjápi "Vidhavavanan" ti v.*).

VOHĀRIKO, A royal officer skilled in the law, a magistrate [व्यावहारिक]. Alw. I. 99.

VOHĀRO, Practice, custom, law; lawsuit; business, trade; common use, currency; current speech, vernacular; current appellation, name [व्यवहार]. Ab. 105, 117, 849. *Dhammavohárakovido*, learned in righteous practices (Mah. 226). *Vohárakúṭo* (adj.), perverting justice. *Voháresu dhammena vinicchayamánesu*, lawsuits being decided with justice (Ten J. 2). *Akárayi rajjavohárasamaye* (pl.), administered the laws and customs of the kingdom (Mah. 128). *Lohapásádavohâro tena tassa ajáyatha*, from that circumstance the appellation of L. arose for it (Mah. 164). *Dhammiko ti vohâraṁ paṭṭhapesi*, bestowed on him the name of Dhammika (Att. 195). *Vohâraṁ karoti*, to trade, traffic (F. Ját. 14). *Mágadhako v.*, the language or vernacular of the Magadha people (Pát. xlii). *Vohâraṁ gacchati*, to be in common use, to be current, to have currency (Pát. 80, of coins).

VOKĀRO, Worthlessness; the Khandhas; difference [either fr. व्यिवकृ, or perhaps *okára* with euphonic *v*]. Ab. 1127; Alw. N. 112 (note). Subh. quotes *vokáran ti lámakabhávaṁ nihína-bhávaṁ.*

VOKIṆṆO (*p.p.p.*), Separated from (?) [p.p.p. व्यवकृ]. Ab. 833; Das. 43.

VOKKAMATI, = *okk-*, with euphonic *v*, after a word ending in a vowel. *Na vokkamati víthito,* does not depart from its course (Ját. 23). See *avokkamitvá* under *Tanti.*

VOMISSAKO (*adj.*), Miscellaneous [वि-अव-मिश्र-क].

VOROPETI (*caus.*), To deprive of [व्यवरोपयति]. With abl. *Samaṇaṁ Gotamaṁ jívitá voropessámi,* I will deprive the ascetic G. of life (Dh. 144; Ras. 84; Kamm. 10) P. pres. pass. *voropiyamáno* (Dh. 110).

VOSĀNAṀ, End, consummation [probably *osána* with euphonic *v*, but possibly a derivative of व्यवसो]. Dh. 75.

VOSĀSATI, To give orders, act authoritatively [वि-अव-शास्]. Pát. 20.

VOSITO (*p.p.p.*), Ended, accomplished [either अवसित with euphonic *v*, or व्यवसित]. *Sabbavosita-vosáno* (adj.), by whom the consummation (viz. Arhatship) is entirely accomplished (Dh. 75).

VOSSAGGO, Relinquishment, relaxation; gift, donation [probably अवसर्ग with euphonic *v*, but it may be a derivative of व्यवसृज्, comp. B. Lot. 312]. Ab. 420. *Satiyá vossaggo,* and *sativossago,* relaxation of attention or memory, inattention, thoughtlessness, indifference (Dh. 179, 389, 395; Ab. 173). In one instance we have *sati-ossaggo* (Dh. 334), which certainly looks as though the *v* in *voss-* was euphonic.

VOSSAJANAṀ, and **VOSSAJJANAṀ,** Relinquishment (fr. next). *Āyuvossajanaṁ,* renunciation of the remaining term of life (Mah. 181, see p. 455, a, line 10 fr. bottom).

VOSSAJJATI, To relinquish [अवसृज् or व्यवसृज्]. In this and the last case I am strongly inclined to look on the *v* as euphonic. P.p.p. *vossaṭṭho* (Ab. 754, *vossaggaṁ* is a misprint).

VOSSAKAMMAṀ, Making a man a eunuch (comp. *Vassakammaṁ*). *Vosso ti paṇḍako . . vassassa vossakaraṇaṁ vossakammaṁ, taṁ pana karonto acchindikabhávamattaṁ pápeti na liṅgaṁ antaradhápetuṁ sakkoti* (Br. J. S. A.).

VOVADĀMI, see *Tvaṁ.*

VUCCATI, see *Vatti.*

VUḌḌHATE, According to Kaccáyanappakaraṇa (if the reading be correct), this form represents a pass. वृध्यते from वृध् (Alw. I. 18; Sen. K. 439). I have never met with it elsewhere, and am somewhat sceptical as to the reading, the more so as vṛidhyate would naturally become *vujjhate* in Pali.

VUDDHI and **VAḌḌHI** (*f.*), Increase, growth; prosperity, advantage [वृद्धि]. *Vuddhi* (Ab. 785; Dh. 120, etc., it is by far the commoner form), *Vaḍḍhi* (Ab. 829; Dh. 271). *Aññaṁ vá tassa vaḍḍhiṁ kátuṁ,* or do him any other good, bring him any other advantage (Das. 8). *Pápassa v.,* the growth or increase of sin (Dh. 293). *Vuddhi-ppatto* (adj.), come to full growth, grown up (Das. 7). *Avaḍḍhi,* decay (Dh. 368, comp. 385). *Vuddhirogo,* elephantiasis of the scrotum (Ab. 326). In gram. *vuddhi* = vṛiddhi (Alw. I. 36, *vuḍḍhi* at Sen. K. 453 is wrong).

VUDDHIMĀ (*ădj.*), Prosperous, etc. [वृद्धिमत्].

VUDDHO, VUḌḌHO, see *Vaḍḍhati.*

VUḶHATI, see *Vahati.*

VUṆĀTI, To restrain, prevent [वृ]. Aor. *avári* (Mah. 230). Caus. *váreti,* to choose in marriage (said of a young lady, Dh. 193; in Sansk. we have वरयति in this sense); to restrain, hinder, stop, prevent; to stop, stop up; to. prohibit, forbid; to ward off, keep off (Ten J. 29, 111; Mah. 255). *Váretuṁ Damiḷe,* "for the purpose of keeping the Damilos in check" (Mah. 138). *Várimaggaṁ v.,* to stop up a drain or watercourse (Mah. 212). *Hatthákárena várayi,* stopped them by a wave of his hand (Mah. 198, they were chaunting). *Manussánaṁ várentánaṁ várentánam eva,* though the men were doing all they could to prevent it (Dh. 238). Pass. *váriyati. Váriyanto pi saṅghena,* though forbidden by the clergy (Mah. 214). Read *váriyanto* at Mah. 48 (line 2). *Várentí* (f.) at Mah. 52 appears to mean "being forbidden," it is perhaps contracted for *váriyantí. Váriyamáno* (Dh. 104, 215). P.p.p. *várito* (Ten J. 33; Pát. 72).

VŪPAKAṬṬHO (*adj.*), Distant, removed [वि + *upakaṭṭha*]. With abl. *Gaṇamhá vúpakaṭṭho,* remote from the haunts of men (Dh. 105).

VŪPASAMANAṀ, Suppressing, cessation, extinction (fr. *vúpasammati*). Dh. 310. *Icchatha me roga-vúpasamanaṁ,* do you wish my disease to be cured? (Dh. 215).

VŪPASAMĀPANAṀ, Suppression, etc. [fr. caus. next]. Pát. 108.

VŪPASAMMATI, To be assuaged or quieted, or suppressed, to cease, be extinguished [वि-उप-शम्]. Dh. 285. Aor. *vúpasami* (Ját. 51, hunger and thirst were allayed). *Rogo vúpasami*, the disease was cured (Dh. 215). P.p.p. *vúpasanto* (Dh. 82), *vúpasamito* (Pát. 91). Caus. *vúpasameti*, to appease, pacify, settle, suppress, etc. (Dh. 102; Pát. 61). *Paccantaṁ vúpasametvá*, having pacified or reduced to submission the border countries (which had risen in rebellion, Dh. 128, 336).

VŪPASAMO, Pacification, suppression, cessation [from last]. Dh. 82, 110, 128; Ját. 53. *Tesaṁ vúpasamo sukho*, their extinction is bliss (Att. clxxii; Ras. 24).

VUSITAVĀ (*adj.*), and **VUSITĀVĪ** (*adj.*), Dwelling, residing [उषित + वत्, and विन्]. Sen. K. 483.

VUSITO, see *Vasati.*

VUSO, A bull [वृष]. Ab. 495.

VUSSATI, see *Vasati.*

VUTAPADAṀ, Points of conduct [either व्रत or वृत + पद, comp. *abbuto*; Vij. thinks it is वृत, and *vuti* = वृति confirms this; the sense however seems to point strongly to व्रत]. The *satta vutapadáni*, or seven points of good conduct, are supporting one's parents, revering one's elders, kind language, abstinence from backbiting, abstinence from selfishness, truthfulness, and restraining anger (Dh. 185, 186, 189).

VUTI (*f.*), Enclosure, fence [वृति]. Ab. 762.

VUTTAKO (*adj.*), A substitute for *vutto* at the end of a compound [उक्त+क]. *Pubbavuttako*, aforementioned (Mah. 5).

VUTTAṀ, see *Vattati*, p. 557 (a).

VUTTAṆTO, Tidings [वृत्तान्त]. Ab. 113.

VUTTARI, see *Uttariṁ.*

VUTTASIRO, see *Vutto.*

VUTTE, see *Vatti*, p. 560 (a), line 2.

VUṬṬHAHATI, **VUṬṬHĀNAṀ**, see *Uṭṭh-*.

VUṬṬHI (*f.*), Rain [वृष्टि]. Ab. 48; Dh. 3; Mah. 3.

VUṬṬHITO, see *Uṭṭhahati.*

VUTTHO, see *Vasáti.*

VUTTI (*f.*), Conduct, behaviour, manner; business, profession, livelihood: in poetry, measure, rhythm, metre; explanation, gloss [वृत्ति]. Ab. 445, 965. *Idaṁ te jívitavuttiyá dhanaṁ*, this wealth is for you to live upon, lit. for the maintenance of your life (Dh. 193). *Acchiddá jívitavutti*, blameless mode of life (Dh. 367). *Santavutti* (adj.), of tranquil deportment (Mah. 25; Alw. I. x). *Acchiddavutti* (adj.), of blameless conduct (Dh. 41, comp. 67). *Sallahukavutti*, (adj.), living on light, or perhaps little, food (Kh. 15). The explanations of the suttas, or condensed rules of Kaccáyana's (or any other) grammar, are called *vutti* (Alw. I. 104, comp. xxii). *Vutyabhedáya*, for the sake of not spoiling the metre (Bál. 8, comp. Kh. 21). *Gurulahuniyamo vutti bhave*, vṛitti is the ordering of long and short syllables.

VUTTO (*p.p.p. vapati*), Shaven [उप्त]. Ab. 796. Comp. *vatto*. *Vuttasiro* (adj.), having the head shaven (Alw. I. lxix).

VUTTO, see *Vattati*, and *Vatti.*

VUYHATI (*pass. vahati*), To be carried, etc. [उह्यते]. Att. 130. Ras. 90 has *vayh-*, which is perhaps also a correct form.

VYĀBĀDHETI (*caus.*), To oppress, injure [caus. वि-आ-बाध्].

VYĀBĀDHO, Oppression, injury (fr. last).

VYĀBHAṄGĪ (*f.*), A kája or pole for carrying burdens. Ab. 525.

VYĀDHI (*m.*), Sickness, malady, disease; the plant Costus Speciosus (*kuṭṭha*) [व्याधि]. Ab. 323, 592; Dh. 315; B. Lot. 332; Mah. 38. *Vyádhighátako*, the tree Cassia Fistula (Ab. 552).

VYĀDHITO (*adj.*), Sick, ill [व्याधित]. Ab. 322.

VYADHO, Piercing [व्यध]. Ab. 762.

VYĀDHO, A huntsman, deer-hunter [व्याध]. Ab. 518; Mah. 66.

VYAGGHĪNASO, A hawk [seemingly व्याघ्री + नस]. Ab. 637.

VYAGGHO, A tiger [व्याघ्र]. F. Ját. 15. Fem. *vyagghí*, a tigress (Cl. Gr. 51), prickly nightshade, Sòlanum Jacquini (Ab. 585).

VYAGGO, and **VIYAGGO** (*adj.*), Bewildered [व्यग्र].

VYĀHARATI, To utter [व्याहृ]. F. Ját. 18. *Byáharati* at Dh. 419.

VYĀKARAṆAṀ, Explanation, exposition; declaration, answer; utterance, response, oracle, prediction; grammar [व्याकरण]. Ab. 110; B. Int. 55. *Catuvísatiyá Buddhánaṁ santike laddhavyákaraṇo* (adj.), having received the oracles from the lips of the 24 Buddhas, i.e. having had his future Buddhahood predicted by them (B. Lot. 335, comp. Dh. 118). *Asukadivasaṁ Ráhu candaṁ gahessatíti vyákaraṇavasen' eva*, . . in accordance with such forecasts as, "on such a day there will be an eclipse of the moon" (Br. J. S. A.).

VYĀKAROTI, To expound, explain; declare, call, name; to answer; to give a response, predict, prophesy [व्याकृ]. B. Lot. 322. *Gaṇṭhiṭṭhánáni v.*, to explain knotty passages (Mah. 29). *Ime pañhe . . vyákátuṁ*, to answer these questions (Dh. 329). *Satthárá desito dhammo kittako ti apucchatha, vyákási Moggaliputto* (Mah. 26). *Tena puṭṭho 'tha vyákari*, questioned by him made the following declaration (Mah. 19). *Buddhassa viya gambhíraghosattá naṁ viyákaruṁ Buddhaghoso ti*, they styled him Buddhaghosa, from his deep voice like that of Buddha (Mah. 251, *viyákaruṁ* metri causâ, comp. *viyákási* in the same page). *Evaṁ tápasaṁ vyákaritvá*, having made this response or prediction to the hermit (a prediction that he would one day become Gautama Buddha, Dh. 135). *Tassa patthanáya samijjhanabhávaṁ disvá vyákási*, seeing that his prayer or wish would be realized, made the following prediction (Dh. 136, comp. Ját. 15). *Nemittá vyákaruṁ tassá saṁvásaṁ migarájino*, fortune-tellers foretold her cohabitation with a lion (Mah. 43, comp. Att. 190). *Ete tayo pi Síhaladípe paṭhavissará bhavissantíti tattha nisinnánaṁ vyákási*, to them sitting there he predicted, "These three will all become Kings of Ceylon" (Att. 196). P.f.p. *vyákaraṇíyo*, that has to be answered (see *Pañho*). P.p.p. *vyákato*. *Anágate Gotamo náma Buddho bhavissasíti vyákato*, having been answered or predicted to, "Thou shalt one day become a Buddha" (Ját. 26). *Mahávíro tehi bodháya vyákato*, the bodhisatta having been by them (the 24 Buddhas) forecast for Buddhaship (Mah. 2; B. Lot. 340). *Yáhi Laṅkaṁ pasádetuṁ Sambuddhenási vyákato*, go on your mission of conversion to Ceylon, you have been foredestined to it by the Buddha, i.e. Buddha had foretold the mission (Mah. 77).

VYĀKHYĀ (*f.*), A comment, gloss [व्याख्या].

VYĀKULO (*adj.*), Bewildered, agitated [व्याकुल]. Ab. 736; Att. 207.

VYAMHAṀ, A celestial mansion = *vimána*. Ab. 25.

VYĀMISSO (*adj.*), Mingled [व्यामिश्र]. Ab. 786.

VYĀMO, and **BYĀMO**, A fathom of about 6 feet, being the distance between the tips of the fingers of the two hands when the arms are extended [व्याम]. Ab. 269, 1042; B. Lot. 570 (these three vy-). *Byámappabhá*, a halo or lustre which extended for a fathom around the Buddha (Dh. 315; Ját. 12; Mah. 27; B. Lot, 609, all these *by*-).

VYAÑJANAṀ, and **BYAÑJANAṀ**, A consonant; a letter, syllable, word; the words or letter as opposed to the sense; sign, mark, characteristic; sauce, condiment, curry [व्यञ्जन]. Ab. 464, 879. *Sesá byañjaná* (by attraction for *-náni*), the rest (of the letters) are consonants (Alw. I. xvii). *Padáni vyañjanáni*, words and letters (Mah. 252). *Na hi Tathágatá ekavyañjanam pi niratthakaṁ vadanti*, for the Buddhas speak not a single syllable in vain (see *Tipiṭakaṁ*). *Atthaṁ hi nátho saraṇaṁ avoca na byañjanaṁ*, for Buddha has declared salvation to be in the spirit (of his Word) and not the letter (Kh. 21, comp. B. Lot. 330). *Vyañjanacchâyáya . . atthaṁ vinásayuṁ*, obscured the meaning under the shadow of the letter (Alw. I. 66). *Appaṁ vá bahuṁ vá bhásassu atthañ ñeva me brúhi atthen' eva me attho kiṁ káhasi vyañjanaṁ bahuṁ*, whether you tell me little or much tell me the true sense, it is the sense that I want, why should you make much of the letter? (Dh. 123). *Atthavasena púrituṁ*, to expound according to the letter, literally (Alw. I. xxviii). *Purisavyañjanáni*, characteristics of a male, male organs of generation (B. Lot. 590). *Oharayitvá gihivyañjanáni*, having abandoned the characteristics of a layman (such as a layman's dress, long hair, living in a house, etc., Khaggavisáṇa S.). *Asítibyañjanujjalo* (adj.), adorned with the 80 (minor) characteristics of a great man (Mah. 27, these are the anuvyañjanas). *Súpavyañjanaṁ*, sauce and curry (eaten with boiled rice, Dh. 401). Several sorts of curry are enumerated at Pát. 81, *macoha-maṁsa-sáka-phala-kalír-ádibyañjanaṁ*, fish curry, meat curry, vegetable curry, fruit curry, coconut-cabbage curry, etc. *Bhattavyañjanaṁ*, curry and rice (comp. Mah. 49). With affix शस्, *byañjanaso*, according to the letter, literally (Kh. 29). With affix, तस् *vyañjanato*, according to the letter.

VYAÑJĪYATI (*pass.*), To be expressed, indicated [pass. व्यञ्ज्]. B. Lot. 331.

VYANTIKAROTI, and **BY-**, To abolish, remove, get rid of, destroy [वि-अन्ति-कृ]. *Veraṁ pajahati vinodeti byantikaroti anabhávaṁ gameti* (Paramattha Jotiká). *Vineti nádhivâseti pajahati vinodeti vyantikaroti* (Ras. 87). *Iṇamúláni v.*, to extinguish or pay off debt (Sám. S.). Aor. *vyantiakási* (ditto). Fut. *vyantikáhiti* (Dh. 63).

VYĀPĀDO, and **BY-**, Wish to injure, malevolence, hatred, fury [व्यापाद्]. Ab. 164; Dh. 359; Man. B. 410. See *Akusaladhátu. Akusalasaṅkappo*, etc.

VYAPAGACCHATI, To depart, be dispelled [व्यपगम्]. Att. 230. P.p.p. *vyapagato*, departed (Ját. 17).

VYĀPAJJATI, and **BY-**, To be malevolent [व्यापद्]. P.p.p. *vyápanno. Vyápannacitto* (adj.), having a malevolent spirit (*ime sattá haññantu vá vijjhantu vá*).

VYĀPAKO, and **BY-** (*adj.*), Pervading [व्यापक].

VYĀPANAṀ, and **BY-**, Pervading, penetration [व्यापन]. Ab. 1173, 1175.

VYĀPANNO, see *Vyápajjati.*

VYĀPĀRETI (*caus.*), To employ, suborn, incite [व्यापारयति].

VYĀPĀRO, and **BY-**, Occupation, business, profession, exertion, action, work [व्यापार]. Ab. 855; Att. 195; Alw. I. xxix. *Tato símásamugghâte vyápáre parinitthite*, then when the effort to invalidate the consecration was discontinued (Mah. 237). *Vyápáram ápanno*, engaged in an occupation. With affix ता, *byápáratá* (Kh. 21).

VYĀPETI (*caus.*), To pervade, permeate, fill [व्यापयति]. Ras. 87. *Vyápiṁsu* at Att. 211 is the aor. pl. of the simple verb.

VYĀPĪ (*adj.*), Pervading, extending [व्यापिन्]. Att. 192.

VYĀROSANĀ, and **BY-** (*f.*), Anger, hatred [fr. वि-आ-रुष्]. Kh. 16, all MSS. *by-*.

VYASANAṀ, and **BY-**, Misfortune; unhappiness, destruction, loss; bad habit, sin; [व्यसन]. Ab. 89, 890. *Vyasanappatto* (adj.), come to grief, ruined (F. Ját. 15, comp. Dh. 361). *V. gato*, ruined, destroyed (F. Ját. 18; Dh. 419). The five losses are *ñátiv., bhogav., rogav., sílav., ditthiv.*, loss of kinsmen, loss of wealth, sickness, loss of character, loss of faith.

VYASAṆĪ (*adj.*), Meeting with ruin, unfortunate [व्यसनिन्]. Att. 193.

VYĀSATTO, and **BY-** (*p.p.p.*), Attached to pleasure, covetous, etc. [व्यासक्त]. Dh. 9.

VYĀSO, Diffusion [व्यास]. Ab. 768.

VYATTAYO, Contrariety, opposition, reversal [व्यत्यय]. Ab. 776.

VYATTO, and **BYATTO** (*p.p.p.*), Evident, manifest; perspicuous; wise, learned [व्यक्त]. Ab. 228, 716; Alw. I. xiv; Gog. Ev. 11; Pát. xiv, 26, 28.

VYAVADHĀNAṀ, Covering, screen [व्यवधान]. Ab. 802.

VYAVANUJJA (*ger.*), Having dispelled [ger. वि-अव-नुद्].

VYĀVAṬO (*p.p.p.*), Covered, obstructed [व्यावृत]. B. Lot. 649.

VYAVĀYO, Coition [व्यवाय]. Ab. 317.

VYAYO, and **VAYO**, Loss, perishing, decay; expenditure [व्यय]. Ab. 764, 1079. *Vayadhammo*, and *-dhammî* (adj.), perishable (Att. clxxii). *Dhanabbayo*, expenditure of treasure. *Udayavyayo*, rise and decay, birth and death (Dh. 21, 67, see *Udayo*).

VYŪHO, and **BYŪHO**, An array of troops; a host, multitude; a street closed at one end [व्यूह]. Ab. 202 (street, *by-*), 381 (array, *vy-*), 631 (multitude, *by-*). *Senábyúho* and *-vyúho* (Pát. 15; B. Lot. 466). At Pát. 105 street (*by-*).

Y.

YĀCAKO, and **YĀCANAKO**, A beggar [याचक, याचनक]. Ab. 740; Att. 72; Dh. 131, F. Ját. 11, 52.

YĀCANĀ (*f.*), Asking, begging [याचना]. Ab. 759; F. Ját. 11.

YĀCATI, To ask, beg, entreat [याच्]. *Jívitaṁ y.*, to beg for one's life (Ten J. 115). *Yácitvána narissaraṁ*, having asked the king's permission (Mah. 109). With two acc. *Rájánaṁ ekaṁ goṇaṁ yácáhi*, ask the king for a bullock (F. Ját. 9, comp. Dh. 126). P.pr.passive: *Punappuna yáciyamáno*, being repeatedly solicited (Dh. 263). P.p.pass. *yácito*, requested (Dh. 177). Caus. *yáceti*, to ask, entreat (Mah. 50, 205).

YAD, see *Yo.*

YADĀ (*adv.*), When, whenever [यदा]. Kh. 13; Dh. 6, 49, 69. With verb in the pres. tense: *Yadá ca paccati pápaṁ*, but as soon as his sin ripens (Dh. 13); *Yadá Bhagavá . . dhammaṁ deseti*, whenever Buddha preaches the Law (B. Lot. 396). *Yadá te dárúhi attho*, whenever you want fuel (F. Ját. 2). With foll. *tadá: Yadá vivádam ápanná tadá mahávinásaṁ pattá*, when they took to quarrelling, then they came to great grief.

YADĀSANNO (*adj.*), *Yadásannaṁ kammaṁ* is one of the eleven descriptions of Karma. The compound must be either यद्-आसन्न or यदा-आसन्न. In explanation of the term Hardy merely says, "The karma called Yadásanna is received when at the point of death" (Man. B. 447, 489).

YADI (*indecl.*), If [यदि]. With verb in the pres. tense; *Yadi maṁ sahdyaká nenti tumhákaṁ ettha kiṁ*, if my friends are carrying me along, what's that to you? (F. Ját. 17); *Buddho asabbaññú yadi tassa pariyesanáya sabbaññútañáṇaṁ hoti*, B. is not omniscient if omniscience comes to him by research (Gog. Ev. 2); *Yadi hattham me eti*, should he fall into my hands (Mah. 246). With opt. *Yadi hi garu bhaveyya* (Vuttodaya). *Gahito yadi siho te*, if the lion is caught by you (Mah. 45). *Yañ ñad eva parisaṁ upasaṅkamati yadi khattiyaparisaṁ yadi bráhmaṇaparisaṁ* . ., whatsoever company he enters, whether it be a company of khattiyas or a company of brahmins. *Yadi evaṁ, yajj evaṁ*, if so, in that case (Kh. 21). *Yadi evaṁ sádhu*, if that is the case, it is all right (Dh. 216, comp. 219). With foll. *vá*. *Gáme vá yadi v' áraññe*, whether in the village or the forest (Dh. 18, comp. 215); *Buddhe yadi va sávake*, Buddhas or Arhats (Dh. 35).

YĀDĬ (*adj.*), Of which sort [यादृश्]. Sen. K. 525.

YADICCHĀ (*f.*), Self-will, independence [यदृच्छा]. Ab. 760.

YADICCHAKAṀ, Whatever one wishes [यद् + इच्छा]. *Ávajjitvá y. jánáti*, by meditation he knows whatever he wishes (Gog. Ev. 2).

YADICCHITO (*adj.*), Whatever is desired [यद् + *icchita*]. *Tassa yadicchitaṁ sampajjati*, he gets whatever he wants (Dh. 78; Ras. 37).

YADIDAṀ (*adv.*), Namely, that is to say [यद् + इदम्]. *Apáyasaṁvattaniká esá máṇava paṭipadá yadidaṁ páṇátipáti hoti luddo*, this is a practice, young man, that leads to destruction, I mean that a man should be a life-destroyer, a hunter (Subha S.). *Sabbabhútánaṁ . . ekam eva nivaraṇaṁ vadámi y. avijjá*, I say that to all mortals there is one great hindrance, that is to say Error (Alw. I. 107). *Bhagavato sávakasaṅgho yadidaṁ cattári purisayugáni*, the assembly of Buddha's disciples, even four pairs of individuals (Alw. I. 78). *Na kutoci bhayaṁ samanupassati y. paccatthikato*, sees no danger from any quarter, danger that is to say from an enemy (Sám. S.). *Esa paccayo jarámaraṇassa y. játi*, this is the cause of decay and death, viz. birth (Mahánidána S.). *Kammaṁ satte vibhajati y. hínapaṇítatáya*, Karma allots mortals, viz. to misery or prosperity (Gog. Ev. 32). *Evaṁ mahiddhiyá esá y. puñña-sampadá*, thus this is a thing of magical power, I mean the possession of merit (Kh. 14, 30).

YĀDIKKHO (*adj.*), Of what sort, like what or which [यादृक्ष]. Sen. K. 525.

YĀDISO (*adj.*), Same meaning as last [यादृश्]. Sen. K. 525.

YADIVĀ, see *Yadi*.

YAGGHE (*indecl.*), This is an interjection or exclamation used in addressing a person. It is called a padapúraṇa at Ab. 1150. I have always as yet found it in conjunction with *jáneyyási*. The foll. are examples. In Raṭṭhapála S. a slave girl says to her mistress, *yagghe jáneyyási ayyaputto Raṭṭhapálo anuppatto*, please ma'am, do you know my young master Raṭṭhapála has come back! Further on Raṭṭhapála's mother says to her husband, *yagghe gahapati jáneyyási Raṭṭhapálo kira kulaputto anuppatto*, do you know, householder, they say our young R. has come back? In Sám. S. we have *taṁ ce te purisá evaṁ ároceyyuṁ, yagghe deva jáneyyási*. In another text, *yagghe mahárája jáneyyási ahaṁ ágacchámi puratthimáya disáya*, if it please your majesty, you must know that I come from the east quarter.

YĀGO, A sacrifice [याग]. Ab. 412. *Yágavadho*, sacrificial slaughter (Alw. I. cxxiv). The four maháyágas or great sacrifices (Hindu, not Buddhist) are *assamedho, purisamedho, sammápáso, vájapeyyaṁ*.

YĀGU (*f.*), Rice gruel [यवागु]. Ab. 465; Att. cii. *Yágutaṇḍulá*, rice for making gruel. *Yágukhajjakaṁ*, rice and cakes (Dh. 265, 324, 403, comp. *yágukhajjabhojjáni* at Mah. 82, 231).

YAHIṀ (*adv.*), Where, wherever (formed on the analogy of *kuhiṁ, kahaṁ*). Mah. 102 (*samápajji yahin tu*). *Yahiṁ ṭhitá*, established in which (Alw. I. vii).

YĀJAKO, A sacrificing priest [याजक]. Ab. 414; Sen. K. 511.

YAJANAṀ, Sacrifice [यजन]. Ab. 1104.

YAJATI, To sacrifice, make an offering (in a Hindu sense), to give alms [यज]. Alw. I. 19. *Sahassena y.*, to give alms of the value of a thousand kahápaṇas (Dh. 20, comment says *sahassapariccáge-*

na .. lokiyamahájanassa dánaṁ dadeyya). Pass. *ijjati, yajíyati* (Sen. K. 492; Alw. I. 39). P.p.p. *yiṭṭho* (Sen. K. 492, 508). Neut. *yiṭṭhaṁ*, sacrifice, almsgiving. The comment on Dh. v. 108 says *yiṭṭhan ti yebhuyyena maṅgalakiriyadivase dinnadánaṁ*, alms generally given on fête days; but in a corresponding passage in Sám. S. it is explained by the maháyágas.

YĀJI (*m.*), An institutor of a sacrifice [याजिन्]. Alw. I. cxxiv (pl. *yájayo*).

YAJJEVAṀ, see *Yadi*.

YAJU (*n.*), The Yajurveda [यजुस्]. Ab. 108.

YAJUBBEDO, The Yajurveda [यजुर्वेद]. Alw. I. cxxiv.

YAKANAṀ, The liver [यकृत्]. Kh. 3. *Yaka-* in composition.

YAKKHINĪ (*f.*), A female yakkha [यक्षिणी]. Mah. 48, 64.

YAKKHO, Name of certain superhuman beings [यक्ष]. Ab. 13. Some of the yakkhas are attendants on Vessavaṇa, who is called *Yakkhádhipo*, lord of yakkhas (Ab. 32). The yakkhas are mostly enemies to man, but some of them are harmless creatures, and there are stories of many having been converted to Buddhism (Mah. 3, 48; Kh. 13; Man. B. 24, 44, 56). Vessavaṇa is himself called a yakkha (Ab. 969). *Yakkhadhúpo*, resin (Ab. 304). Fem. *yakkhí*, comp. *Yakkhiní*.

YAṀ, see *Yo*.

YĀMAKĀLIKO (*adj.*), Lasting for a watch (?) [याम + काल + इक]. *Yámakálikaṁ* is said to mean "drinkables taken by priests after midday," see Pát. 89.

YAMAKAṀ, A pair, couple [यमक]. Ab. 628. *Yamakatelaṁ*, two sorts of oils (Ját. 25). *Yamakasálánam antare*, between two Sal trees (B. Lot. 342). *Yamakaṁ*, or *Yamakappakaraṇaṁ*, is the name of one of the books of the Abhidhamma (see *Tipiṭakaṁ*). It contains ten divisions, the first of which is *múlayamakaṁ*. A passage from the Cittayamaka quoted at Mah. 32, affords a specimen of the contents of the book, and explains why it is called Yamaka; *yassa cittaṁ uppajjati na nirujjhati tassa cittaṁ nirujjhissati n' uppajjissati yassa vá pana cittaṁ nirujjhissati n' uppajjissati tassa cittaṁ uppajjati na nirujjhati*, he whose thought arises and perishes not, his thought shall perish and shall not be reborn; on the other hand he whose thought shall perish and not be reborn, his thought springs into existence and does not perish.

YAMAKO (*adj.*), Double, twin [यमक]. *Yamake duve janesi*, gave birth to twins (Mah. 44). *Yamakaṁ páṭihariyaṁ*, a double miracle (Mah. 107).

YAMALAṀ, A pair [यमल]. Ab. 628.

YAMAṀ, A pair [यम]. Ab. 628.

YAMĀMASE, 1st. pers. plur. imperat. átm. fr. यम्, with a fut. sense (comp. F. Ját. 38). Dh. 2.

YAMATAGGI (*m.*), Name of a Rishi [जमदग्नि]. Ab. 109.

YAMHĀ, see *Yo*.

YAMO, Restraint, temperance, moral duty; a pair or couple; name of the sovereign of the infernal region [यम]. Ab. 44, 444, 768, 973. *Yamarájá*, Yama (Ab. 44). *Yamapurisá* (pl.), the attendants or ministers of Y. (Dh. 42). Yama is sometimes identified with *maccu* or Death (Dh. 368). *Yamaloko*, the realm of Y. (explained to be the four Apáyas).

YĀMO, Restraint; a watch of three hours; name of the inhabitants of one of the deva worlds [याम]. Ab. 768. The three yámas or watches of the night are *paṭhamayámo* or *pubbay.*, *majjhimay.* or *dutiyay.*, and *pacchimay.* or *carimay.*, the first watch, middle watch, and last watch (Dh. 83, 88, 118; Gog. Ev. 10; Mah. 129). At Dh. v. 157 the comment says *yáma* is applied metaphorically of one of the three vayas or ages of man's life. The *yámadevaloko*, or *yámaloko*, is the third of the kámadevalokas (Man. B. 25; B. Int. 605).

YAMUNĀ (*f.*), The river Jumna [यमुना]. Ab. 682; Man. B. 17.

YĀNAKAṀ, A cart, carriage, car [यानक]. Dh. 193, 204, 300; Mah. 40.

YĀNAṀ, Going, proceeding; a conveyance, vehicle, carriage, car [यान]. Ab. 375, 1090; Dh. 57; Mah. 163. *Paṭichannay.*, a close carriage, a palanquin, palki (Dh. 240). *Hatthiy.*, a riding elephant (Dh. 400). *Devayánam áruyha*, having mounted the chariot of the devas, i.e. ascended to the Brahma world (Alw. N. 121). Of the three North Buddhist yánas there is no trace in South Buddhism (B. Lot. 315).

YAÑCE, see *Yo*.

YĀNIKATO (*adj.*), Used as a vehicle (?) [यान + कृत with *a* changed to *í*, and then shortened, as in *cittikata*, etc.].

YAṄKĀRAṆĀ (*adv.*), Because [यत्कारणात्]. Das. 45.

YAÑÑADEVA, see *Yo.*

YAÑÑAṄGO, The Glomerous fig-tree [यज्ञाङ्ग]. Ab. 551.

YAÑÑO, A (brahminical) sacrifice [यज्ञ]. Ab. 412; Mah. 2.

YANNŪNA, see *Yo.*

YANTAṀ, Implements, appliance, machine, engine [यन्त्र]. *Guḷay* , a sugar-mill (Mah. 208, also *ucchuy.*, Ját. 25). *Yantayuttagoṇo*, an ox yoked to a mill *Yantamuttaṁ*, a weapon propelled by mechanical means, as an arrow (Ab. 387). *Uṭṭhápetvána yantehi jalaṁ Abhayavápito*, having raised the water out of the A. tank by machinery (Mah. 211). *Yantahatthí*, an elephant worked by machinery, an automaton elephant (Dh. 158).

YĀPANAṀ, Living, maintenance [यापन]. *Y. labhati*, to get one's living. *Yápanamattaṁ ádáya*, receiving enough to support life (Dh. 372, comp. Ját. 57). *Yápanamatto áháro*, food sufficient to support life (Dh. 287). Also *yápaná* (Ab. 942).

YĀPETI, see *Yáti.*

YĀPYAYĀNAṀ, A palanquin [याप्ययान] Ab. 373.

YĀSASSĪ (*adj.*), Famous [यशस्विन्].

YASASSIVĀ (*adj.*), Surrounded by eminent men [यशस्विन्+वत्]. *Yasassino parivárá janá assa atthíti y.*

YASAVĀ (*adj.*), Famous [यशस् + वत्]. Sen. K. 400.

YASMĀ, see *Yo.*

YASO. Fame, renown, reputation, honour [यशस्]. Ab. 117; Dh. 191. Inst. *yasena* (F. Ját. 10). *Tassa rájá mahantaṁ yasaṁ dassati*, the king will confer great distinction on him (Res. 32). In composition generally *yaso: Yasobhogasamappito* (Dh. 53).

YASODHARĀ (*f.*), Name of the wife of Siddhattha (Gotama) before he became Buddha [यशोधरा]. Ab. 336; E. Mon. 2; Man. B. 124, 152.

YĀTANĀ (*f.*), Torment [यातना]. Ab. 407.

YATATTO, see *Yato.*

YATHĀ (*adv.*), As, like, how, when [यथा]. Ab. 1142. *Kesá te na y. aññasaṁ*, your hair is not like other people's (Trenckner). *Mátá y. niyam puttam . . anurakkhe* (opt.), as a mother would watch over her own son (Kh. 16). *Taṁ Bhagavá na ovadati y. Devadattaṁ, Kokáliyaṁ* . . him Buddha does not admonish, any more than D. or K. (B. Lot. 305). *Y. parisaṁ kho pana so Bhagavá sarena viññápeti*, when Buddha instructs the assembly with his voice (B. Lot. 566). *Nibbanti dhírá yathá 'yaṁ padípo*, the righteous are extinguished like this lamp (Kh. 10; Dh. 36, 53). *Khippaṁ dhammaṁ vijánáti dabbí súparasaṁ yathá*, he quickly knows the law as the spoon knows the taste of the broth (Dh. 12). *Opunáti y. bhusaṁ*, winnows them like chaff (Dh. 45). In conjunction with *tathá: Yathá me dhanacchedo na hoti tathá karissámi*, I'll manage so as to have no expense (Dh. 93, comp. F. Ját. 12; Dh. 29; Ját. 8); *Yathá maṁ na muñcati tathá kátuṁ vaṭṭati*, I must act in such a way that he does not dismiss me (Dh. 156); *Tath' attánaṁ niveseyya yathá bhúri pavaḍḍhati*, let him so establish himself that wisdom may increase (Dh. 50); *Yathá so lábhaggappatto hoti tathá akási*, so acted that he became highly prosperous (Dh. 305, comp. Ten J. 42); *Kiṁ pana tvaṁ pápima tathá akási yathá 'haṁ piṇḍaṁ na labheyyaṁ*, what, sinner, did you manage that I should receive no alms (Dh. 353); *Bhagavá tathá me dhammaṁ desetu yathá atthaṁ ájáneyyámi*, let the Blessed One so teach me the Law that I may understand the meaning (comp. Ten J. 118); *Karoti so tath' attánaṁ yathá naṁ icchatí diso*, he makes himself such as his enemy wishes him to be (Dh. 29); *Yathá vá tathá vá hotu*, however that may be. With foll. *evaṁ: Yathá sá accharáya pahaṭáya vassati . . evaṁ sikkhápetvá*, having trained the bird so that it sang when he snapped his fingers (Ten J. 114); *Selo y. ekaghano vátena na samírati evaṁ nindápasaṁsásu na samiñjanti paṇḍitá*, as the solid rock is not shaken by the wind, even so the wise are unmoved in praise and blame (Dh. 15, comp. 3); *Yathá passe* (opt.) *marícikaṁ evaṁ lokaṁ avekkhantaṁ maccurájá na passati*, the man who so looks upon the world as he would look upon a mirage (i.e. views it as unreal, as vanity), him the king of death sees not (Dh. 31). For *yathá taṁ* see art. *So* (2), p. 481 (*a*), line 25; for *taṁ yathá* see line 31 of the same column. With foll. *katham: Yathá kathaṁ*, how then? how? With foll. *náma: Yathá náma . . evam evam*, just as . . even so (Ját. 16; Ab. 1142) With foll. *api: Yathá pi*, just as (Ab. 1142; Ját. 24, followed by *tath' eva*; Dh. 60. followed by *evam pi*). With foll. *hi: Yathá hi*, as (Ab. 1142, atJát. 20 *yathá hi* means "for as"). With foll. *eva: Yath' eva, yathariva*, just as (Ab. 1142, 1143: with foll. *tathariva*, Sen. K. 211). *Y.* is sometimes repeated: *Yathá yathá ham . . ájánami*, as far as I understand (Alw. I. 92); *Yathá yathá . tathá tathá* (Att. 198).

YATHĀBALAṀ (*adv.*) According to one's power or means, to the best of one's ability [यथाबलम्]. Mah. 35 (as much as one can afford): Dh. 132, 240, 326.

YATHĀBHIRANTAṀ (*adv.*), As long as one likes [यथा + p.p.p. अभिरम्]. Dh. 231.

YATHĀBHUCCO (*adj.*). Real (?) [यथाभूत + य]. Alw. I. cvii.

YATHĀBHŪTAṀ (*adv.*), According to the reality, rightly, truly, correctly [यथाभूतम्]. Dh. 37. *Aṭṭha vatthúni y. janitvá* (Dh. 431).

YATHĀBUḌḌHAṀ (*adv.*), According to seniority [यथावृद्धम्].

YATHĀDHAMMAṀ (*adv.*), Equitably, legally, righteously [यथाधर्मम्]. Mah. lxxxvii; Pát. 16, 91.

YAṬHĀDHAMMO, Just award, righteous punishment [यथा + धर्म]. Pát. 18.

YATHĀDHOTO (*adj.*), Washed, clean [यथा + धौत]. In the phrase *yathádhotena pattena nikkhamati* or *ágacchati*, to leave the village, or return home, with unsoiled bowl, with bowl as clean as when the begging rounds began (of a monk who has failed to obtain alms on his begging rounds, Dh. 160, 161, 353).

YATHĀGATO (*adj.*), As contained in a book, as written [यथागत]. *Yathágataṁ atthaṁ bujjhitvá*, having understood the meaning as it is given (see *Āgato*).

YATHĀHA, As he has said [यथा + आह]. Dh. 105. *Yath' áha Bhagavá*, as Buddha has said (Alw. I. 106).

YATHĀHI, see *Yathá*.

YATHĀKĀLAM (*adv.*), As long as possible [यथाकालम्]. Mah. 35.

YATHĀKAMMAṀ (*adv.*), According to one's Karma or actions [यथा + कर्मन्]. *Yathákammaṁ gato*, went according to his deeds, viz. passed away (at death) to that state of existence (whether heaven or hell) which his merit or demerit had earned (Ras. 36; Mah. 238; F. Ját. 8, 58; Fausböll well renders it, "passed away and was rewarded according to his deeds"). *Yathákammúpago* (adj.), going according to his deeds, following the destiny of his deeds (Gog. Ev. 10; B. Lot. 866).

YATHĀKARO (*adj.*), Acting in which way [यथा + कर्].

YATHĀKKAMAṀ (*adv.*), In due order, successively [यथाक्रमम्] Mah. 19.

YATHĀLAṄKATO (*adj.*), All decorated as he was, without changing his state dress [यथा + अलंकृत]. Dh. 307.

YATHĀMATO (*adj.*), As if dead, like a dead man [यथा + मृत]. Dh. 5.

YATHĀNĀMA, see *Yathá*.

YATHĀÑĀYAṀ (*adv.*), Rightly, fitly [यथान्यायम्]

YATHĀNURŪPO (*adj.*), Suitable, commensurate [यथा + अनुरूप]. Mah. 168.

YATHĀNUSIṬṬHAṀ (*adv.*), According to instructions, in accordance with what has been taught [यथा + अनुशिष्ट] Dh. 151.

YATHĀPEMAṀ (*adv.*), Out of love or affection [यथा + प्रेमन्].

YATHĀPHĀSUKO (*adj.*), According to comfort, pleasant [यथा + *phásu* + क]. *Yatháphásukaṭṭhánaṁ*, a pleasant place, a comfortable lodging (Dh. 81).

YATHĀPI, see *Yathá*.

YATHĀRAHAṀ (*adv.*), According to worth or station; properly, satisfactorily, correctly, appropriately, duly [यथार्हम्]. Mah. 13, 32, 53, 82, 122, 132, 164, 207.

YATHARIVA, see *Yathá*.

YATHĀRUCIṀ (*adv.*), According to one's pleasure or wish, as one likes, at will [comp. यथारुचि]. Mah. 18, 38, 39, 134, 170.

YATHĀRUCITO (*adj.*), As liked, pleasant [यथा + रुचित] *Y. áháro*, food that he liked (Das. 38). *Yathárucitaṭṭhanaṁ*, a convenient spot (Dh. 155).

YATHĀRUCIYĀ (*adv.*), As one likes, at pleasure [यथा + instr. रुचि]. Dh. 244; Ten J. 115.

YATHĀRŪPO (*adj.*), Of that kind which, such [यथारूप]. Pát. 3.

YATHĀSADDHAṀ (*adv.*), According to faith, in faith [यथाश्रद्धम्]. Dh. 44.

YATHĀSAKO (*adj.*), Each his own, respective [यथास्व + क]. Dh. 222. *Diṭṭhiṁ vyákariṁsu yathásakaṁ*, expounded their respective creeds

(Mah. 42, perhaps however *y.* is here the adv. "individually, each for himself").

YATHĀSANKHYAṀ (*adv.*), According to number or order, respectively [यथासंख्यम्].

YATHĀSANTHATIKANGAṀ, This is the 12th Dhutaṅga precept, and according to Hardy enjoins, "taking any seat that may be provided" [यथा + संस्तृत + इक + अङ्ग]. E. Mon. 10; B. Int. 310.

YATHĀSATTIṀ, YATHĀSATTIYĀ (*adv.*), According to one's ability [यथा + शक्ति, यथाशक्त्या]. Dh. 122, 240.

YATHĀSUKHAṀ (*adv.*), As one likes, at pleasure, comfortably, at one's ease [यथासुखम्]. Dh. 58, 177; Ab. 179; Ten J. 115; Mah. 7.

YATHĀTATHO (*adj.*), Real, true [यथातथ]. Ab. 127. Adv. *yathátathaṁ*, truly, exactly (Ab. 1152; Pát. 67; Att. 134).

YATHATTAṀ, and (abl.) **YATHATTĀ** (*adv.*), Rightly, exactly [यथा + त्व]. Ab. 1152; Sen. K. 415.

YATHĀṬṬHĀNAṀ, and **-ṬHĀNAṀ**, Former or original place [यथास्थान]. *Yatháṭṭhánaṁ eva gataṁ*, went back to its place (Dh. 350, comp. Mah. 206). *Yatháṭṭháne ṭhapesi*, replaced in its former position (Mah. 3, 206, 256). Adv. *yatháṭhánaṁ*, according to rank, in due order (Mah. 170).

YATHĀVAJJAṀ, Mimicry of a person's defects [यथा + वर्ज्य]. *Yathávajjaṁ náma káṇakuṇikhañjádínaṁ yaṁ yaṁ vajjaṁ taṁ taṁ payojetvá dassanakíḷá* (see *Payojeti*).

YATHĀVEGAṀ, As quickly as possible [यथा + वेग]. Dh. 322.

YATHĀVIDHIṀ (*adv.*), Duly, fitly [यथाविधिं]. Mah. 53, 65.

YATHĀVIHITO (*adj.*), As appointed, regular [यथा + विहित]. Mah. 66.

YATHĀVUTTO (*adj.*), As above mentioned [यथा + उक्त]. Mah. 212; Att. 195.

YATHAYIDAṀ, and **YATHEDAṀ** (*adv.*), As; so that [यथा + इदम्]. See *Idaṁ* (2). Sen. K. 217. *Yathayidaṁ sásanaṁ uddhaniyaṁ assa*, so that religion may be advanced (Br. J. S. A.). *Náhaṁ bhikkhave aññaṁ ekasaddaṁ pi samanupassámi yo evaṁ purisassa cittaṁ pariyádáya tiṭṭhati yathayidaṁ bhikkhave itthisaddo*, I know no single other sound that can so captivate the mind of man as woman's voice (Dh. 85, this example proves that *idaṁ* in this compound is the adverb इदम्). With foll. *tathá*: *Yathedaṁ Sáriputtassa suttaṁ therassa bhásato tathá Mahindatherassa ahú devasamágamo*, just as for the thera S. when he preached the Sutta, so for the thera M. there was a great congregation of devas (Mah. 81).

YATHEVA, see *Yathá.*

YATHICCHITAṀ (*adv.*), To one's liking, to one's heart's content [यथेप्सितम्]. Ab. 469; Mah. 133; Ját. 27. It is perhaps sometimes an adj. as at Mah. 48, *aññaṁ kiñci yathicchitaṁ.*

YATI (*m.*), A pious ascetic, a Buddhist monk [यति]. Ab. 434; Mah. 23, 150, 176. Dat. *yatino* (Mah. 196).

YATI (*f.*), (in prosody) Cæsura [यति].

YĀTI, To go; to go away; to undergo [या]. For *yáti* at Dh. v. 179 see *Uyyáti*. *Dváramaṇḍalakaṁ yámi*, I'm going to D. (Mah. 59). *Saggaṁ y.*, to go to heaven (Dh. 22). *Anígho yáti*, gets off scatheless (Dh. 52). *Pacchá yanto*, walking behind (Mah. 228). *Gámagámimaggena yáti*, walks along the road leading to the village (Mah. 24). *Hatthiná y.*, to ride on an elephant (Mah. 246). *Yánena y.*, to drive in a carriage (Pát. 110). *Assavegena yantassa sísaṁ chijji*, his head, as he passed at full speed, was severed (Mah. 134). *Pubbaṁ yáti*, refers to what precedes. At Mah. 151 *disvdyantaṁ* is probably *disv' áyantaṁ* = *disvá áyantaṁ*. *Hitvá yáti*, leaves behind, distances (Dh. 6). *Madhuraṁ yáti*, undergoes sweetness, becomes sweet (Ras. 33). Imperat. *yátu* (Mah. 170). P.p.p. *yáto*, having gone to, attained. *Supáṭavaṁ yáto*, having attained great skill (Alw. I. 112). Having fled (Mah. lxxxvii). Caus. *yápeti*, to keep oneself going, maintain oneself (B. Lot. 354; Das. 8; Pát. 88) *Phaláphalena yápeti*, to live on wild fruits (Das. 3, comp. 25; Kh. 11). *Samaṇadhammo náma saríre yápente sakká kátuṁ*, the duties of religion can be performed (only) as long as the body is maintained or kept alive (Dh. 82, comp. *Yápanaṁ*).

YATO (*adv.*), From what, from whom; inasmuch as, since, because; from the time when [यतस्]. *Yato paṇítataro n' atthi*, than whom there is none greater. *Námaliṅgesu kosallaṁ . . yato mahabbalaṁ*, inasmuch as familiarity with nouns and genders is of great importance (Alw. P. vii; in the next verse read *námaliṅgány ato*). In connction with *tato: Yato bhayaṁ tato khemaṁ*, e drew safety from what caused his fear. *Rúpen' mmádayi nare diṭṭhamattá 'va sá yato tato Um-ádacittá ti námaṁ sopapadaṁ labhi*, because she addened men by her beauty as soon as she was een, therefore she received the appropriate name f U. (Mah. 56). Repeated: *Yato yato samma-ati*, as soon as ever he grasps (Dh. 67). *Yato ato . . tato tato* (Dh. 70).

TO (*p.p.p.*), Restrained, temperate [यत]. Dh. 00. *Āháre y.*, temperate in the matter of food. *Yatatto* (adj.), self-restrained (= yatátman). *Yatindriyo*, one whose senses are subdued (Ab. 434).

ATO, see *Yáti.*

ATRA, Since, inasmuch as; and **YATTHA** (*adv.*), where, in which place, wherein, whereon, whither [यत्र]. The older form *yatra* I have only met with in conjunction with *hi náma*. *Nassati vata bho loko vinassati vata bho loko yatra hi náma tathágatassa . . appossukkatáya cittaṁ namati no dhammadesanáya*, the world is lost, the world is ruined, inasmuch as the heart of the Buddha is inclined to quiescence and not to preaching the Truth (Gog. Ev. 8). *Abbhutaṁ vata bho samaṇassa mahiddhikatá mahánubhávatá yatra hi námáyaṁ Brahmáyu bráhmaṇo ñáto yasassí evarúpaṁ paramanipaccákáraṁ karissati*, a wonderful thing indeed is the magic power and influence of a Çramaṇa, insomuch that . . (Brahmáyu S.). *Yattha* is in very common use. *Te yanti accutaṁ ṭhánaṁ yattha gantvá na socare*, they go to the everlasting place whither having gone they mourn no more (Dh. 40). *Yattha ṭṭhito*, standing whereon (Dh. 23). *Yatth' eva*, wherever (Dh. 405). *Atthi gámo bhante Kalasigámo náma yatthâhaṁ játo*, there's a village, Lord, called Kalasigáma, where I was born (Alw. I. xlii). *Yattha therassa kaniṭṭho vasati taṁ víthiṁ piṇḍáya pávisiṁsu*, entered for alms the street where the thera's younger brother lived (Dh. 85). With foll. *tattha: Yattha passitabbo tattha hantabbo*, wherever he is to be seen there he is to be slain (Alw. I. 72, comp. Mah. 151). With foll. *ettha: Makutaṁ yattha morayuṁ . . ettha sálá katá ahu* (Mah. 199). See *Kattha*. Repeated: *Yattha yattha paṇḍitasamaṇabráhmaṇá atthíti vadanti tattha tattha gantvá sákacchaṁ karonti*, in whatever places people say that there are wise monks and brahmins, going to each of those places they converse with them (Dh. 121). As first part of a compound: *Yatthakámaṁ* (adv.), wherever one likes, at will (Dh. 7, 58). In these forms we have an interesting case of differentiation, *yattha* meaning "where," and *yatra* "since, whereas" (comp. the use of *aññattha* and *aññatra*).

YĀTRĀ (*f.*), A march or expedition; livelihood [यात्रा]. Ab. 395, 1054.

YATTAKO (*adj.*), However much, of whatever size (comp. *ettako, kittako*). *Yattaká bhikkhú*, however many monks, whatever number of monks (Pát. 2). *Bhittisu yattakena oloketuṁ sakká hoti tattakaṁ chiddaṁ katvá*, having made holes in the walls big enough to look through, lit. by what sized (hole) in the walls it is possible to look, of that size having made a hole (Dh. 169). *Yattakaṁ kálaṁ taṁ vaḍḍhati tattakaṁ itare vaḍḍhanti yeva*, for whatever length of time it increases, for the same length of time the others increase also (Dh. 288).

YATTHA, see *Yatra.*

YAṬṬHI (*f.*), A staff, stick, pole; a stem, stalk; a measure of length = seven ratanas [यष्टि]. Ab. 190; Dh. 85. *Rathay.*, the pole of a chariot. Of the sticks on which a bird snare was mounted (Ten J. 51). *Veluy.*, a bamboo pole (Mah. 68). *Kúpay.*, the mast of a vessel (Mah. 120). *Yaṭṭhimadhuká* (f.), liquorice (Ab. 587; Mah. 197). *Panasay.*, the stalk of a jak fruit (Mah. 167).

YATVĀDHIKARAṆAṀ, = *yato adhikaraṇaṁ* (Sen. K. 319).

YĀVA, and **YĀVAṀ** (*adv.*), Until, while, as long as, in order that [यावत्]. *Yáva pápaṁ na paccati*, as long as his sin is not punished (Dh. 13, 22). *Tiṭṭha táta y. te yágubhattaṁ sampádemi*, stop a minute, my son, while I get you some gruel ready (Dh. 403). *Acchariyaṁ bho Raṭṭhapála abbhutaṁ bho R. yáva subhásitaṁ idaṁ tena Bhagavatá*, it is marvellous, Raṭṭhapála, it is wonderful, how well this has been spoken by the Blessed One. *Y. dhammaṁ suṇom' ahaṁ adhivásetha táva*, wait while I listen to the Law (Mah. 198). *Yávâhaṁ ágacchámi táv' ettha thokaṁ vissama*, rest awhile here till I return (Ras. 31). *Yávaṁ hi vanatho na chijjati . . paṭibaddhamano 'va táva so*, for as long as lust is not extirpated, so long is his mind in bondage (Dh. 50, comp. 128, 140, 300). *Y. tassá pavattiṁ na suṇáma táva n' eva yuddhaṁ dassáma na rajjaṁ*, as long as we hear no news of her so long we decline either to go to war or to surrender the kingdom (Dh. 157). *Y. idaṁ bandhanaṁ na vaḍḍhati távad eva naṁ chindissami*, that this bond may not grow I will cut it off at once (Dh. 118). *Yáva bahuká honti táva pápiká eva*, the more there are the worse they will be (Dh. 285). *Na tav' imaṁ pallaṅkaṁ bhindissámi y. me cittaṁ vimuccati*, I will not rise from this couch until my soul is emancipated (Dh. 118, comp. Pát. 17). *Apasakka táva bhagini y. bhikkhú bhuñjanti*, withdraw, sister, while the monks are eating (Pát. 20). *Yáva* is also used prepositionally with acc. or abl. With acc. *Tusitapurato y. bodhimaṇḍaṁ*, from T. to the Bodhimaṇḍa (Mah. 182); *Y. koṭippakoṭiṁ*, up to a koṭi of koṭis (Ras. 18). With abl. *Suriyatthagamá yáva*, until sunset (Mah. 118); *Yáv ajjadivasá*, till the present day (Mah. 195); *Yáva pítivegapassaddhiyá nisíditvá*, having sat until the subsidence of his joyous excitement (Alw. I. 80, comp. B. Lot. 335. Mah. 174, Gog. Ev. 15, Ten J. 34). With an adv. *yáv' ajja*, till to-day (Mah. 241). Sometimes the noun is in the nom., as at Ras. 65, *yáva paccuppannavatthukathá*; and at Ját. 2 we have *yáva bodhimaṇḍe sabbaññutappatti táva pavatto kathámaggo*, the course of narration continued up to the attainment of omniscience on the bodhimaṇḍa (comp. Ras. 65). With foll. *eva*, *yávad eva*, until; as soon as, whenever (Dh. 13); as long as, while, considering that (Pát. 17). *Yávad eva devo . maṁ na plavayissati . . táva na uṭṭhahissámi*, so long as the clouds shall not lift me up (with floods of rain), so long I will not rise (Att. 210). The form *yávade* corresponding to *távade* (see *Táva*) sometimes occurs (Cl. Gr. 75). With foll. *ca idaṁ*. *Yávañ c' idaṁ* (*idaṁ* is the adv.). *Aniccá bhikkhave saṅkhárá addhuvá bhikkhave saṅkhárá yávañ c' idaṁ bhikkhave sabbasaṅkháresu alam eva nibbinditum alaṁ virajjituṁ*, life is fleeting and transitory, insomuch that there is reason to feel loathing and disgust for life. *Yáva* forms the first part of many compound adjectives and adverbs. *Yávamaṇibandhaṁ* (adv.), up to the wrist. *Yávadváدdasamaṁ* (adj.) *vassaṁ* is rendered by Turnour "every twelfth year" (Mah. 257). At Pát. 10 there is a curious expression, *patto yávabhedanáya* (dat.) *dháretabbo*, the bowl must be carried till it breaks.

YĀVADATTHAṀ (*adv.*), As much as required [यावदर्थम्]. *Y. bhuñjitva*, having eaten his fill (Dh. 372). In phrases like *yávadatthaṁ maṁsaṁ kháditva* (Ten J. 13, comp. Dh. 228), we perhaps have an adj. *yávadattho*, sufficient. With affix क, *bhuñjitvá yávadatthakaṁ* (Mah. 167).

YĀVADE, see *Yáva* (15 lines from end of art.).

YĀVADICCHAKAṀ (*adv.*), As much as desired [यावत् + इच्छा + क].

YĀVAJARĀ (*adv.*), Until old age [यावत् + जरा] Dh. v. 333 (Subh. says it is a samása, and separate from *sílaṁ*, so that Fausböll has printed the passage rightly).

YĀVAJĪVAṀ (*adv.*), As long as life lasts, all one's life [in S. यावज्जीवम्]. Mah. 162, 238; Dh. 12; B. Lot. 864.

YĀVAJĪVIKO (*adj.*), Lasting one's whole life, lifelong [in S. यावज्जीविक]. Pat. 89.

YĀVAKO, Lac [यावक]. Ab. 305.

YĀVAMAHANTO (*adj.*), However big [यावत् + महत्]. *Kívamahantam mama cakkayugaṁ karissasíti vatvá yávamahantaṁ ákaṅkhasíti vutte*, having said, "How big will you make my pair of wheels?" and it having been answered, "As big as you like" (Dh. 96).

YAVANAPUPPHAṀ, Name of a perfume [यवन + पुष्प]. Ab. 147.

YĀVAÑCIDAṀ, see *Yava*.

YĀVANTO, As many as [masc. plur. fr. यावत्]. Dh. v. 337.

YAVASO, Pasture, fodder [यवस]. Ab. 602; Das. 24.

YĀVATĀ (*adv.*), As far as, inasmuch as, because [यावता]. In conjunction with *tena*: *Na tena paṇḍito hoti yávatá bahu' bhásati*, he is not on that account a wise man because he talks much (Dh. 46, comp. 47). *Yávat' assa vigatamiddho*, as long as he is awake (Kh. 16). *Yávatá . . távató*, as long as . . till then, because . . therefore. There is a curious use of *y.* with a noun in the nom. case, of which I have met with the foll. examples: *Yávatá parisá ási*, all the multitude that was there (Ját. 26, here one would expect the adj. *yávatí*, fem. fr. यावत्). *Idaṁ maraṇaṁ náma na ekasmiṁ yeva ṭháne na ca ekass' eva hoti yávatá pana bhávuppatti náma atthi sabbasattánaṁ hoti yeva*, this death is not confined to a single place or a single individual, but wherever there is existence and rebirth it is the destiny of all sentient beings (Dh 359). *Yávatá bhikkhave dhammá* *sankhatá vá asankhatá vá virágo tesaṁ dhammánaṁ aggam akkháyati*, priests, whatsoever conditions there may be material or immaterial, of these conditions arhatship is the chief (Dh. 382; Fausboll here offers the conjectural emendation *yávantá*, nom. pl. from यावत्, but the reading of the text is correct, comp. *yavatá bráhmaṇagahapatiká Mithiláyaṁ paṭivasanti*).

YĀVATAKO (*adj.*), As long, as far, as much, as many (comp. *távatako*). *Yávatako assa káyo távatako assa vyámo*, as long as his body is so long is the stretch of his arms (B. Lot. 570). Burnouf has misunderstood the meaning of this passage, which clearly is that the height of Buddha was equal to the distance between the tips of his fingers when his arms were stretched out. I have more than once been told that in well-proportioned men this is generally found to be the case. *Yávatake . . ussahati ovadituṁ . . távatake upaṭṭhápetuṁ*, to provide as many (novices) as he is able to exhort (Pát. xiv). Fem. *-iká: Yávatiká yanassa bhúmi yánena gantvá*, going in her carriage as far as there was room for a carriage, or as the ground permitted (Dh. 231, *y.* of course agrees with *bhúmi*). In one instance (Pát. 2) I have met with a masc. form *yávatiko*.

YĀVATATIYAṀ (*adv.*), Up to the third time [यावत् + तृतीय]. *Y. váretvá*, having thrice endeavoured to prevent him (Dh. 172). *Tathá 'si y.*, this happened three times (Mah. 45). Pát. 5, 95; Das. 4. With affix क, *yávatatiyako*, a name of the last four Saṅghádisesa offences, because before the punishment is inflicted warning must have been thrice given (Pát. 6).

YĀVATĀYUKAṀ (*adv.*), As long as life should last [यावता + आयुस् + क]. In the phrase *y. tiṭṭhati*, to live out one's span of life, i.e. not have it shortened by evil karma acquired in the present or a previous existence. When used of a human being it means to live to a good old age; when used of a deva, to live the period allotted to devas of the devaloka in question (in some of the devalokas life is of enormous length, see Man. B. 26). F. Ját. 8; Ten J. 52; Dh. 117, 252 (*y. puññaṁ katvá*), 288; 339 (line 4); Mah. 14 (read *-kaṁ*).

YĀVATIHAṀ (*adv.*), As many days as [some derivative of यावत् + अहन्]. *Y. jánaṁ paṭicchádeti távatihaṁ . .*, for as many days as he knowingly conceals his sin, for so many days . . (Pát. 6).

YAVO, Barley [यव]. Ab. 450; F. Ját. 15.

YĀYĪ (*adj.*), Going [यायिन्]. *Sighay.*, going quickly. *Nagaray.*, going to the city (Sen. K 502).

YEBHUYYASIKĀ (*f.*), Name of one of the Adhikaraṇasamathas. It is properly an adj. in agreement with *kiriyá* understood. The second part of the compound is भूयस् + इका, while in *ye* I think we have the relative pronoun यद् (comp. *seyyathá* = *sa-yathá*). Vij. sends me the foll. explanation of this term, "It means putting to the vote and deciding by a majority; this is done by drawing tickets (*saláká*): a good orthodox priest must be selected as salákagáhápaka or ticket-issuer, who should be careful to have the votes taken when there is a majority of the orthodox (*dhammavádí*)." He quotes, *yassá kiriyáya dhammavádino bahutará*, and *yebhuyyadhammavádino etassa yebhuyyasiká*.

YEBHUYYATĀ (*f.*), Abundanee, preponaerance [next + ता]. Ab. 786; Pát. 62.

YEBHUYYO (*adj.*), Abundant, numerous [probably यद् + भूयस्]. Ab. 703 (I have never met with it elsewhere as an adj.). Instr. *yebhuyyena* (adv.), generally, mostly, as a general rule, frequently, numerously, entirely (Dh. 189, 277, 288, 395). *Te there caṅkamante yebhuyyena vipajjiṁsu*, these (insects) as the priest walked up and down perished in great numbers (Dh. 88, comp. Mah. 181). *Tesu yebhuyyena pabbajitesu*, these having nearly all taken orders (Dh. 139). *Yebhuyyena ṭhapetvá dve*, all except two (Brahmáyu S.). *Yebhuyyena ekato vicaranti*, always went about together (Dh. 416).

YENA, see *Yo.*

YENAKĀMAṀ (*adv.*), Wherever one likes, at will [येन + काम]. Ten J. 38. Compounded with गम, *yenakámaṅgamo* (adj.), going wherever one likes.

YENAKAMMAṀ (*adv.*), Where one's Karma leads [येन + कर्मन्]. *Yenakammaṁ gacchati* is equivalent to *yathákammaṁ gacchati*.

YENICCHAKAṀ (*adv.*), Wherever one likes [येन + इच्छा + क]. Dh. 58.

YEVA, see *Eva.*

YIṬṬHO, see *Yajati.*

YO (*pron.*), Who, what, which; he who; whoever [यद्]. Declined like *sabbo.* Acc. *yaṁ.* Instr. *yena.* Dat. and gen. *yassa.* Abl. *yasmá, yamhá* (Dh. 70). Loc. *yasmiṁ, yamhi* (Dh. 46). Fem.

yá. Inst. *yáya* (Dh. 72). Gen. dat. *yassá, yáya* (Dh. 118, *yassá 'yaṁ = yassá ayaṁ*). Loc. *yassaṁ, yáyaṁ.* Neut. *yaṁ,* rest like masc. Plur. *ye.* Instr. abl. *yehi* (F. Ját. 10). Gen. dat. *yesaṁ.* Loc. *yesu.* Fem. pl. *yá, yáyo.* Instr. abl. *yáhi.* Gen. dat. *yásaṁ.* Neut. pl. *yáni.* *Hoti kho yo bhikkhave samayo .. devo na vassati,* the time will come, priests, when there will be no rain (Gog. Ev. 14). *Abhayaṁ yo sabbabhútesu deti,* he who gives protection to all beings (Ten J. 116). *Yo pana bhikkhu evaṁ vadeyya,* now if any priest say thus (Pát. 16). *Tuṭṭhí sukhá yá itarítarena,* blessed is joy which springs from whatever cause (Dh. 59). *Yasmiṁ pana ṭháne nisíditvá maṁ kháditum árabhissati tatra naṁ saddaṁ katvá palápessámi,* but in whatever place he alights and begins to eat me, there I will drive him away by shouting (Dh. 155). *Yassa .. n'atthi dukkaṭaṁ,* he who has no sin (Dh. 70). *Devaloke yá rati,* every delight in the celestial world (Kh. 11). *Puriso koci lokasmiṁ vijjati yo,* is there any man in the world who? (Dh. 26). *Yaṁ pana etaṁ brúsi námarúpaṁ,* now about this námarúpa you tell me of (Gog. Ev. 43). *Yaṁ balaṁ ahuvaṁhase,* (according to) what power we had (F. Ját. 13). *Yañ ce viññú pasaṁsanti,* him whom perchance the wise commend (Dh. 41)

In conjunction with *so.* *Yaṁ icchasi taṁ vadehi nayidaṁ pañcakámaguṇásevino padaṁ,* you may say what you like, but this is not the footprint of one who is devoted to the five pleasures of sense (Dh. 163). *Yo muttáharaṁ passati tassa rájá mahantaṁ yasaṁ dassati,* whoever finds the necklace, upon him the king will confer great distinction (Ras. 32). *Raṇejitassa yaṁ pánaṁ jayapánaṁ ti taṁ mataṁ,* the drink of a victorious warrior is called jayapána (Ab. 398). *Yo 'haṅkáro 'ññamaññassa sá 'hamahamiká,* that pride which is felt by one towards another is called ahamahamiká (Ab. 397, this example is interesting on account of the change of gender, *so* being changed to *sá* by attraction to *ahamahamiká,* see a similar instance at Ab. 307). *Yo pi maṁ yácati tattha so pi me manaso piyo,* when any one begged of me then was he dear to my soul. *Yaṁ hoti taṁ hotu,* be it as it may (F. Ját. 9). *Yaṁ vá taṁ vá vatvá,* having said so and so. *Yaṁ vá taṁ vá hotu,* be it this or that, anyhow, in any case. *Yaṁ vá taṁ vá rukkhatacádiṁ ácikkhanti,* tell him of such and such a bark or other drug (Dh. 93). *Yaṁ hi kiccaṁ tad apaviddhaṁ,* for what should be done is left undone (Dh. 52). *Yamhi saccañ ca dhammo ca so sukhí,* he is blest in whom dwells truth and righteousness (Dh. 70). *Yamhá dhammaṁ vijáneyya .. sakkaccaṁ taṁ namasseyya,* he from whom he may learn the Truth, him let him assiduously honour (Dh. 70).

In conjunction with *koci.* *Yo koci,* whoever, any one. *Añño vá yo koci,* or any one else (F. Ját. 19). *Yaṁ kiñci,* whatsoever, anything (Dh. 20, 35). *Yaṁ kiñci katvá,* by some means or other, lit. having done something or other (Dh. 156, 298). Pl. *Ye keci* (Kh. 15; Gog. Ev. 15). *Yáni kánici bhayáni,* whatever dangers. *Yassa kassaci santike,* in the presence of anybody whatever (F. Ját. 10). *Yena kenaci upáyena,* by any means whatever (Ras. 87).

So, ayaṁ, eso, and the personal pronouns, are sometimes used more or less pleonastically in conjunction with *yo: Yá 'yaṁ Mahámahindena therena vasitá guhá,* the rock-cell inhabited by M. (Mah. 123). *Yá tá kunnadiyo kussubbhá tá ussussanti,* all the streams and pools are dried up (Gog. Ev. 15). *Yán' imáni upatthání .. aṭṭhíni táni disvá,* having seen the bones which are scattered (Dh. 27). *Ye 'me antaráyiká dhammá vuttá Bhagavatá,* the conditions which were said by Buddha to be hindrances (Pát. 16). *Diso disaṁ yan taṁ kayirá,* whatever an enemy would do to an enemy (Dh. 8). *Yan taṁ karaṇíyaṁ,* this is what should be done (Kh. 15). *Yaṁ tena tesaṁ dinnaṁ cakkhuṁ tena cakkhuná cakkhumá,* the eye given by him to these people by that eye he is cakkhumá, i.e. by reason of the eye which he gave to these people he is cakkhumá (Ten J. 47). *Yváyaṁ .. saṁvaṇṇito mettajjhánavihára,* this commended state of metta jhána (Paramattha Jotiká). *Kathan nu bhante assáso mama hessati yena me akkhohiṇímahásenághá to kárápito,* Lord, how shall there be consolation for me, I by whom the slaughter of a whole army has been effected? (*me* is instr., it is just possible that *yena* may be the adv. "since, inasmuch as"). *Yesaṁ no n' atthi kiñcanaṁ,* we who have nothing (Dh. 36). *Na kho pan' etaṁ patirúpaṁ yváhaṁ sekho samáno sannipátaṁ gaccheyyaṁ,* it is not right that I being a sekha should go to the synod (Br. J. S. A.).

Repeated: *Yaṁ yaṁ gámaṁ upeti,* whatever village he approaches, viz. all the villages he approaches (Mah. 45). *Yañ ñad eva bhájanavikatiṁ ákaṅkheyya taṁ tad eva kareyya,* should make whatever sort of vessel he requires (Sám. S.). Neut. *Yaṁ yad eva* and *yañ ñad eva,* whatsoever. *Yaṁ yaṁ pabbajitánaṁ upakáráya samvaṭṭati taṁ sabbaṁ mapetvá,* whatsoever conduces to the advantage of ascetics having created it all (Ját. 8). *Yo yo paṭhamaṁ amataṁ adhigacchati so árocetu,* whichever of us first attains amata let him announce it (Dh. 123). *Yaṁ yaṁ padesaṁ bhajati tattha tatth' eva pújito,* whatever country he dwells in therein he is honoured (Dh. 53). *Yena yen' ákárena icchati,* in whatever way he wishes (Ten J. 39). Sometimes the second *yo* is used in the sense of "any one, some one:" *Yo náma yassa attano santike vásaṁ na roceti tena yáhíti níharitabbo,* he who does not like the presence near him of anybody, by him he (the interloper) should be dismissed with the words, "Be off" (Ten J. 38).

The neut. sing. *yaṁ* is used adverbially with the meanings "that, as, because, seeing that, since, if, when" (Ab. 1145). *Taṁ bahuṁ yam pi jívasi,* it's a wonder that you are alive (F. Ját. 13). *Yaṁ satta vassáni mamánubandhiṁ* (*mam anubandhi?*), considering that you have hunted me for seven years (Ten J. 116). *Andhaṁ tamaṁ tadá hoti yaṁ rágo sahate naraṁ,* thick darkness is the result when lust overcomes a man (Alw. I. 107). *Hoti kho so bhikkhave samayo yaṁ,* the time will come, priests, when .. (Gog. Ev. 15, 20). *Ṭhánaṁ kho pan' etaṁ vijjati yaṁ,* this is a reason why .. (Dh. 143). *Anacchariyaṁ kho pan' etaṁ yam .. samena aṭṭaṁ vinicchineyyátha,* it is not wonderful that you should judge a cause justly (Ten J. 1). *Lábhá vata me yaṁ mama santikaṁ sammásambuddho .. pahiṇi,* it is fortunate for me that Buddha sent to me (Dh. 434). In the phrase *yan taṁ ariyá ácikkhanti* I think we have the adverbs *yaṁ* and *taṁ,* if so it would mean "as the saints point out." With foll. *ce: Yañ ce,* than if, even if. *Seyyo ayoguḷo bhutto tatto .. yañ ce bhuñjeyya,* better a red-hot iron ball swallowed than that he should eat (Dh. 54, comp. 20, 329); *Yañ ce sotena saṅghaṭṭitamatte yeva,* even if at the moment of contact with the ear (Alw. I. cviii). For *yañ ce* at Dh. v. 229, see p. 602, line 25. With foll. *núna: Yan núnâhaṁ imaṁ bhikkhuṁ upasaṅkamitvá puccheyyaṁ,* what if I were to go to this monk and question him (Dh. 122, comp. 104, 231, Ten J. 37); *Yan núnâhaṁ Ālárassa Kálámassa paṭhamaṁ dhammaṁ deseyyaṁ,* let me first preach the Law to Ā. K. (Gog. Ev. 11). With fut. *Yan núnâhaṁ tassa santike dhammaṁ suṇissámi,* come, I will hear the Law from him, or "perhaps I shall hear the Law from him" (Ras. 21).

The instr. *yena* is used adverbially with the meanings "for which, whereby, because, by the way that in the place where." *Yena viññú .. upavadeyyuṁ,* for which wise men would blame him (Kh. 15). *Na tena hoti dhammaṭṭho yen' atthaṁ sahasá naye,* a man is not just because he decides a cause arbitrarily (Dh. 46, 48, 380). *Yena Bhagavá ten' upasaṅkami,* went to Buddha, lit. when B. was there approached (Kh. 4; Dh. 106; Alw. I. 92). *Yena Párileyyakaṁ tad avasari,* went to P. (Dh. 105). *Yena Bhagavá ten' añjaliṁ paṇámetvá,* bending his clasped hands towards B. (Gog. Ev. 8). *Yena yen' eva pakkamati,* whichever way he goes, wherever he goes. *Yena vá tena vá pakkamanti,* go this way or that, "go their respective ways" (Trenckner).

The abl. *yasmá* is used adverbially with the meaning "because." *Pacchá pasanná ca janá yasmá lábhaṁ pavattayuṁ pahínalábhasakkárá titthiyá lábhakáraṇá sayaṁ kásáyam ádáya vasiṁsu saha bhikkhuhi,* and later on, because religious men kept up these gains (of the priesthood), the heretical devotees, who found themselves deprived of gain and honour, for the sake of gain themselves assumed the yellow robe and lived among the Buddhist monks (Mah. 38) *Yasmá .. tasmá,* because .. therefore (Ras. 7). *Hatthiná Nandamitto tu yasmá yattha ayujjhi so tasmá tattha kato gámo Hatthiporo ti vuccati,* because N. fought in that place with the elephant, therefore the village built there was called H (Mah. 151).

Instances of sandhi are, *yvâyaṁ = yo ayam. yvâhaṁ = yo ahaṁ, yañ ce = yaṁ ce, yan taṁ = yaṁ taṁ, yan núna = yaṁ núna, yañ ñad eva = yaṁ yaṁ eva.* In the neut. the original *d* of the Sanskrit is sometimes restored for euphony before a vowel. as *yad áyasaṁ* (Dh. 62), *yañ ñad eva,* anything whatever. Sometimes we have this *d* by false analogy when *yaṁ* is (acc.) masc. or fem., as in the example above-given *yañ ñad eva bhújanavikatiṁ*, where *yaṁ* is fem.

YOBBANAṀ, Youth [यौवन]. Ab. 250; Dh. 233; B. Lot. 410, 863. Loc. *yobbane*, in one's youth (Dh. 28).

YOBBAÑÑAṀ, Youth [यौवन + य or युवन् + य]. Ab. 250.

YODHĪ (*m.*), A warrior [योधिन्].

YODHO, A warrior, soldier [योध]. Ab. 376; Mah. 61, 150. *Aggay.*, a chief warrior, champion (Mah. 133).

YOGAKKHEMO, Security; Nirváṇa [योगक्षेम]. Ab. 9 (Nirváṇa). *Yogakkhemávaho* (adj.), bringing safety, secure (Att. 195). I think that as a name of Nirváṇa *y.* means simply "security," and should be classed with the Nirváṇa epithets *khemaṁ, anítikaṁ, táṇaṁ*, etc. (see art. *Nibbánaṁ*, p. 273, *a*, line 12). The comment on Dh. v. 23 says that Nirváṇa is so called because it is secure from the four Yogas, an etymology of course purely fanciful, though harmonising well with the Buddhist application of a Hindu technical term current in Gautama's time.

YOGGĀ (*f.*), Training, practice [योग्या]. *Yaggaṁ karoti*, to perfect oneself, practise (F. Ját. 11). *Tumhe yoggaṁ kárcssámi*, I'll train you, lit. I will cause you to perfect yourself (F. Ját. 9).

YOGGAṀ, A conveyance, carriage [योग्य]. Ab. 375, 1073; Mah. 98, 150.

YOGGO (*adj.*), Worthy, proper, fit, adapted [योग्य]. Ab. 1073. *Mahesibhávayoggá kaññá*, a damsel worthy to be my queen (Mah. 62, comp. 154, Dh. 196).

YOGĪ (*m.*), An ascetic [योगिन्]. Cl. Gr. 111. I have not met with this word in a text, but Vij. uses it of a Buddhist priest practising Jhána.

YOGO, Junction, union; method, means, plan, device; application, endeavour, diligence, devotion, mental concentration; connexion, attachment; relation, order, series; in gram. a rule, aphorism (Alw. I. 104) [योग]. Ab. 858. *Pubbayoge*, in connexion with the word *pubba* (Sen. K. 322). *Cittassa niggaṇhane yogo karaṇíyo*, you must strive to restrain your thoughts, lit. exertion must be made in restraint of thought (Dh. 405). *Yuttayogo bhikkhu*, a devout or earnest monk, one by whom devotion to his duties has been entered on (Ját. 65). *Tena yogena*, in that order, i.e. in the order of the saraṇágamana, the pañcasíla, the dasasíla, etc. (Vij., Ját. 28). *Mánusako yogo*, contact with the world (Dh. 74, the comment says *hitvá mánusakaṁ yogan ti mánusakaṁ áyuñ c'eva pañca kámaguṇe ca*, Subh.). *Yogá ve jayatí bhúri ayogá bhúrisaṅkhayo*, from application springs wisdom, from indifference the decay of wisdom (Dh. 50, comp. 38). *Yatháyogaṁ* (adv.), suitably, properly (Mah. 256). *Saddhádinekaguṇayogaratiṁ kareyya*, let him take delight in devotion to faith and many other virtues (Mah. 174). *Sadatthayogo* (adj.), devoted to one's own spiritual good (Att. 215). The four yogas or attachments are *kámayogo, bhavayogo, diṭṭhiyogo, avijjáyogo*, attachment to sensual pleasure, to existence, to false doctrine, to ignorance (Dh. 180; see Ab. 858, English margin). Vij. uses the term *yogávacaro* for one practising Jhána, I have not met with it elsewhere.

YOJANAṀ, Junction, union; a measure of length, four gávutas [योजन]. Ab. 196; Dh. 81, 195: Man. B. 11. I look upon the yojana as about equivalent to 12 miles. It contains 44,800 aratnis. *Yojane yojane* (loc.), at intervals of a yojana, every twelve miles (Dh. 265; Mah. 22, 35, 201, *yojanayojane*). *Tháne yojanayojane* (adj.), at places a y. distant from each other (Mah. 123). *Purá* (abl.) *yojanamhi*, at the distance of a y. from the town (Mah. 166). *Samantá yojane tassa*, at a y.'s distance all round it (Mah. 258, comp. 155, 169). *Yojanaṁ dígho*, a y. long. *Yojanaṁ vanarájí*, a ride in a forest for the distance of a y. *Tiyojanaṁ, yojanattayaṁ*, three yojanas (Mah. 166). The assumed distance of twelve miles suits the context in almost every instance that I have met with (e.g. at Alw. I. xlii Ságalá is said to be twelve yojanas from Kashmir). At Dh. v. 60 we have *dígham santassa yojanaṁ*, and if we translate it "a yojana seems long to a weary man" one would expect the yojana to mean rather a furlong than twelve miles. Unfortunately Fausböll has not printed the comment, but I am disposed to render the passage "the (day's journey of) twelve miles seems long when the traveller has got wearied."

YOJANIKO (*adj.*), A yojana in extent [यौजनिक]. B. Lot. 313; Dh. 95, 350. *Tiṁsayojaniko*, thirty yojanas deep (Dh. 191, at line 8 *yoniko* is c an error for *yojaniko*). At Dh. 94, lin *Távatiṁsabhavane tiṁsayojanike kanakav* in the Távatiṁsa heaven, in a golden mansion thirty yojanas high.

YOJANIYO (*adj.*), A yojana in length or height [योजन + य]. Ját. 65.

YOJETI, see *Yuñjati.*

YONAKO, see *Yono.*

YONI (*f.*), The womb; the vagina; source, origin, material, cause; a class of beings; form of birth or existence; knowledge, wisdom [योनि]. Ab. 153, 273, 848. *Phala-ttaca-kimí-romá t' etá vatthassa yoniyo*, fruit, bark, worms, wool, these are the sources, i.e. materials, of cloth (Ab. 297). *Sattá kammayoní*, beings have karma for their origin (Gog. Ev. 32). One of the names for an antelope is *ajinayoni*, "origin or source of a skin or hide" (Ab. 617, comp. 620). *Tiracchánayoni*, the class of animals, the brute creation. *Játo devayoniyaṁ*, born in the deva class, born as a deva (Ras. 28, comp. *nibbatto yakkhayoniyá*, born as a yakkha, Mah. 65). *Devayoniyo*, classes of devas (Ab. 13). *Nágayoniyaṁ abhiramasi*, do you delight in the Nága existence? (said to a Nágarája). *Síhayoniyaṁ nibbattitvá*, having been born in the lion class, born as a lion (F. Ját. 46). The four yonis, or classes of birth or existence, are *aṇḍajá yoni, jalábuyoni, saṁsedajá yoni, opapátiká yoni*, oviparous existence, viviparous existence, moisture-sprung existence (see *Sedajo*), and apparitional existence.

YONIJO (*adj.*), Born from the womb, born of a mother [योनिज]. Dh. 71.

YONISO (*adv.*), Causally, really; wisely [योनि + शस्]. Sárasaṅgaha says that *yoní* in the phrase *yoniso sá bhúmi jalaphalassa adhigamáya* means "cause" (*káraṇa*): I do not know where the citation occurs, and cannot translate it. *Cittaṁ* . . *niggahessámi yoniso*, I will restrain my thoughts wisely (Dh. 58). *Eko saṅkháro pi nicco náma n' atthi tasmá "maraṇadhammaṁ mataṁ bhijjanadhammaṁ bhinnan" ti yoniso paccavekkhitabbaṁ na socitabbaṁ*, no one element of existence is permanent, accordingly death should be looked upon philosophically and without mourning, we should merely say, "That which is subject to death is dead, that which is subject to dissolution is broken up." *Yonisomanasikáro*, enlightened or philosophic attention or devotion of the mind (Dh. 02, 110, 358, 405). At Ab. 153 *yoní* is given as Fo- onym of *paññá, vijjá, ñáṇa*, etc. Sárasaṅgaha says, *yonisomanasikáro ti ádisu ñáṇe*, in phrases like yonisomanasikáro the word yoni is used in the sense of "knowledge."

YONO, and **YAVANO**, and (with aff. क) **YONAKO** (*adj.*), Foreign, barbarian; Ionian, Greek [यवन, यवनक] *Yonaraṭṭhaṁ, Yonakaraṭṭhaṁ*, the Yona country. *Yonaloko*, the Yona people (Mah. 71). *Yonakabhásá*, the Yona language (Alw. I. cvii). *Yoná* and *Yonaká* (pl.), the Yona people (Alw. I. xlv). The Yonas of Milindapañha were unquestionably Greeks (Man. B. 516). Milinda is the historical king Menander, and Trenckner has shown that three or four of his courtiers who are mentioned by name have Greek names in a Sanskrit dress (e.g. *Devamantiyo* = Demetrius, see Man. B. 515, line 28, where the Sinhalese version has Devamantriya). The Yona priest Mahádhammarakkhita who came to Ceylon B.C. 157 from "the Yona city Alasanda" was doubtless also a Greek (Mah. 171, read *Yonanagarálasandá Yonamahádhammarakkhito*). At Mah. 71 we are told that in B.C. 307 the Yona priest Dhammarakkhita was sent as a missionary to Aparanta, while the priest Mahárakkhita was sent to the Yona country: after a careful perusal of the aṭṭh. and of Sásanavansa I feel doubtful what country is intended. At the present day the name Yona is applied by the Sinhalese to the "Moormen" or Arabs settled in Ceylon. Some of these Arab families have been settled for centuries in Ceylon, and their villages are found even in the mountain districts of the interior. They retain their religion, and universally wear the fez or skull-cap, but speak Tamil. The date palm is called by the Sinhalese Yŏn-iṅdí (*Yonasindí*).

YOTTAṀ, The tie of the yoke of a plough [योत्त्र]. Ab. 448; Ját. 57.

YUDDHAṀ, see *Yujjhati.*

YUGALAṀ, A pair, couple [युगल]. Ab. 628.

YUGAṀ, A pair, couple; a generation; an age of the world [युग]. Ab. 628, 882. *Cakkay.*, a pair of wheels (Dh. 95). *Vatthay.*, a couple of cloths (Mah. 175). *Bhadday.*, an auspicious pair (Dh. 124, said by Buddha of Kolita and Upatissa). *Cattári yugáni*, four couples (of men, Alw. I. 78, Kh. 7, of the eight Ariyapuggalas). In Brahmáyu S. we are told that Buddha when walking *yugamattaṁ pekkhati*, which Hardy renders, "does not look before him further than the distance of a plough or nine spans" (Man. B. 371, *yuga* would seem therefore to be a measure of length). An Antarakappa is a vast period or cycle of time during which man's age increases from ten years to an asaṅkheyya, and then decreases again to ten years (see *Kappo*). It is subdivided into eight yugas, as follows, 1st a *kaliyugaṁ*, 2nd a *dváparay.*, 3rd a *tetáy.*, 4th a *katay.*, 5th a *katay.*, 6th a *tetáy.*, 7th a *dváparay.*, 8th a *kaliyugaṁ* (Man. B. 7, I owe the Pali names to Yátr.). See *Yugo.*

YUGANDHARO, see *Kulácalo.*

YUGANTO, The end of a kappa, = *kappakkhayo* [युगान्त]. Ab. 82. *Yugantaváto*, the great wind by which the destruction of the world is sometimes effected at the end of a kappa (see Man. B. 5).

YUGAPATTO, Mountain ebony [युगपत्त्र]. Ab 552.

YUGO, and **YUGAṀ**, The yoke of a carriage or plough [युग]. Ab. 882; Db. 91. Comp. *Yugaṁ.*

YUJJATI, see *Yuñjati.*

YUJJHATI, To fight, make war [युध्]. *Ajátasattuná saddhiṁ yujjhanto*, being at war with A. (Dh. 353, comp. 202). With instr. *Na yujjhissáma Damiḷehi*, we will not war with the Tamils (Mah. 136, 203). With dat. (Mah. 255). Metaphorically of conflict with evil passions (Dh. 291). Aor. *yujjhi*, *yujjhittha* (Mah. 203, 255), pl. *yujjhiṁsu*, *ayujjhuṁ* (Mah. 151, 154). P.pr. *yujjhamáno* (Mah. 154), *yujjhanto* (Dh. 202). P p.p. neut. *yuddhaṁ*, war, battle (Ab. 399). *Yuddháya* (dat.) *pávisi*, rushed into the fray (Mah. 64). *Yuddháy' ágato*, come "with hostile intent" (Mah. 153). *Yuddháya abhisaṁyutá*, equipped for battle (Mah. 217). *Yuddhattham upágamuṁ*, advanced for the purpose of attacking him (Mah. 62). *Yuddhamahí*, battle-field (Mah. 62). *Yuddhaṁ yujjhati*, to fight a battle (Mah. 194). *Maccuy.*, conflict with death (Ditto). *Y. deti*, to offer or give battle (F. Ját. 5). The reading *yujjháya* (where we should expect *yuddháya*) at Mah. 155, 217, is supported by four MSS. which I have collated. It may possibly be a dat. from युद्ध.

YUÑJATI, To turn one's attention to, be zealous, active, devote oneself to [युज्]. Dh. 281. With loc. *yuñjati Buddhasásane*, devotes himself to the commandment of B. (Dh. 68; B. Lot. 530, comp. Dh. 38). Pass. *yujjati* (Pát. 77). P.f.p. *yujjaniyo* (Sen. K. 477). P.p.p. *yutto.* Caus. *yojeti*, to fix, apply, devote; to unite, mix; to try, adopt, use, prepare; to yoke, harness; to appoint commission, employ; to furnish, provide; to urge, induce. *Yojetha Máraṁ paññávudhena*, let him grapple Mára with the weapon of wisdom (Dh. 8). *Attánaṁ yogasmiṁ* (loc.) *áyojayaṁ*. not devoting himself to zeal (Dh. 38). *Yojayi rathe*, bound them to his chariot (Mah. 218). *Sappimadhusakkharáhi yojetvá*, having mixed it with ghee, honey and sugar (Dh. 126). *Visaṁ phalesu yojetvá*, having applied poison to the fruit (Mah. 229). *Handáhaṁ viriyasamatham yojemi*, let me adopt, or try, the calming of my zeal (Br. J. S. A.). *Bahú manusse yojetvá* having engaged a number of men (to make bricks, Mah 107). *Áharathâti yojesuṁ*, ordered them to bring them, lit. commissioned them, saying, Bring ye them (Mah. 179). *Ambaṁ visena yojetvá*, having poisoned a mango, lit. furnished it with poison (Mah. 130). *Páde upanáháhi yojetvá*, having fitted his feet with slippers (Mah. 177). *Mahávihâraṁ násetuṁ yojesi*, incited or induced him to destroy the M. (Mah. 235). P.p.p. caus. *yojíyati*. *Naṅgalasahassaṁ yojíyati*, a thousand ploughs are yoked (Ját. 57). P.p.p. *yojito.* Also caus. *yojápeti.* *Pañca sakaṭasatáni yojápetvá*. having caused 500 carts to be yoked (Dh. 265).

YŪNO (*adj.*), Young. This anomalous form is due to the false analogy of some of the oblique cases of युवत्, as यूना, यूनस्, यूने. Or it may be formed back from the fem. यूनी, which looks as if it pointed to a masc. यून.

YŪPO, A pillar, column; a sacrificial post; a pásáda [यूप]. Ab. 208, 419, 1101: Mah. 165 (*siláy.*, a stone column), 169.

YŪSO, and **YŪSAṀ**, Juice [यूष, जूष]. Of the juice of a mango (F. Ját. 7). Of the juice of a jak fruit (Mah. 167).

YŪTHIKĀ (*f.*), A sort of jasmine [यूथिका]. Ab. 576.

YŪTHO, and **YŪTHAṀ**, A herd of animals [यूथ]. Ab. 632. A herd of elephants (Dh. 106). *Migay.*, a herd of wild beasts (Att. 213). *Yúthajeṭṭho*, *yúthupati*, *yúthapo*, the leader of a herd of elephants (Ab. 360; Dh. 114).

YUTO (*p.p.p.*), Furnished or fitted with; yoked, harnessed [युत]. *Ekakúṭayuto* (adj.), furnished with a single peak (Ab. 210, comp. 140, Att. 192). Metaphorically: *Bhikkhú* [illegible] [illegible] monks harnessed in the yoke of study, i.e. engaged in study (Mah. 213).

YUTTAKO (*adj.*), Worthy, proper, right [युक्त + क]. *Sotabbay.*, worth hearing of (Alw. I. 80), that ought to be heard (Ten J. 33). *Kattabbay.*, that ought to be done (Dh. 84, comp. 186). *Āpucchitabban ti yuttako ñáti*, a kinsman worthy (of your saying) "I must ask his leave" (Dh. 79).

YUTTI (*f.*), Use, application; aptness, fitness, propriety; an emblem [युक्ति]. Alw. I. viii; Ab. 858. *Tassá vacanayuttiyá* (instr.), in accordance with her advice (Mah. 64).

YUTTO (*p.p.p. yuñjati*), Yoked, joined, connected, attached; right, fitting; possessing; used, adopted, performed; engaged in, devoted to, versed [युक्त]. Ab. 352. *Nágá naṅgale yuttá*, elephants yoked to the plough (Mah. 99, comp. 218, *goṇá rathe yuttá*). *Dhuray.*, harnessed to the yoke (Dh. 91). *Sabbasetasindhavayutto ratho*, a chariot yoked with milk-white horses (F. Ját. 10; Dh 309). *Yuttarupo, yuttánulomo* (adj.), right, proper (Ras. 16). *Yuttaṁ esa vadati*, he says rightly, he is right (Dh. 96). *Yuttaṭṭháne* (loc.), in the right place (Dh. 120). *Vattuṁ yuttakále*, at the right time for speaking (F. Ját. 50). *Yuttavasena*, according to fitness, according to one's deserts (Ten J. 34, 35). *Na c'etaṁ yuttaṁ*, and this is not right (Ras. 19). *Idan' eva goṇe yácituṁ na yuttaṁ*, it would not be proper to ask for oxen just now (F. Ját. 9). *Yuttaṁ evarúpam mittaṁ kátuṁ*, it is well to make a friend of such a man as that (Alw. I. 75). *Saddháy.*, faithful, believing (Ab. 733). *Anekabbhutay.*, endowed with many miraculous powers. *Gopuraṭṭálay.*, furnished with gates and towers (of a city). *Maccheravinaye yutto*, devoted to the getting rid of selfishness (Dh. 186). *Yuttá Buddhavacane bhikkhú*, monks versed in the scriptures (Mah. 221). *Ayoge yutto*, given up to indifference, worldly, sinful (Dh. 187, comp. *Yogo*).

YUVĀ (*adj.*), Young [युवत]. Ab. 253; Dh. 49. Acc. *yuvaṁ, yuvánam*. Instr. abl. *yuváná*. Gen. *yuvassa* (Mah. 112). Loc. *yuve, yuvasmiṁ*. Pl. *yuváno*. Loc. pl. *yuvásu, yuvesu*. Fem. *yuvati*, a girl, maiden (Ab. 231). See *Yúno*, and next.

YUVĀNO (*adj.*), Young. An anomalous form (declined like *Buddho*) due to the false analogy of oblique cases like युवानं (comp. *Yúno*). Sen. K. 530. Gen. *yuvánassa*.

YUVARĀJĀ (*m.*), A royal prince, a crown prince associated with the king in the government [युवराजन्]. Mah. lxxxvi; Dh. 391; Man. B 127.

YUVATĪ, see *Yuvá*.

YVĀHAṀ, YVĀYAṀ, see *Yo*.

ADDENDA

NEW WORDS.

ABBHĀHATO (*p.p.p.*), Afflicted [abhyáhata]. Das. 35. See *Nijjhámataṇhiko*.

ABHIDHĀRETI (*caus.*), To hold up, raise aloft [abhidhárayati]. Ját. 34.

ABHIDOSIKO (*adj.*), Belonging to the evening [*abhidosa* + ika]. *Abh. pútikummáso*, rancid gruel of the previous evening, viz. gruel that had turned bad by being kept all night (Raṭṭhapála S.).

ABHIJANETI (*caus.*) To call into existence, produce [*caus.* abhijan]. Ját. 21.

ABHIṆHASO (*adv.*), Frequently [abhíkshṇaças]. *Dullabhaṁ dassanaṁ hoti sambuddhánaṁ abhiṇhaso* (Sela S.).

ABHINIBBUTO (*p.p.p.*), Calmed [abhi-nivṛita]. *Abhinibbutatto* (adj.), whose soul is tranquillized (Das. 26 *atta* = átman).

ABHIPPAKIṆṆO (*p.p.p.*), Completely strewn or spread [abhi-prakírṇa]. Ját. 62.

ABHIPPASANNO (*p.p.p.*), Greatly pleased [abhi-prasanna]. With loc. (*bráhmaṇesu a.*).

ABHIRAVATI, To sound loudly [abhi-ru]. Ját. 18.

ABHISAMBHAVO, Meeting with, finding, getting [fr. abhisambhú]. Ját. 8.

ABHISAMBUJJHANAṀ, Attaining Buddhahood. Ját. 59.

ABHISANDATI, To trickle, flow [abhi + syand].

ABHISSAJJANĀ (*f.*), Being angry.

ABHITTHUNATI, To praise, laud [abhistu]. Aor. *abhitthuni* (Ját. 17). Opt. *abhitthaveyya*.

ABHITUNNO (*p.p.p.*), Struck down [abhitunna]. Ját. 67.

ABHIVASSATI, To pour down [abhivṛish]. Ját. 18.

ABHIVIJINATI, To conquer [abhi-vi-ji].

ĀBHUJANAṀ, ĀBHUJO, Bending, turning [fr. ábhuj]. *Pallaṅkábhujanaṁ*, sitting cross-legged (Ját. 17).

ABHŪMI (*f.*), Wrong place [abhúmi]. Ten J. 56.

ACIRAṬṬHĀYĪ (*adj.*), Of short duration [acira + stháyin]. Mah. 28.

ADDHUVO (*adj.*), Impermanent [a + dhruva].

ĀDHĀRAKAṀ, A seat, stool [ádháraka]. Ját. 33.

ADHIPĀTETI (*caus.*), To knock off, remove [*caus.* adhi-pat]. Ten J. 115.

ADHIVĀHANO (*adj.*), Carrying or conveying to [adhi-váh + ana].

ADHOKATO (*adj.*), Knocked down, upset [adhaḥ-kṛita]. Ját. 20.

ADHOSIRO (*adj.*), Head-downwards [adhaḥçiras]. Ten J. 117.

ADISSAMĀNO (*adj.*), Invisible [a + *p.pr.pass.* dṛiç].

ĀGAMANĪYO (*p.f.p. ágacchati*), That should be attained. *Āgamaníyasaddhá* is the faith which sustains a Bodhisatta when he has resolved to become a Buddha, and upholds him through all the trials of his probation. *Āgamaníyasaddhá sabbaññubodhisattánaṁ hoti* (Par. S. A.). Also called *ágamanasaddhá*. Vij. quotes, *sabbaññubodhisattánaṁ saddhá abhiníhárato paṭṭháya ágatattá ágamanasaddhá náma*.

AGĀRĪ (*m.*), A householder [agára + in].

AGGAYHA, Ger. fr. ágrah (Trenckner).

AHETUKO, One who does not believe in the Cause (i.e. Karma), an infidel [ahetuka]. Ten J. 117.

ĀHUTI (*f.*), Offering, oblation [áhuti]. Ját. 17.

ĀHŪYA (*ger.*), Having summoned [áhúya]. Mah. 129.

AJAPĀLO, A goatherd [ajapála]. *Ajapálanigro-*

dho, name of a banyan-tree under which Buddha once sat (Man. B. 167, 182).

AJARĀMARO (*adj.*), Free from decay and death [a + jará + mara]. Ten J. 114, where it means immortal; Ras. 29, where it is an epithet of Nirváṇa.

AJJHĀYAKO (*adj.*), Engaged in study [ádhyáya + ka]. Alw. N. 121.

AJJHOGAHETI, To plunge into, to enter [adhi-ava-gáh]. Ját. 7.

AKĀMAKO (*adj.*) Unwilling [akáma + ka].

AKKHITTO (*adj.*), Not blamed, not reviled, blameless [a + kshipta]. Ját. 2.

AKKUṬṬHO (*p.p.p. ákkosati*), Reviled, cursed [ákrushṭa].

ĀKOṬṬETI, To beat, knock [á + kuṭṭ].

ALAṄKAMMANIYO (*adj.*), Suitable for coition [*from* kṛi *with* alam]. Pát. 75.

AMAMO (*adj.*), Uncovetous, unselfish [amama]. Das. 26.

ĀMANTANĀ (*f.*), Taking leave [ámantraṇá].

ĀMODITO (*p.p.p.*), Pleased, delighted [*from* á-mud]. Ját. 17.

AMOGHO (*adj.*), Unfailing, unerring [amogha]. Ját. 19.

ANABHIJJHITO (*adj.*), "Not coveted" [*from* abhidhyai *with* a]. Khaggavisáṇa S.

ANABHISSARO (*adj.*), Not a master, powerless [a + abhi + íçvara]. See *Uddeso.*

ANAGĀRĪ (*f.*), = *anagáriyá* (Dhammika S.)

ĀNAÑJĀBHISAṄKHĀRO, see p. 454 (b).

ANAÑÑĀTO (*adj.*), Undistinguished, unrecognized [a + ájñáta]. Das. 34.

ANAPEKKHO (*adj.*), Indifferent [anapeksha] Ját. 9.

ANAṚAHĀ (*m.*), One who is not an Arhat [a + arhat]. Alw. N. 121.

ANĀVAṬO (*adj.*), Unobstructed, unlimited [anávṛita].

ANĀVATTI (*f.*), Non-return [a + ávṛitti]. *Anávattidhammo tasmá loká*, not liable to return from that world (Par. S.).

ANIṬṬHO (*adj.*), Unpleasant [anishṭa]. Ját. 18.

AÑÑĀTĀ (*m.*), One who learns or understands [ájñátṛi]. Gog. Ev. 8.

AÑÑATTHATTAṀ, Variation, contrariety [anyathátva]. Mah. 252; Ját. 19; Alw. N. 132.

ANOVĀDAKO (*adj.*), Not listening to admonition, untutored [a + avaváda + ka]. Das. 22.

ANTAKAṀ, Extremity, border [antaka]. Ten J. 56 (*gamantakáni*).

ANTARĀPAṆATO, From a shop, from the bazaar [antar + ápaṇa + tas]. Ját. 55.

ANTIKO (*adj.*), Last, final [antika]. Ras. 67.

ANTOGATO, = *antaggato.* With gen. *Pattassa a.*, contained in a bowl.

ANTORUKKHATĀ (*f.*), Being among trees [antar + vṛiksha + tá]. Ját. 7.

ANTOVISATI, To enter [antar + viç]. Mah. 52.

ANUBUDDHO (*p.p.p.*), Learnt [*p.p.p.* anubudh]

ANUCAṄKAMATI, To walk about [anu + caṅkram] Alw. N. 103.

ANUCIṆṆO (*p.p.p. anucarati*), Pursued, practised. Ját. 20.

ĀNULOMIKO (*adj.*), Suitable [ánulomika].

ANUPAKKUṬṬHO (*adj*), Not censured [a + *p.p.p.* upakruç]. Ját. 2.

ANUPARIPPHUTO (*p.p.p.*), Filled or pervaded in every part [anu-pari-sphuṭa]. Vij.

ANUPAVAJJO (*adj.*), Not censurable [a + *p.f.p.* upavad].

ANUPAVATTETI (*caus.*), To set on foot after another, or in imitation of another [anu-pravartayati]. Dh. 134.

ANUPPAVECCHE (*opt.*), Should enter [from anu + pra + viç]. Muni S.

ANUSAÑCARATI, To traverse, drive up and down [anusañcar]. Ten J. 55.

ANUSARATI, To follow [anusṛi].

ANUTĪRE (*loc.*), On the bank (of a river) [loc. anutíra].

ANUVATTETI (*caus.*), To carry on after another [anu-vartayati].

ANVAGU, At Das. 36, aor. from anvi. It is I think the 3rd pl. anvaguḥ (*anutthunanto* might be a plur.). Two MSS. read *-gú.*

APAGĀYANAṀ, Reverence (fr. *apacáyati*).

APAGABBHO (*adj.*), Free from rebirth [apa garbha]. Alw. N. 34.

APAKASSATI, To remove [apakṛish].

APAṬU (*adj.*), Awkward [apaṭu]. Ab. 892.

APAYĀTI, To depart [apayá]. Ten J. 49.

APPAGGHO (*adj.*), Of little value, cheap [alpa + argha]. Ját. 9.

APPAHĪNO (*adj.*), Not destroyed, not got rid of [a + prahíṇa].

APPĀṆAKO (*adj.*), Free from insects [a + práṇaka].

APPAÑÑO (*adj.*), Unwise, foolish [alpajña]. Das. 32.

APPAṬIGHO (*adj.*), Free from anger [a+pratigha].

APPAṬIPUGGALO, Without a rival or equal [a + prati-pudgala]. Dh. 314.

APPAVATTI (*f.*), Non-existence [a + pravṛitti]. See p. 273 (*b*).

PPAVATTO (*adj.*), Non-existent [a + pravṛitta].

APPEKADĀ, Now one day, = *app ekadá* = *api ekadá* (comp. *app ekacce*).

ĀRODANAṀ, Lamentation [fr. á-rud]. Ját. 34.

ĀROGO (*adj.*), Healthy, well [either formed back from *árogya*, or *aroga* with lengthened *a*, as in *ánubháva*, *pávacana*, etc.].

ASAKKO (*adj.*), Unable (see *Sakko*, 2).

ASITO (*adj.*), Not resting upon, not clinging [açrita]. Das. 37.

ATAKKĀVACARO (*adj.*), Beyond the range of thought, unthinkable [a + tarka + avacara]. Gog. Ev. 6.

ATAPPO (*adj.*), Inaccessible to suffering [a + tapya]. The *atappá devá* are the inhabitants of the 13th Brahma heaven (see *Brahmaloko*).

ATICIRAṀ (*adv.*), Too long [ati + ciram]. Ten J. 38.

ATIPĀTETI (*caus.*), To cause to fly, to shoot (an arrow) [atipátayati].

ATITAṚATI, To excel [atitṛi].

ATITULO (*adj.*), Unrivalled [ati + tulá].

ĀṬO, Name of a bird (Ab. 637). Comp. Sansk. áṭi.

ĀTTADIṬṬHI (*f.*), Same meaning as *attavádo*.

ATTĀṆO (*adj.*), Unprotected [a + tràna].

ATTHACARO (*adj.*), Acting for a person's benefit, benevolent [artha + cara]. Ten J. 89.

ATTHADDHO (*adj.*), Not stupid, sensible, wise [astabdha].

ATTHAPACCATTHIKĀ (*pl.*), Friends and foes, lit. seeking your advantage and disadvantage. The term. belongs to the whole compound.

AṬṬHAPADAṬṬHAPANAṀ, A mode of dressing the hair [ashṭapada + sthápana]. Ten J. 6. In Raṭṭh. S. *aṭṭhapadakatá kesá*.

ATTHAVAṆṆANĀ (*f.*), Explanation of meaning, a commentary [artha + varṇaná]. Ját. 1.

AVABHĀSĪ (*adj.*), Shining [avabhásin]. Mah. 8.

AVAGGAHO, A drought [avagraha].

AVAKUJJO (*adj.*), Lying on one's face, prone [ava + kubja]. Ját. 13.

AVAMĀNANAṀ, Contempt [avamánana]. Ját. 22.

AVĀPUṚATI, To open [ava+á-vṛi]. Alw. N. 133; Ten J. 29. Pass. *avápuríyati* (Ját. 63). Comp. *pápurati*.

AVASSABHĀVĪ (*adj.*), Inevitable [avaçya + bhávin]. Ját. 19.

AVATTHU (*n.*), A wrong object [avastu]. Ten J 7.

AVELĀYA (*instr.*), At a wrong time [*instr.* a + velá]. Ját. 10; Ten J. 20.

AVHETI, To challenge [áhvayati]. Ten J. 14.

ĀVUTTHO (*p p.p. ávasati*), Inhabited.

AYABBAYO, Gain and loss [aya + vyaya].

AYAPOTTHAKAṀ, Account book, ledger [aya + pustaka]. Ját. 2.

ĀYASAKYAṀ, Dishonour [*fr.* ayaças + ka]. Ten J. 46.

AYYAPUTTO, Young master [áryaputra]. Designation by a servant or retainer of the eldest son of the master of the house. Also of a husband by his wife.

BĀHUJAÑÑO (*adj.*), Having many adherents, extended to many people [*fr.* bahujana].

BHAKKHO, Food [bhaksha]. Ten J. 19 (pl.).

BHAÑÑAṀ, Preaching [bháṇa + ya]. See *Patti.*

BHIṀSANAKO (*adj.*), Alarming [bhíshaṇaka].

BRAHMADAṆḌO, One of the punishments to which monks are subject for certain ecclesiastical offences [brahmadaṇḍa]

BRAHMO (*adj.*), see *Brahmá*.

BUDDHAGUṆO, Quality, attribute, virtue of a Buddha [buddha + guṇa]. Ten J. 49.

CAPUCAPUKĀRAKAṀ, Making the sound *capu*, smacking the lips (Pát. 22).

CĀTUDDISO (*adj.*), Rendered by Coomaraswamy "possessing the four appamáṇas (appamaññás)."

CATUGGUṆO (*adj.*), Quadruple [caturguṇa].

CATUPPADO, and **-DIKO** (*adj.*), Having four Pádas (of a gáthá) [catushpada, and catushpada + ika].

CATUPPAKĀRO (*adj.*), Of four sorts [catur + prakára]. Ját. 57.

CHAKKAṀ, A set or group of six [shatka].

CHĀYO, If the reading at Ten J. 111 is correct this is an interesting dialectic variety of *chapo*.

CHETTĀ (*m.*), One who breaks or cuts [chettṛi].

CIṬICIṬĀYATI, To hiss, bubble.

CĪNAKAṀ, Panicum Miliaceum [cínaka].

DAKAJO (*adj.*), Aquatic [daka + ja]. Ját. 18.

DASADDHAVIDHO (*adj.*), Of five sorts [daçárdha + vidha]. Mah. 161.

DASO (*adj*), Seeing, understanding (only at the end of a compound) [dṛiça]. *Paṭiccasamuppádadaso* (Alw. N. 108).

DATTO (*p.p.p.*), Given. This is the Sanskritic p.p.p. from dá, I have only met with it Muni S. (*paradattupajívi*, living on the gifts of others). The usual p.p p. is *dinno*, which I take to be dad with term. *na* instead of *ta* (*dadna*, *danna*, *dinna*), for the vowel change comp. *nisinna*.

DESĪ (*adj.*), Showing [deçin]. *Maggadesí*, showing the way.

DEVAÑÑATARO, A comment quoted by Subhúti says, *námagottádíhi pákaṭo devo devo náma, namagottádíhi apákaṭo devo devaññataro náma.*

DHAMMAÑÑŪ (*adj.*), Knowing the Law [dharmajña].

DHAMMOKKĀ (*f.*), The torch of the Law [dharma + ulká]. Ját. 34.

DHENUPO, A calf [dhenu + pa].

DĪPARUKKHO, A candlestick [dípavṛiksha].

DIṬṬHIJJUKAMMAṀ, see *Puñño.*

DIVĀDIVASSA, Rendered by Coomaraswamy in one place "at noon," in another "at an unusual hour." A comparison with Ten J. 1 shows that the latter is doubtless the right interpretation. I take it to be the gen. of a compound *diva-diva* with lengthened *á*, like *phaláphala.*

DUBBINICCHAYO (*adj.*), Difficult to decide (of a law case) [dus + viniçcaya]. Ten J. 1.

DŪBHĪ (*adj.*), Treacherous, mischievous. We generally have *mittadúbhí*, but I have once met with *dúbhí* standing alone.

DŪBHO, Treachery, perfidy [droha]. *Adúbhatthája*, to prevent treachery (Mah. 49).

DUJJAYO (*adj.*), Difficult to subdue [durjaya].

DUKKARAKĀRIKĀ (*f.*), Austerities, self-mortification by fasting, etc. Ját. 67. Also *dukkarakáriyaṁ*, and *-kiriyá.*

EKABĪJĪ (*m.*), The first degree of Sotápatti [eka + víja + in]. The meaning is obscure, Vij quotes *ekam eva bhavaṁ nibbattetvá dukkhass' antaṁ karoti ayaṁ ekabíjí.*

EKANDHAKĀRO (*adj.*), Entirely obscured [eka + andhakára]. Ját. 34.

EKAṄGAṆO (*adj.*), In the phrase *anekáni cakkaválasahassáni ekaṅgaṇáni ahesuṁ*, many thousands of worlds were opened out to view, became like one great open court (Ját. 53).

EKANTARIKO (*adj.*), Taking turns, acting alternately (Vij.) [eka + antara + ika]. *Manussá yeva pana parivisituṁ násakkhiṁsu devá pi ekantariká hutvá parivisiṁsu*, men alone were unable to wait upon (this multitude of guests), but the angels, taking turns with them, helped to wait (Ját. 33).

EKARĀJĀ (*m.*), A universal king [ekarája]. Ját. 47 (of the sun).

EKIKĀ, Fem. from *ekako.*

ERETI, To speak [er]. Comp. *Īreti.*

EVAṀVĀDO (*adj.*), Saying thus, holding this doctrine [evam + váda]. Ten J. 118.

GĀḶHO (*p.p.p.*), Close, fast, tight [gáḍha]. Ját. 62.

GARIYO (*adj.*), Very heavy [garíyaṁs]. Dh. 245.

GAYĀ (*f.*), Name of a river [gayá]. Man. B. 191.

GAYĀSĪSAṀ, Name of a mountain (?) near Gayá [gayáçírsha]. Dh. 119, 145; Ten J. 53.

GEHĀSITO (*adj.*), Lay, profane [geha + áçrita].

GHATAKO, The capital (lit. pot) of a column, [ghaṭa + ka]. Ját. 32.

GOPIKO, An owner of cattle [gopa + ika].

GOṬAVIYO, Part of a ship, = *pacchábandho* (Ab. 666). Mr. Trenckner tells me the reading of Ab. should be *-yo*, not *-so*.

HESATI, To neigh [hesh]. Ját. 51.

HĪRAHĪRAṀ (*adv.*), In the phrase *hírahíraṁ karoti*, to cut to pieces, chop up (Dh. 176; Ját. 9).

HIRIMANO (*adj.*), Modest [hrí + manas].

HŪHUṀ (*indecl.*), Sho! sho! a noise made to frighten away a bird.

IDDHO, p.p.p. *ijjhati.*

IÑJANĀ (*f.*), Motion (fr. *iñjati*).

JAGGANAṀ, Waking, watching. Ját. 10.

JALLAṀ, see *Rajovajallaṁ.*

JANAKĀYO, Body of people, assembly [jana + káya]. Ját. 28.

JINATRAJO, Son of Buddha, metaphorically of an apostle of Buddha [jina + átmaja].

KĀKACCHATI, This verb seems to be a frequentative from kath, and would naturally mean "to chatter," but Hardy appears to render it "to yawn" (Ját. 61; Man. B. 157).

KĀKAPEYYO (*adj.*), Brimming full (of a river), so full that a crow standing on the bank can drink from it [kákapeya].

KĀLAÑÑŪ (*adj.*), Knowing the time or season [kálajña].

KARAJAKAYO, Impure body (Dh 385, Ját. 5). Subh quotes, *kucchito kilesarajo assa káyassa atthitáya karajakáyo*, thus making karaja a compound of kad and rajas. Ját. 5.

KASAṬO (*adj.*), Insipid (?). Dh. 271, line 1; Ten J. 108.

KERĀṬIKO, and KEṬUBHĪ (*m.*), A hypocrite, charlatan, humbug (Vij.).

KHUṀSANAṀ, Reviling, scorn.

KHUṀSITO (*p.p.p.*), Reviled, scorned, snubbed Dh. 263.

KILISSANAṀ, Getting dirty. Ját. 8.

KIMATTHĀYA (*adv.*), For what purpose [kim + artháya]. Ten J. 37.

KIMATTHIYO (*adj*), Having what object [kim + artha + ya]. *Evaṁ viheṭhanaṁ kimatthiyaṁ*, what is the good of this sort of persecution? (Ten J. 38).

KIMIṆO (*adj.*), Full of worms [kṛimiṇa].

KIṀSĪLO (*adj.*), Practising what Síḷa [kim + çíla].

KĪṆI, A word framed to represent the sound of the ring or clang of a metal rod when struck. *Ayasalákáya kíṇi ti saddaṁ sutvá* (Dh. 211).

KINTIKARO (*adj.*), Doing what [*kinti* + kara]. Ten J. 118.

KOLANKOLO, Name of one of the three classes of Sotápannas (see *Puggalo*). It is a curious derivative of *kulaṁ-kula*, and means "going from birth to birth." Vij. quotes, *dve vá tíṇi vá kuláni sandhávitvá saṁsaritvá dukkhass' antaṁ karoti ayaṁ kolaṅkolo, kulaṁ ti ettha bhavo.* The aṭṭh. adds, "although it is said two or three transmigrations, there may be even six."

KUHILIKĀ (*f.*), = kuhali (Att. 216).

LĀLAKO, A fool. Ten J. 118.

MAHĀHANU (*adj.*), Large-jawed, gigantic [mahāhanu]. Ját. 28.

MAHĀSĀLO, A great Sal-tree [mahá + çáḷa]. Ját. 26.

MAHĀTALAṀ, The earth [mahátala]. Ját. 61.

MAHIṀSĀSAKO, = Mahíçásaka. Ját. 1.

MANACCHAṬṬHO (*adj.*), Of which mind is the sixth [manas + shashṭha]. *Manacchaṭṭháni indriyáni.*

MAṄKUṆO, A bug or flea [matkuṇa]. Ját. 10.

MARAṆANTIKO (*adj.*), Bordering upon death [maraṇántika]. *Maraṇantiká vedaná* means suffering or illness so severe as to be nearly fatal, and also the suffering or illness that precedes death, the last agony (Dh. 214).

MEDURO (*adj.*), Smooth [medura]. Att. 191.

MIGĪ (*m.*), King of beasts, a lion [mṛiga + in]. Ten J. 38, 39 (*migá assa atthíti migí*).

MOHETI (*caus.*), To bewilder, mislead [mohayati]

MUṆḌIYAṀ, Baldness [muṇḍa + ya].

NADANAṀ, Roaring [nad + ana]. Ját: 19.

NĀGABALO (*adj.*), Having the strength of an elephant [nágabala]. Ten J. 115.

NAGGIYAṀ, Nudity [nagna + ya].

NAMASSANAṀ, Veneration. Ját. 1.

NĀṬAKAṀ, A play, act, drama [náṭaka]. Ját. 59.

NATTHIKADIṬṬHI (*adj.*), Holding the nihilist heresy [nástika + dṛishṭi].

NAYAÑÑŪ (*adj.*), Skilled, wise [nayajña]. At Ját. 1 Vij. says it means "knowing the four nayas or modes of interpretation, which are *suttaṁ*, *suttánulomo*, *ácariyavádo*, and *attano mati* or *ekattanayo.*"

NETTO, A guide [netra]. Ten J. 110.

NIBBĀHĀPETI (*caus*), To cause to be removed [*fr.* nirvah].

NIBBISESO (*adj.*), Similar, identical [nirviçesha]. Ten J. 45.

NIDDĀNAṀ, Digging up weeds [comp. nirdátṛi].

NIKKĀRAṆO (*adj.*), Disinterested [nishkáraṇa].

OGAHANAṀ, Diving, bathing [avagáh + ana].

OPĀTETI (*caus.*), To let fall [avapátayati].

OPĪḶĀPETI (*caus.*), To press down [*fr.* avapíḍ].

OSAṬO (*p.p.p. osarati*), Engaged in; settled [avaṣrita]. Subh. quotes from Mil. P. *sákacchá osaṭá bahú*, and from a commentary *osaṭaṁ vatthuṁ*, a matter that has been settled.

PABBĀJANIYAKAMMAṀ, Name of one of the Saṅghakammas. Vij. says it is held for the purpose of placing a monk under censure and restraint.

PABBĀJANĪYO (*p.f.p.*), That has to be ordained (fr. *pabbajeti*). Mah. 111.

PAÑCANGULAKAṀ, The five fingers [pañcan + aṅgula + ka]. Mah. 193.

PAÑCAṄGULIKAṀ, A measure of five fingerbreadths [pañcan + aṅguli + ka]. F. Ját. 6.

SAMUTRĀSANAṀ, Frightening [fr. caus. samuttras]. Comp. *Utrasto.*

USSITO (*p.p.p.*), Lifted, hoisted; prosperous; born produced [ucchrita]. Ab. 892.

ADDITIONAL MATTER.

A—*Patthanaṁ alabhiṁ*, I have not obtained my wish (Ten J. 113).

Abbhanumodanaṁ—Also *-modaná* (f.). *Yena kenaci dinnassa puññassa aññassa cittena paṭiggahaṇaṁ abbhanumodaná*, a. is the reception by the heart of any person of merit transferred to him by any one (comment quoted by Subh., see *Puñño*).

Abbhuggacchati—*Atha tesaṁ avaṇṇo abbhuggacchati*, an ill report of them goes forth (Par. S. Aṭṭh.). *Dasadussasahassáni abbhuggacchiṁsu*, ten thousand cloths were taken up (to make the turban, Ját. 60). Ját. 27.

Abhibhásati—P.p.p. *abhibhásito*.

Abhigacchati—*Yácito abhigantvána*, personally requested, lit. requested by him after he had come to me (Ját. 1).

Abhigíto—*Gathábhigítaṁ me abhojaneyyaṁ*, what has been obtained by reciting stanzas should not be partaken of by me (Kasíbháradvája S.).

Abhijánáti—Aor. *abbhaññási*.

Abhijátiko—*Kaṇhábhijátiko*, a low-caste man, outcaste, pariah (Sela S.).

Abhimukho—*Nekkhammábhimukho hohi*, turn your attention to N., devote yourself to it (Ját. 21).

Abhiramati—Caus. *abhiramápeti*, to give pleasure to (Ját. 61).

Abhisambuddho—*Abhisambuddho hutvá*, after he became Buddha (Ten J. 49). *Abhisambuddhagáthá*, a stanza pronounced by Gotama after he became Buddha, as opposed to one pronounced when he was a Bodhisatta (Das. 29).

Abhisaṅkhato—Ját. 33 has *madhusakkharacuṇṇasappíhi abhisaṅkaṭabhojanaṁ*, food prepared with honey, etc. (observe the *ṭ*).

Abhisanno—*Abhissanno* at Ját. 17.

Ācarati—*Na ca gandhaṁ ácare*, let him not use perfumes (Dhammika S.).

Acchará (p. 9)—*Accharaṁ paharati*, to snap the fingers in sign of displeasure or contempt (Das. 2, 22; Ten J. 114). *Accharásaddo*, the noise made by snapping the fingers (Ten J. 51).

Acchati—Fut. *acchissati* (Ten J. 115).

Ādaro—*Rájá ádaraṁ na karissati* means, I think, "the king will not be pleased" (Ten J. 113).

Addho—*Aḍḍhabhutto*, having only half finished his meal. *Aḍḍharatti* at Gog. Ev. 23 seems to mean 6 P.M. *Aḍḍharattasamayo*, midnight (Ját. 63).

Aḍḍho—Not I think ṛiddha, which becomes *iddha*.

Addito—*Dukhaddito* (Ját. 21).

Adhimuccati—*Adhimuccassu*, be reassured, have confidence or faith (Sela S.).

Adhipateyyaṁ—see *Puggalo*.

Aduṁ—see *Dadáti*.

Agamá—see *Gacchati*.

Āgameti—*Thokaṁ ágametvá*, having waited awhile (Ját. 8). *Bhikkhácáravelaṁ ágamayamáno nisídi*, awaiting the time to go on his begging rounds sat down (Par. S. A.). *Kathápariyosánaṁ me bhonto ágamentu* (Sela S.).

Agati—*Cattári agati gamanáni* = *catasso agatí* (Ten J. 2). At Ten J. 1, read *ekam agatigataṁ dubbinicchayaṁ aṭṭaṁ*, a cause difficult to judge because it was influenced by the agatis (Vij.).

Āgato—*Amhákaṁ lakkhaṇamantesu ágataṁ*, it is stated in our Mantras (Ten J. 113, comp. Ját. 2, 58).

Aggamahesí—As kings are sometimes represented as having several, perhaps the term applies to a king's lawful wives as opposed to concubines; and we might reserve the term "queen-consort" for *jeṭṭhiká aggamahesí* (Das. 1).

Aggo—*Aggamaggo*, the highest Path, Arhatship (Vij.). *Laṭṭhi-agge* (loc.), at the end of a pole (Ten J. 144). *Lábhaggayasaggappattá*, having attained the height of prosperity and fame (Ját. 51). See *Kháyiko*.

Agocaro—*Imaṁ ṭhánaṁ tava agocaro*, this is no place for you, this place is too good for you (Ten J. 55).

Aguṇo—*Aguṇavádí*, one who tells you your faults (Ten J. 2).

Āharati—*Suṅkaṁ áharápeti*, to extort taxes.

Āháro—*Vanamúlaphaláháro* (adj.), living on wild roots and fruits (Ten J. 107). See *Upacchedo*.

Ājánámi—Fut. *ájánissati* (Gog. Ev. 11).

ja—*Ajja ajj' eva*, to-day, this very day (Ten J. 114).

.jjatano—Dat. *ajjatanáya* (scil. *divasáya*), for to-day.

Ajjhoharati—Weber rightly points out that the *corresponding* word (not the equivalent) in Sanskrit is abhyavahṛi.

Ajjhottharati—To strew about (Ját. 61).

Ākaḍḍhati—*Mahápathe solasa lekhá ákaḍḍhamáno*, drawing seven lines on the road (Das. 24). Ger. *ákaḍḍhitvá* (Ját. 64, dragging along).

Akaṁsu—see *Karoti.*

Ākappo—*Ākappasampanno* (adj.), "with perfect decorum" (Vij. Ját. 30; Ten J. 120).

Ākáso—Also neut. *ákásaṁ.*

Ākiṇṇo—*Ākiṇṇamanusso* (adj.), populous.

Akkharaṁ—*Akkharáni chinditvá*, having carved an inscription (on a wooden wall, Ját. 8). *Paṭṭe akkharáni disvá*, seeing the inscription on the plate (Ten J. 114).

Akkháti—Imperat. *ákkháhi me*, tell me (Ten J. 118).

Akkodho—Also adj. "free from wrath."

Ākulo—*Símá ákulá*, a disputed boundary.

Alaṁ—*Alaṁ alan ti várentánaṁ*, though they tried to stop her saying enough! enough! (Dh. 238). *Alaṁ gahapati katam me ajja bhattakiccaṁ*, nay, householder, I have already dined (Raṭṭh. S.). *Alaṁ vat' idaṁ . . padhánáya*, this is a suitable place for making the exertion (Ját. 56).

Ālambanaṁ—*Rañño álambananaṅgalaṁ*, the plough the king drove, lit. leant upon (Ját. 57). See *Phalakaṁ.*

Alaṅkaroti—P.pr. *alaṅkurumáno* (Par. A.).

Alasandá—It should perhaps be *Alasandò*, or *-daṁ*, unless we suppose *Alasandá* at Mah. 171 to be an apocopated abl. for *Alasandáya.*

Ālayo—*Gehálayo*, residence in a house (Ját. 10).

Allo—Vij. says that *allahattho*, at Ten J. 1, means "with my hands hardly dry"; I am not sure whether it implies that he came away from his meal before he had washed his hands, or whether after washing his hands as usual after the meal he had not waited to dry them. *Alla* is the Sansk. árdra.

Āloko—Also enlightenment, knowledge (Gog. Ev. 1).

Āloḷeti—We have also *áluḷeti*, to puzzle, perplex, agitate. To perplex with questions (Ten J. 12). To agitate (the mind) with love (Ten J. 45). At Ten J. 111 we have *áloḷissati*, which is perhaps an error for *áloḷessati.*

Āmako—see *Susánaṁ.*

Anádaro—With loc. *puññesu anádaro*, indifferent to or neglectful of good works (Das. 25).

Anágáriyo—*Anag-* at Ten J. 118.

Ānantariyo—see *Pañcánantariyakammaṁ.*

Ānápánaṁ—Ját. 58, see *Kammaṭṭhánaṁ.*

Anásaká—With affix tva, *n'anásakattaṁ* in Āmagandha S. But perhaps we should read with Fausböll *na násaká* at Dh. 25, and *na násakattaṁ.*

Aññadatthu—Compare anyadartha, the *d* may be euphonic or perhaps represent *ṁ* of *aññaṁ atthu.*

Aññamañño—*Aññamaññaṁ patvá*, when they met, lit. having reached each other (Ten J. 43). *Aññamaññaṁ paharantáni*, knocking one against the other (Ját. 26). Mr. Trenckner tells me that *a.* in the plural means "various" (Dh. 240).

Aññataro—*Mahisavára ṇádisu aññataraṁ vadhitvá*, having slain some buffalo or elephant or other animal, lit. having slain some one of buffaloes, elephants, etc. (Ten J. 13, comp. Ját. 26).

Añño—*Aññáni dvádasavassáni*, another twelve years, twelve years more (Das. 2). *Aññaṁ ekadivasaṁ*, some other day (Ten J. 13).

Antará—*Parisantará uṭṭháya*, leaving the assembly (Ten J. 12).

Antarantarena—Also "from time to time" (Ten J. 6).

Anto (1)—*Ubhosu antesu*, at both ends (of a perambulation hall, Ját. 8, comp. Das. 35).

Anto (2)—*Tassa anto*, within it (Ját. 50). *Antosáṇito*, from behind the curtain (Ját. 58).

Anugacchati—P.pr. pass. *anugammamáno* (Ját. 53).

Anujánáti—With acc. and dat. *Anujánátha maṁ agárasmá anagáriyaṁ pabbajjáya* (Raṭṭh. S.). Fut. *anujánissati.*

Anukiriyaṁ—*Mama anukiriyaṁ karonto*, imitating me (Ten J. 53).

Anupabbajati—*Ahaṁ taṁ purisaṁ anupabbajissámi* (Ját. 56).

Anupagamma—See *Upagacchati.*

Anussati—See *Kammaṭṭhánaṁ.*

Apánaṁ—See *Ānápánaṁ.*

Apaṇṇako—Weber makes it = a-praçna-ka.

Āpanno—*Idaṁ náma tvaṁ ápannapubbo*, you fell into this sin before (Vij.). *Āpannasattá* (f.), a pregnant woman.

Āpaṇo—Also *ápaṇaṁ* (Mah. 213).

Aparagoyánaṁ—At Gog. Ev. 23 *Goyánadeso.*

Aparo—Instr. *aparena*, subsequent to. *Koṇḍaññassa aparena*, after Koṇḍañña (Ját. 34).

Api—With ce: *Api ce dubbalo mitto*, a friend, even if a weak one (Ten J. 40). *Api ca kho*, but, anyhow (Ját. 26). Sandhi: *pi 'ssa* = *pi assa* (Dh. 95, 258; F. Ját. 7, 52), *p' aṅgena* (B. Lot. 654), *p' ime* (B. Lot. 836), *páyaṁ* = *pi ayaṁ*.

Āpo—Declined generally like *Buddho*, acc. *ápaṁ*, instr. *ápena*, etc.

Appaná—See *Samádhi*.

Appatíto—Also *appatito*.

Arahá—See *Samatho*.

Ārakkho—*Ṭhapite árakkhe*, a watch having been set (Das 23).

Ārammaṇaṁ—*Buddhárammaṇá píti*, joy of which Buddha was the cause or object (Ját. 11).

Ārámo—At the end of a compound "delighting in."

Āsaṅkati—P.f.p. *ásaṅkaniyo*, apprehensive (Das. 8).

Asaṅkheyyo—See *Kappo*.

Asubho—See *Kammaṭṭhánaṁ*.

Asuci—Fem. *asuci*, filth (Ját. 22).

Atikkanto—Also "having escaped from" (Ten J. 48). Ger. *atikkamma* (Ten J. 46).

Ativattati—*Dhammaṁ a.*, to pervert justice (Vij.). P.p.p. *ativatto*. *Sesarukkhánaṁ cháyá ativattá*, the rest of the shadows slanted (Ját 58).

Ativiya—With a verb: *Ativiya paridevati*, mourns exceedingly (Ten J. 114, comp. Ját. 8).

Attá—*Attánam apatápaye*, should vex his own soul (Das. 5). *Attano pamáṇaṁ na jánási*, you don't know your own measure (Ten J. 5).

Attháya—*Taṁ yuddhattháya avhayanto*, challenging him to single combat (Ten J. 14).

Atthi—*Na santi devá*, there are no gods (Ten J. 116). *Isayo n'atthi me samá*, there are no sages equal to me (Ját. 17). *Sace na labhámi jívitaṁ me n'atthi*, if I don't get it, life's not worth having, lit. I shall have no life (Ten. J. 113).

Attho—*Sace me gatena koci attho bhavissati*, if there is any good in my going.

Avajánáti—Also "to deny" (Vij.).

Āvajjeti—*Āvajjeti*, as well as *ávajjati*, means "to reflect, meditate," see Ten J. 49, 105, Ját. 9, 74, But *ávajjati* is far more commonly used in this sense, see Gog. Ev. 2, Das. 23, 30, Ját. 54, 72. Another instance of *ávajjeti* meaning "to upset" will be found at Ját. 69.

Avataṁso—And with affix ka, *avataṁsako* (Ab. 308).

Avattharati—Aor. *avatthási*.

Āvaṭṭo—Also *ávatto*, whirlpool (Ját. 70). I have once met with *dakkhiṇávatto*. *Nágávaṭṭo*, a whirl or turmoil caused by Nágas (Ját. 26).

Avecca—It certainly means "knowing, understanding," as in Sanskrit.

Bádhati—*Sakuṇe b.*, to snare birds (Ten J. 116, 121).

Báhiro — *Báhirabhaṇḍaṁ*, property, opposed to *ajjhattikabhaṇḍam*, limbs and life.

Bahujjano—Also *bahujano*, which indeed is the usual form, *bahujjano* being metri causâ (Das. 6). *Bahujano* is also an adj. meaning "populous."

Bajjhati—Also "to be caught, snared" (Ten J. 113).

Bandhati—Also "to catch, snare" (Ten J. 113). Also "to construct verses, compose" (Ten J. 46).

Bhaginí—*Bhagini*, sister! is the usual address of a monk to a nun.

Bhágo—*Ācariyabhágo*, teacher's allotment, fee, reward (Ját. 61).

Bhájanaṁ—*Sammánabhájanaṁ*, receptacle of veneration (of the Saṅgha, Ját. 1).

Bhaṇḍakaṁ—*Assab.*, horse-furniture, saddle and harness, etc. (Ját. 62).

Bhavanetti—This is properly an adj., an epithet of *taṇhá* or human passion. In Sanskrit it would be bhavanetrí, and it means leading or conducing to rebirth.

Bhavo—*Bhavapariyante ṭhito*, standing on the extreme verge of existence, viz. about to attain Nirváṇa or annihilation (Ten J. 119).

Bháyati—Imperat. 2nd pl. *bhátha* (Ját. 26).

Bhiṁsano—With affix -ka, *bhiṁsanako*, terrible, dangerous (Ját. 8).

Bhojaniyo—Also *Bhojaneyyo*.

Bhummaṭṭho—This is an instance of doubling the consonant and shortening the vowel, like *jannu*, *gunnaṁ*, *thulla*, *khiḍḍá*, etc. In Sanskrit it would be bhúma-stha.

Biláḷo—Ját. 120.

Bilaṁ (1)—*Bilásayo* (adj.), living in holes or caves (Ját. 18).

Bodhimaṇḍo—Also called *bodhitalaṁ* (Ten J. 48).

Brahmakáyiko—See *Sattaloko*.

Bráhmaṇo—See *Samaṇo*. There is no trace of a dialectic form *brahmaṇa*, in the rare instances in which I have met with this spelling it is simply a copyist's blunder.

Brahmuno—See *Brahmá*.

Buddho—See *Kappo*.

Cakkhu—*Cakkhúni paṭilabhiṁsu*, regained their sight (Ját 51).

Candanaṁ—*Candanasáro*, choice sandal (Ját. 53).

Carati—Also "to conduct oneself well, to live a pious life."

Cáro—*Pamádacáraṁ carati*, to live a slothful life (Ját. 9).

Catujjátigandho—At Ját. 55, *catujátikagandhehi*, where we have an adj. *catujátiko*.

Ceto—*Atha kho Bhagavá áyasmanto Raṭṭhapálassa cetasá cetoparivitakkaṁ manasákási*, then Buddha with his mind knew the thoughts of the mind of the venerable R. (Raṭṭh. S.).

Chando (1)—*Chand-ádi-vasena agantvá*, not influenced by partiality and the other Agatis (Ten J. 2).

Cháto—Vij. quotes Abhidhánappadípiká Ṭíká as referring *cháta* to *chá-bhakkhane*, At Mah. 195 we have *aggakháyikacchátake*, in the famine in which people ate sprouts. Kern identifies *cháta* with the Sanskrit cháta, "cut, divided, thin, emaciated," but it must be remembered that the Pali *cháta* means simply hungry, without any idea of wasting through hunger (see Ten J. 18).

Chavi—*Chavivaṇṇo sarîracammassa vaṇṇo* (Subh.).

Chejjo—*Chejjabhejjaṁ*, execution of a criminal, maiming and putting to death.

Chiggalaṁ—See *Táḷo*.

Dáro—*Sehi dárehi santuṭṭho*, contented with his own wife.

Dáyako—*Jívitadáyako*, one who saves a person's life (Ten J. 40, "this is my preserver").

Devarájá—An archangel, see *Sakko*.

Dhammacakkaṁ—In Sela S. occurs the phrase *dhammena cakkaṁ vattámi cakkaṁ appaṭivattiyaṁ*, which Coomaraswamy renders "I exercise rule by means of doctrine, a rule which is irresistible."

Dhuro—See end of art. *Puggalo*. Mr. Trenckner points out to me that *dhura* according to Ab. 1004 means also *antika* "near," and he renders *dhuravihàro* at Dh. 240, line 20, by "neighbouring monastery." See also Ját. 8, *dhuragámo*, an adjacent village.

Disá—Sometimes at the beginning of a compound means "foreign," e.g. *disákáko*, a foreign crow, one belonging to a foreign country.

Diṭṭhanto—Subh. quotes from Vis. M., *diṭṭhantaṁ patto ti diṭṭhippatto* (see *Puggalo*); and from a Ṭíká, *diṭṭhantaṁ patto ti dassanasaṅkhátassa sotápattimaggañáṇassa anántaraṁ patto ti vuttaṁ hoti, paṭhamaphalato paṭṭháya yáva aggamaggá diṭṭhippatto, diṭṭhantá patto ti vá páṭho catusaccadassanasaṅkhátáya diṭṭhiyá nirodhaṁ patto ti attho.* Vij. thus renders the latter, "*diṭṭhantaṁ patto* is the epithet given to one who is in the state between the sotápattimagga and the arahattamagga: *diṭṭhantá patto* is also a reading, in which case it means one who has attained nirodha by the four truths."

Dussaṁ—In Sanskrit dúshya.

Dutiyo—Also *dutiyaká*, a wife.

Dváraṁ—*Dváragámako*, a village outside the gates of a city, a suburban village (Ten J. 3).

Ekako—Fem. *ekakí*.

Eko—Fem. instr. *ekáya* (Ten J. 7). *Ekamálámálí* (adj.), one mass of garlands (Ját. 51). *Ekapháliphullo* (adj.), one mass of blossoms (Ját. 52). *Ekajjhásayo* (adj.), unanimous (Ten J. 16).

Eva—*Ciram eva jíva*, may you live a very long while (Ten J. 19). *Satthárá ticívaram eva anuññátaṁ*, three robes only were allowed by Buddha (Ten J. 33). *Allahattho 'va*, with hands still wet from his meal (Ten J. 1). *Manussá yeva parivisitúṁ násakkhiṁsu*, men alone, or unassisted, were unable to wait on them (Ját. 33). *Devalokam eva gato*, went back to heaven (Ját. 8).

Evaṁ—*Evaṁcittena*, with such an intention, with this thought (Par. S. A.).

Gámanto—Also *gámantakaṁ* (Ten J. 56).

Gaṇháti—Also used in the sense of taking up views, contracting false doctrine, e.g. see Ten J. 117, line 6, and compare *diṭṭhigahaṇaṁ*, contracting heretical views.

Gaṇo—The expression *gaṇarájakuláni* at Dh. 219 seems to mean "the associated (Licchavi) princes." Subh. quotes, *te paṭipáṭiyá várena váraṁ rajjakaraṇato gaṇarájáno*.

Garu—*Garubhávo*, venerableness (Ten J. 18).

Gúthaṁ—With affix ka-, *akkhigúthako*, rheum, *kaṇṇagúthako*.

Hetu—See p. 530 (a), line 6.

Híno—*Hínajacco*, a low-caste man.

Huráhuraṁ—Dh. 59. Kern ingeniously identifies *huraṁ* with aparam, and *huráhuraṁ* with aparasparam (comp. *aparáparaṁ*). He is perhaps right, though the difficulties in the way of this identification are great.

Indo—See *Sakko*.

Jannutaggho—Sansk. jánudaghna.

Jaṭá—*Jaṭámaṇḍalaṁ*, a roll of matted hair worn by